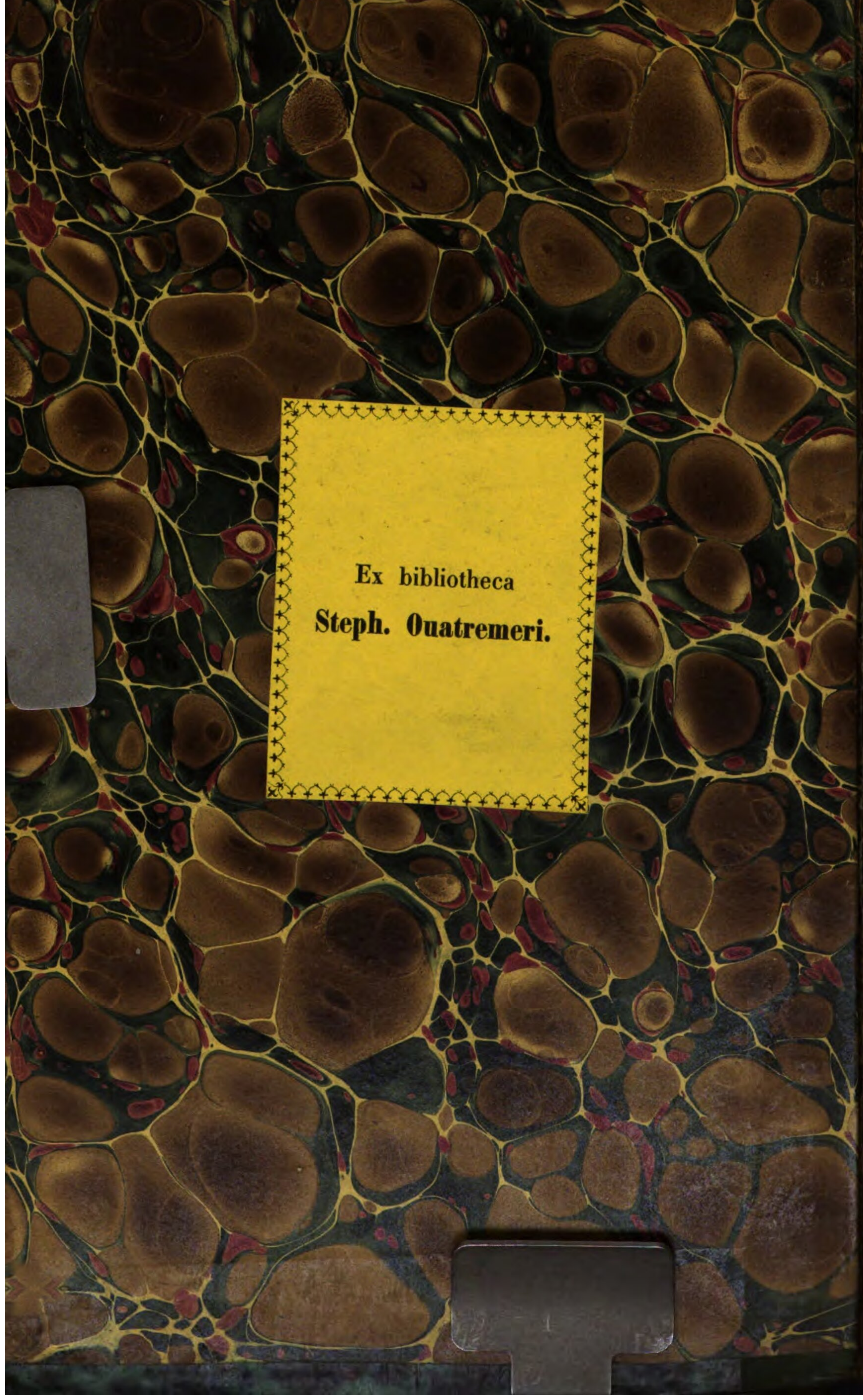
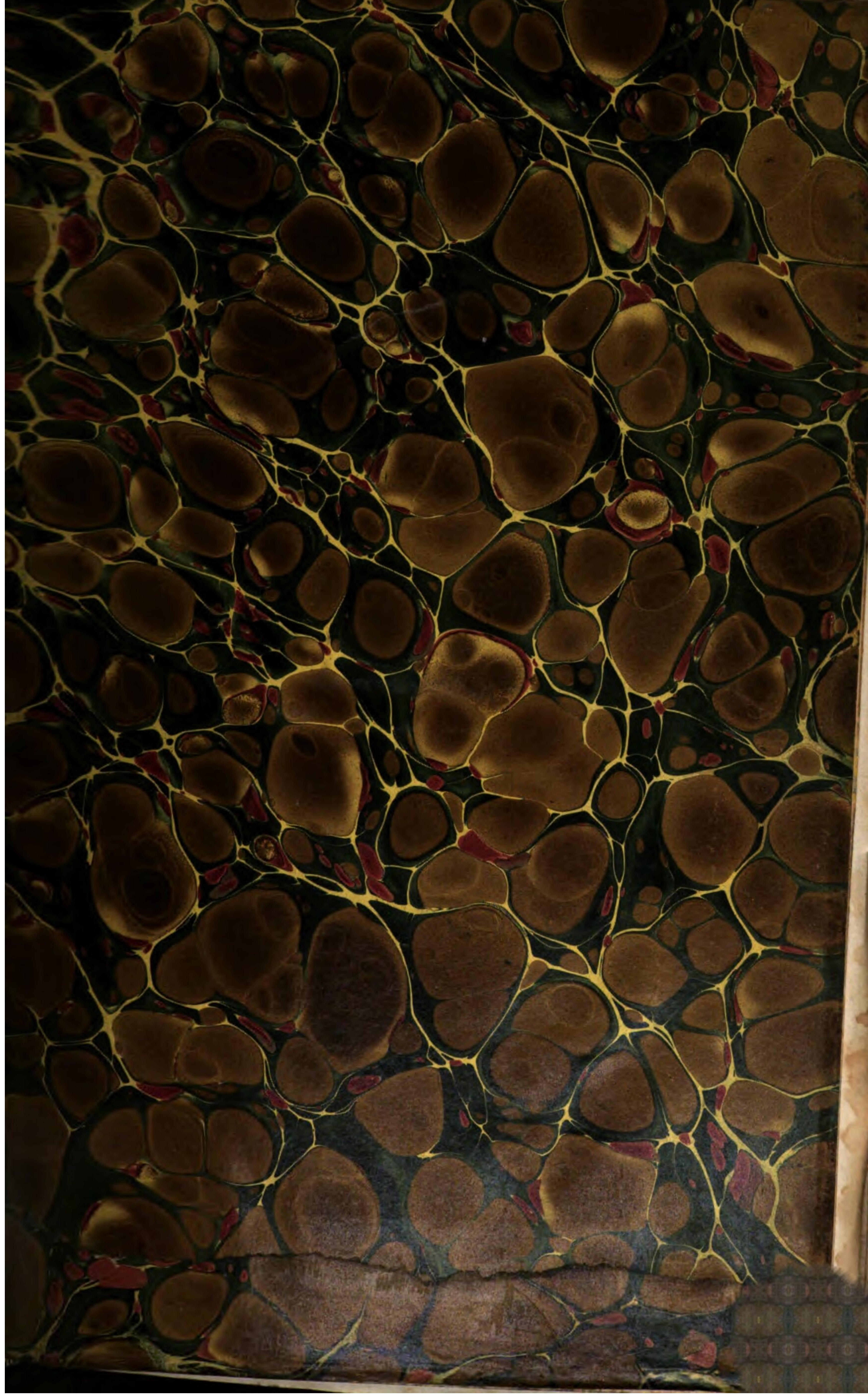


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A

GAZETTEER

OF THE

OLD AND NEW TESTAMENTS:

TO WHICH IS ADDED THE

NATURAL HISTORY OF THE BIBLE.

WITH AN

INTRODUCTORY ESSAY

ON THE IMPORTANCE OF THE STUDY OF SACRED GEOGRAPHY.

BY

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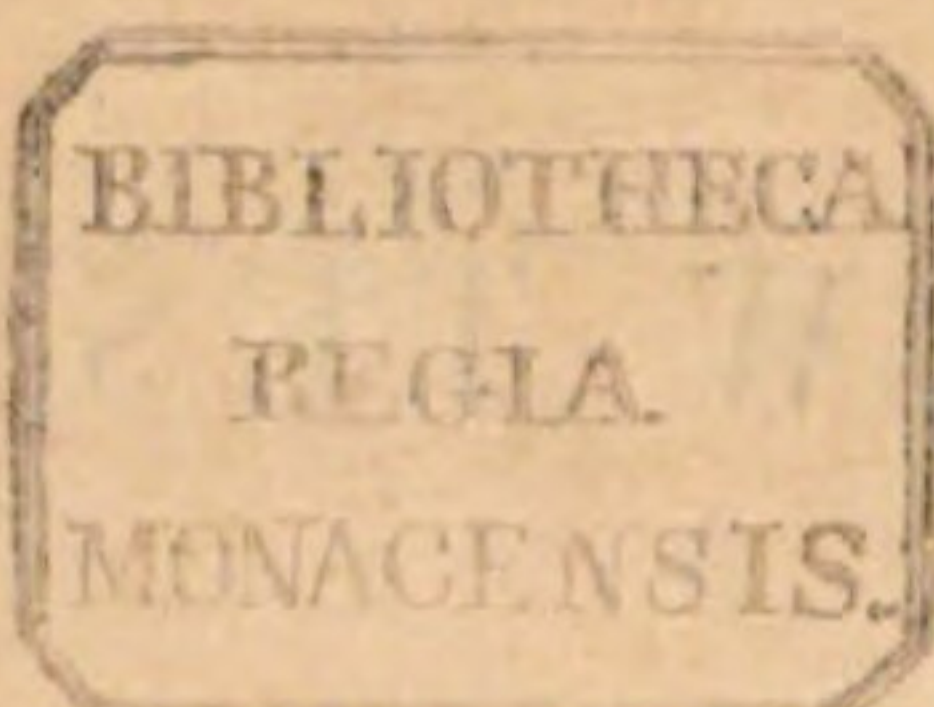
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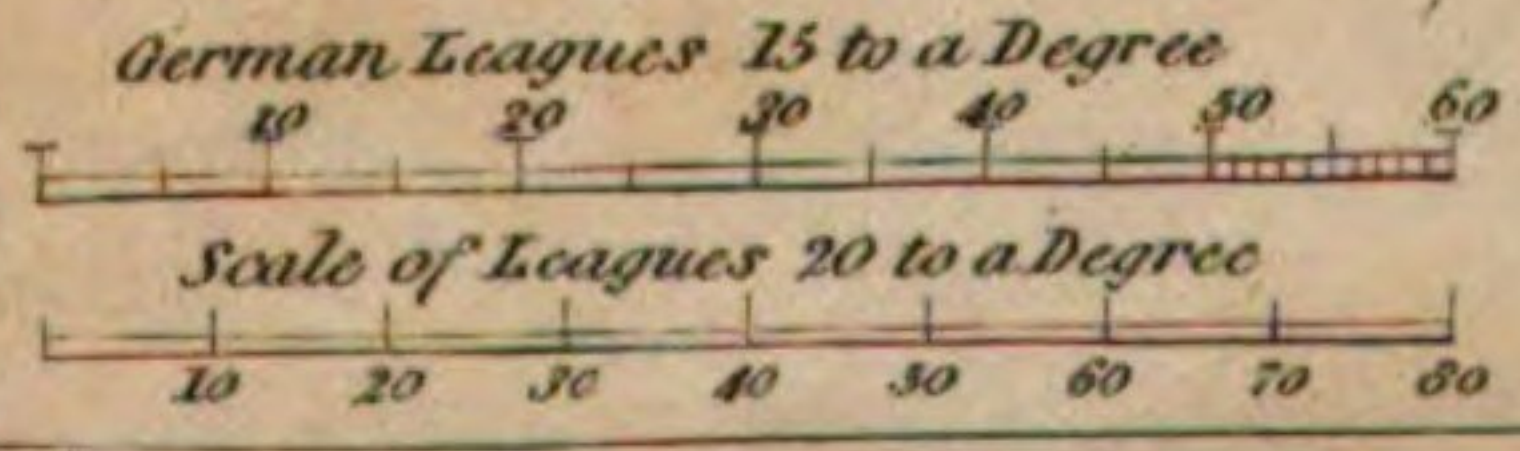
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MAP
of the PLACES where
THE GOSPEL
WAS FIRST
PREACHED

△ Refers to Places Remarkable

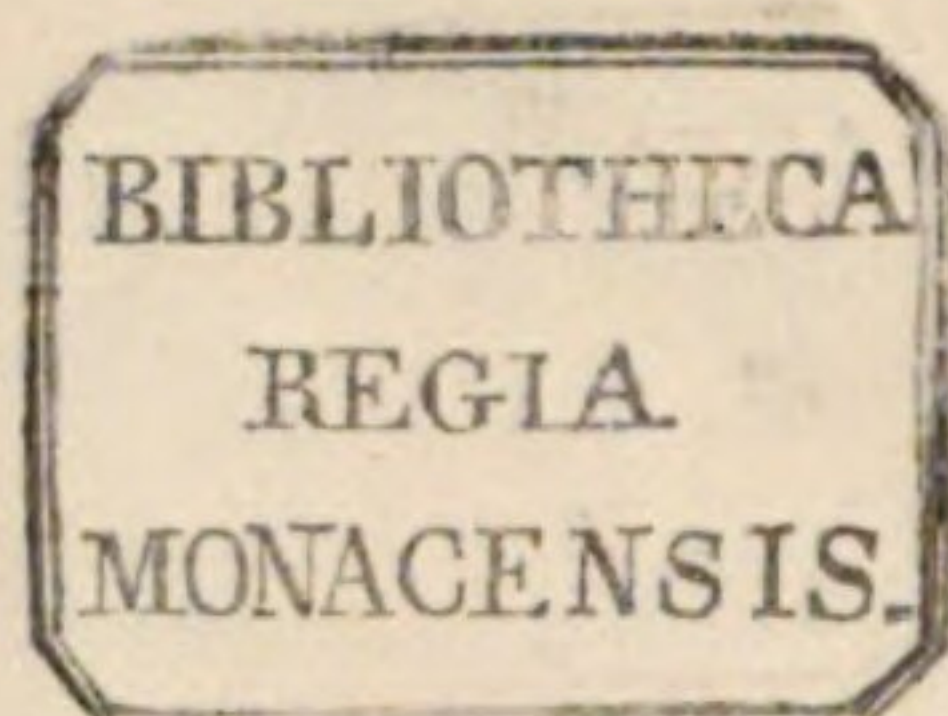


THE
SCRIPTURE GAZETTEER.



The Ruins of Persepolis

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THE SCRIPTURE GAZETTEER.

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F

FLOOD, or DELUGE, in Chronology and in Sacred History, refers to that general inundation sent as a punishment on the inhabitants of the Old World for their hardened profligacy, by which every human being was destroyed except Noah and his family, and those shut up with him in the Ark. The date of this great event is differently calculated, but it is generally fixed in the year of the creation 1656, equivalent to B.C. 2348. This Flood or Deluge divides the world into the Antediluvian and Postdiluvian ages.

In this article the attention of the reader is chiefly directed to those traditions which have existed, and which still exist, among various nations relating to the Flood. With the account given by the sacred historian all are presumed to be familiar, and it is therefore unnecessary to quote it at present by way of contrast; that of Josephus is a mere echo of the inspired narrative.

Beginning with the tradition left by the Chaldean priest Berosus, and preserved by Alexander Polyphistor, Noah is described under the character of Oannes—a being literally compounded of a man and a fish, and passing the natural instead of the diluvian night in the ocean. We find Noah also represented under the name of Xisuthrus, “in whose time happened a great deluge,” the history of which is thus

described: “The Deity Cronus appeared to him in a vision, and warned him that upon the 15th day of the month Dæsius there would be a flood, by which mankind would be destroyed. He therefore enjoined him to write a history of the beginning, procedure, and conclusion of all things, and to bury it in the City of the Sun at Sippara; to build a vessel, and take with him into it his friends and relations, and convey on board everything necessary to sustain life, together with all the different animals, birds and quadrupeds, and trust himself fearlessly to the deep. Having asked the Deity whither he was to sail, he was answered, *To the gods*, upon which he offered up a prayer for the good of mankind. He then obeyed the divine admonition, and built a vessel five stadia in length and two in breadth. Into this he put everything he had prepared, and last of all conveyed into it his wife, his children, and his friends. After the flood had been upon the earth, and was in time abated, Xisuthrus sent out birds from the vessel, which, not finding any food, nor any place whereupon they might rest their feet, returned to him again. After an interval of some days he sent them forth a second time, and they now returned with their feet tinged with mud. He made a trial a third time with these birds, but they

returned to him no more, from which he judged that the surface of the earth had appeared above the waters. He therefore made an opening in the vessel, and on looking out found that it was stranded upon the side of a mountain, upon which he immediately quitted it, with his wife, his daughter, and the pilot. Xisuthrus then paid his adoration to the earth, and having constructed an altar, offered sacrifices to the gods, and, with those who had come out of the vessel with him, disappeared. Those who remained within, finding that their companions did not return, quitted the vessel with many lamentations, and continually called on the name of Xisuthrus. Him they saw no more, but they could distinguish his voice in the air, and could hear him admonish them to pay due regard to religion; and likewise informing them that it was on account of his piety that he was translated to live with the gods, and that his wife and daughter, and the pilot, had obtained the same honour.—The vessel being thus stranded in Armenia, some parts of it yet remain on the Corcyrean mountains of Armenia, and the people scrape off the bitumen with which it had been outwardly coated, and make use of it for amulets and bracelets.”

There is another Babylonian tradition which should not be omitted. Before the awful devastation of waters, says the legend, in which the whole world perished, many ages had passed which were faithfully chronicled by the Chaldeans. In those times they allege that there was a large city called *Æno*, situated near Libanus (the reader will here recollect that Cain's city was named *Enoch*), peopled by giants, who governed the whole world from the rising to the setting of the sun. Those giants, trusting to the greatness of their strength and their stature, became monsters of oppression and tyranny, despisers of religion and of the gods, and there was no kind of wickedness which they did not commit. Some there were who prophesied, and carved out upon stones the things relating to the destruction which was to come upon the world;

but the giants derided all these admonitions, although the anger and revenge of the gods were about to overtake them on account of their impiety and wickedness. There was, however, one of the giants who revered the gods, who was more prudent and wiser than the others. His name was *Noa*, and he dwelt in Syria with his three sons, *Sem*, *Japet*, and *Cham*, and their wives and families. This man, foreseeing from the stars the destruction which was to ensue, began to build a covered ship twenty years before the inundation. When those years had passed, the ocean suddenly broke out, the inland seas, the rivers, and fountains, burst from beneath, attended with the most violent rains from heaven, which continued for many days, and overflowed the mountains. The whole human race was buried in the waters, except this *Noa* and his family, who were saved in the covered ship, which was lifted up by the waters, and rested at last upon the Gordyæan mountains.

The accounts transmitted by Plutarch, Plato, Diodorus Siculus, and other distinguished authorities, show that the ancient Egyptians maintained the universal deluge, and allude to Noah under the title of Osiris, though in a manner confused and obscure, as was to be expected from a people who had no other guide than corrupted and unwritten tradition. It is remarkable that Plutarch, in his description of Osiris entering the Ark, fixes it in the very month and day of the month on which Noah entered it, and the “windows of heaven” were opened. “It was,” he says, “on the 17th day of August, the second month after the autumnal equinox, when the sun passes through Scorpio.”—“In the 600th year of Noah's life,” says Moses, “in the second month, the 17th day of the month, entered Noah into the Ark.” Plato says that a certain Egyptian priest recounted to Solon, out of the sacred books, the history of the universal flood which happened long before the partial inundations known to the Grecians and other nations. The ancient Scythians designated Noah

the *father of all the greater and lesser gods*, the *author of the human race*, *chaos*, and the *seed of the world*. Some curious traditions prevailed among the ancient Assyrians and Persians respecting the Deluge. The orthodox among the latter maintained its universality, though there were some who limited it to the confines of Assyria and Persia, and others among the Magi who denied it altogether. Zoroaster taught that there would have been no Deluge, nor would the world have been drowned, if it had not been for the iniquity and impiety of a wicked personage named Malcus. Some of them believed the Deluge broke out from an oven belonging to a woman named Zala-Capha; others that the waters gushed from the mountain near which Noah dwelt.

It may be here observed, that annually on the 21st of March the Persians celebrate their most joyous festival, called the feast of the *Nouroose*, or the *commencement of the new year*, the institution of which is ascribed to Jemsheed, who, according to the traditions of the country, was the fourth sovereign of Persia, and the sixth in descent from Noah. The Persians allege that this prince gave them their best laws, originated their most useful arts, and founded their most celebrated cities; but they obscure his real history by such a confusion of events which happened to different individuals, that it is impossible to rectify the errors of bewildered memories, or attempt to reconcile fragments of former annals preserved solely by tradition. The feast, according to the Persian poets, was ordered to continue six days, as it is still celebrated in Persia with great demonstrations of joy. Sir R. K. Porter was present on one of those occasions, and describes the ceremonies at considerable length in his interesting volumes; but his reflections on this annual Persian demonstration are more suitable to our present purpose. "In the festival itself, which is on all sides acknowledged to be of so ancient a celebration that tradition must go back to

the Patriarchal ages for its institution, and from its being made near the very spot whence the descent from the Ark was made, I must own that I see sufficient evidence to admit the probability that it even originated with, or rather was appointed by, the venerable Antediluvian Patriarch himself. In this light it may be an interesting subject to all mankind, as a memorial of the creation of the world in six days—of the first spring to man—of the general equality of his race, excepting the filial homage due to its paternal head, who, before the Flood, might at the great anniversary of the world's birth have thus called the fathers of the families of the earth together, to remind them whence they sprung. In such a case, there can be no doubt that Noah would receive the sacred ordinance in a direct line from Adam; and after his descent from the Ark, which took place at the same vernal season of the year, when the world seemed created afresh from the destruction of the Deluge, and mankind were to spring again as well as the earth, it does not appear unlikely that, in re-establishing the ancient usage, he would cause it to be considered in a double view,—that of commemorating two such similar events as the creation of the world and its restoration. Indeed, some writers call the *Nouroose* the *feast of the waters*, which bears well upon the idea of its having been a memorial of the Deluge. Similar traces of commemorating the same event—some signal calamity having befallen the world, and its as extraordinary recovery to newness of life—may be generally found in the customs of all nations."

The celebrated deluge of Deucalion, current among the Greeks and Romans, has an undoubted reference to that of Noah, who is introduced under that name, and forms a prominent feature in the mythology. Deucalion was the son of Prometheus, and married Pyrrha, the daughter of his uncle Epimethrus. In his age Jupiter, irritated at the increased impiety of mankind, resolved to destroy the human race, and brought an immense flood

of waters for the purpose. The astonished inhabitants climbed the highest mountains for safety, but even these were overtopped by the rising waters, and all chance of escape from the calamity was cut off. Deucalion and his wife were saved in a ship, which, after being tossed about for some days, rested on the top of Mount Parnassus. The world was afterwards peopled by Deucalion and Pyrrha throwing stones behind them, those thrown by the former becoming *men*, and those by the latter *women*. This deluge, the scene of which is laid in Greece by the mythologists, is said to have happened B.C. 1503, but it is easy to trace its origin after divesting it of its fabulous embellishments. Lucian gives a more minute account of it, which differs in some particulars from the ordinary traditions. "I have heard in Greece," he says, "what the Greeks say concerning this Deucalion. The present race of men, they say, is not the first, for they totally perished, but is of a second generation, who, being descended from Deucalion, increased to a great multitude. Of those former men they relate this story—they were insolent, and addicted to unjust actions; they neither regarded oaths, nor were hospitable to strangers, nor listened to suppliants, and this wickedness was the cause of their destruction. On a sudden the earth poured forth a vast quantity of water, great showers fell, the rivers overflowed, and the sea rose to a prodigious height; all things became water, and all men were destroyed; only Deucalion was left for a second race of men, on account of his prudence and piety. He was saved in this manner: he went into a large ark or chest, with his sons and their wives, and when he was within, there entered swine, horses, lions, serpents, and all other creatures which live on earth by pairs. He received them all, and they did him no hurt, for the gods created a friendship among them, so that they sailed all in one chest while the waters prevailed." The same legend was received by the Romans. Many of their historians and

poets mention one universal Deluge; and it is remarkable that Ovid, in the First Book of the *Metamorphoses*, affirming that it was his intention to record some particular circumstances connected with the history of man from the beginning, proceeds through the several ages of the world to the time of the Deluge, the cause and manner of which he minutely describes. After relating the impiety and wickedness which reigned on the earth during the iron age, and the wars of the giants against Jupiter, which agrees with the Scripture account of the *giants*—those rebels to the Divine will who were before the Flood, and to their children, who are described as being worse than the fathers, Gen. vi. 1-5—the Latin poet proceeds, as he is rendered by Dryden, to make Jupiter utter the denunciation—

"Mankind's a monster, and th' ungodly times,
Confederate into guilt, are sworn to crimes;
All are alike involv'd in ill, and all
Must by the same relentless fury fall."

This corresponds with the narrative of the inspired historian: "And God looked upon the earth, and behold it was corrupt, for all flesh had corrupted his way upon the earth," Gen. vi. 12. The reader may perceive many striking coincidences between sacred and profane history in what follows.

"Thus ended he: the greater gods assent,
By clamours urging his severe intent;
The less fill up the cry for punishment.
Yet still with pity they remember man,
And mourn as much as heavenly spirits can.

—————But Jove

Concludes to pour a watery deluge down,
And what he durst not burn resolves to drown.
The northern breath that freezes blood he binds,
With all the race of cloud-dispelling winds.
The south he loosed, who night and horror brings,
And fogs are shaken from his flaggy wings.
With rain his robe and heaving mantle flow,
And lazy mists are lowering on his brow.
The skies from pole to pole with peals resound,
And showers enlarg'd come pouring on the ground.
Nor from his patrimonial heaven alone
Is Jove content to pour his vengeance down,
But from his brother of the seas he craves
To help him with auxiliary waves.
The watery tyrant calls his brooks and floods,
Who roll from mossy caves—their moist abodes.
The floods, by nature enemies to land,
And proudly swelling with their new command,

Remove the living stones that stopp'd their way,
 And gushing from their source augment the sea.
 Then with his mace their monarch struck the ground,
 With inward trembling earth receiv'd the wound,
 And rising streams a ready passage found.
 Th' expanded waters gather on the plain,
 They float the fields, and overtop the grain.
 Then rushing onwards with a sweeping sway,
 Bear flocks, and folds, and labouring hinds away.
 Nor safe their dwellings were, for sapp'd by floods,
 Their houses fell upon their household gods.
 The solid piles, too strongly built to fall,
 High o'er their heads behold a watery wall.
 Now seas and earth were in confusion lost,
 A world of waters, and without a coast.
 The most of mortals perish in the flood;
 The small remainder die for want of food.

A mountain of stupendous height there stands
 Betwixt th' Athenian and Bæotian lands;
 Parnassus is its name, whose forked rise
 Mounts thro' the clouds, and mates the lofty skies.
 High on the summit of this dubious cliff,
 Deucalion, wafting, moored his little skiff.
 He with his wife were only left behind
 Of perish'd man; they two were human kind.
 The mountain Nymphs and Themis they adore,
 And from her oracles relief implore.
 The most upright of mortal men was he,
 The most sincere and holy woman she.

When Jupiter, surveying earth from high,
 Beheld it in a lake of water lie;
 That where so many millions lately liv'd,
 But two, the best of either sex, surviv'd—
 He loos'd the northern wind: fierce Boreas flies,
 To puff away the clouds and purge the skies
 Serenely: while he blows, the vapours driv'n,
 Discover Heaven to Earth, and Earth to Heaven."

Is it possible that Ovid could have invented the great events described in this fine passage, which so admirably corresponds with the brief notice of it in the Mosaic writings? Or rather are we not entitled to conclude with the following justly-expressed opinion, "Let the ingenuity of unbelief first account satisfactorily for this universal agreement of the Pagan world, and she may then, with a greater degree of plausibility, impeach the truth of the scriptural narrative of the Deluge?" It ought not to be forgotten that the Stoics, who believed alternate destructions of the earth by fire and water, never doubted the possibility of a general deluge. "There are vast lakes," says Seneca, "which we do not see: great part of the ocean lies hidden, and many rivers glide in secret, so that there may be causes of a deluge on all sides; when some waters flow in under the earth, others flow round about it, and, being long pent up, overwhelm it. And as our

bodies sometimes dissolve into sweat, so the earth shall melt, and, without the help of other causes, shall find in itself what shall drown it; there being in all places, both openly and secretly, from above and from beneath, an eruption of waters ready to overthrow and destroy it."

The Hindoo tradition of the universal deluge is contained in an ancient poem entitled "*Bhagavat*," and Sir William Jones gives an abridgement of it which establishes its identity with the account by the Hebrew historian. In the reign of the seventh Menu, surnamed *Vaivaswata*, or *Child of the Sun*, the Hindoos believe the earth to have been completely inundated, and the whole human race destroyed by a flood, except that pious prince himself, and the seven *Rishis*, or Holy Persons, and their wives, for they suppose his children to have been born after the deluge. "The demon Haya-griva," says Sir William Jones in his translation, "having purloined the *vedas* from the custody of Brahma while he was reposing, the whole race of men became corrupt, except the seven Rishis and Satyavrata, who then reigned in Dravira, a maritime region to the south of Carnata. This prince was performing his ablutions in the river Critimala, when Vishnu appeared to him in the shape of a small fish, and after several augmentations of bulk in different waters, was placed by Satyavrata in the ocean, where he thus addressed his amazed votary:—'In seven days all creatures who have offended me shall be destroyed by a deluge, but thou shalt be secured in a spacious vessel miraculously formed. Take, therefore, all kinds of medicinal herbs and esculent grain for food, and, together with the seven holy men, your respective wives, and pairs of all animals, enter the ark without fear. There shalt thou know God face to face, and all thy questions shall be answered.' Saying this he disappeared, and after seven days the ocean began to overflow the coasts, and the earth to be flooded by constant showers, when Satyavrata, meditating on the Deity, saw a large vessel moving on

the waters. He entered it, having in all respects conformed to the instructions of Vishnu, who in the form of a vast fish suffered the vessel to be tied with a great sea-serpent, as with a cable, to his measureless horn. When the deluge ceased, Vishnu slew the demon, and recovered the vedas, instructed Satyavrata in divine knowledge, and appointed him the seventh Menu by the name of Vaivaswata." This old tradition of the Deluge is also alluded to in an ode by an Indian lyric poet named Jayadeva:—"Thou recoverest the veda in the water of the ocean of destruction, placing it joyfully in the bosom of an ark, fabricated by thee, O Cesava, assuming the body of a fish! Be victorious, O Heri, Lord of the universe!"

An essay printed in the Asiatic Researches on Mount Caucasus, written by Captain Francis Wilford, contains some curious notices of the great deluge. The famous peak of Chacsa-ghar, called by the Mussulmans *Tuct-Sulieman*, or the *Throne of Solomon*, is always covered with snow, in the midst of which are seen several streaks of a reddish hue, supposed by pilgrims to be the marks or impressions made by the feet of the dove which Noah let out of the Ark, "for it is the general and uniform tradition of that country that Noah built the Ark there, and there embarked in it; and that when the flood assuaged, the summit of it first appeared above the waters, and was the resting-place of the dove, which left the impression of her feet in the mud, which in time was hardened to a rock." "The Pauranics also insist that as it is declared in their sacred books that Satyavrata made fast the ark to the famous peak, designated from that circumstance *Nau-banda*, with a cable of a prodigious length, he must have built it in the adjacent country. *Nau*, a ship, and *bandha*, to make fast, is the name of a famous peak situated in Cashmire. This place is resorted to by pilgrims from all parts of India, who scramble among the rocks to a cavern, beyond which they never go. A few doves,

frightened with the noise, fly from rock to rock: these the pilgrims imagine are their guides to the holy place, and believe that they are the genuine offspring of the dove which Noah let out of the Ark." Captain Wilford narrates another legend extracted from the Puranas, in which, however, nothing is mentioned of Satyavrata letting out the dove. "Satyavrata having thus built the ark, and the flood increasing, it was made fast to the peak of Nau-bandha with a cable of prodigious length. During the flood, Brahma, or the *creating power*, was asleep at the bottom of the abyss: the generative power of nature, both male and female, were reduced to the simplest elements. In this manner they were wafted over the deep under the care and protection of Vishnu. When the waters had retired, the female power of nature appeared immediately in the character of the dove, and she was soon joined by her husband, named Capoteswara." It is also related that Buddha, the offspring of the moon, married Ila, whose father Noah had been preserved in a miraculous ark from an universal deluge.

It is remarkable, as illustrative of the Mosaic account of the Deluge, that the raven and the dove are considered sacred birds in India, as in other parts of the world, the former being reckoned a bird of evil presage ever since the bad tidings which it brought when Noah sent it forth to ascertain the state of the waters; while the peaceful dove, returning with the olive branch, thus conveying the intelligence that the waters of the deep were assuaged, has on the contrary always been regarded as a bird of happy omen, and caressed as the favourite of man. Both the dove and the raven have from the most ancient times enjoyed an elevated station in the skies, and on earth they have conferred their names on sacred characters. Hesychius tells us that the priestesses who uttered the oracular responses at Dodoni were called Peleiai, or Columbæ, while the priests of Egypt are denominated Corvi by Curtius, and Κόρακες by Plutarch. The following

Hindoo tradition, related by Mr Maurice in his "History of Hindostan," is curious and important:—"When a certain Rajah wished to fix upon a proper site for the erection of a great city, he sent a learned Brahmin to explore the spot, and the Brahmin arriving on the coast of Orissa, saw a raven or crow dive into the water, which, after having washed its body, made obeisance to the sea. The Brahmin, we are told, was astonished at the sight, and as he was acquainted with the language of birds, he asked the raven the reason of this strange procedure. The raven answered him in these very remarkable words: 'I was formerly of the tribe of Dewtah, or Celestials, but by the curse of a religious man was transformed into this shape.'" Plutarch expressly informs us that during Deucalion's deluge a dove was let out of the ark to ascertain if the waters had abated:—"They say that a dove, dismissed from the ark (*λαρνακος*) to be an indication to Deucalion whether it had become fine weather, flew back to him while in it."

Among the Chinese, we are assured, on the high authority of Sir William Jones, there exist various traditions respecting the Flood. It is well known that they pretend to derive their origin from Noah himself, whom they call Fo-hi, whose mother their mythology alleged was the *Daughter of Heaven*, surnamed *Flower-loving*; and as the nymph was walking alone on the bank of a river with a similar name, she was suddenly encircled by a rainbow, and, becoming pregnant at the end of twelve years, was delivered of a son who was designated *Star of the Year*. "Although," says Sir William Jones, "I cannot insist with confidence that the rainbow of the Chinese fable alludes to the Mosaic narrative of the Flood, nor build any solid argument on the divine personage Niu-ha, of whose character and even of whose sex the historians of China speak very doubtfully, I may nevertheless assure you, after full inquiry and consideration, that the Chinese, like the Hindoos, believe this earth to have been wholly covered with water, which

in works of undisputed authority they describe as flowing abundantly, then subsiding, and separating the higher from the lower age of mankind." The Chinese literature, in short, contains several notices of the universal Deluge; and the history of China alleged to have been written by their great legislator Confucius opens with a representation of their country being still under the effect of the waters. Their most ancient sovereign acknowledged by Confucius, named Yao (Noah), is represented as abruptly saying to his associates, "Alas! the deluging waters are spreading destruction. They surround the mountains, they overtop the hills; they rise high, and extend wide as the spacious vault of heaven." The other Chinese sect, designated the *Tao-see*, speak of a Deluge under Niu-hoa, whom they make a female. "Niu-hoa conquered the waters by wood, and made a vessel fit for a long course." The seasons, we are told, were then changed, mighty waters overspread the universe, and men were reduced to the condition of fishes. Another Chinese authority asserts that "the waters overwhelmed the animals and all habitations;" and a third alleges that "under Yao the Empire was not yet formed, the stagnant waters of the Deluge still covered the plains, and what was not under water was covered with trees." Kotzebue found a legend of the Deluge preserved among the rude Pagans of Kamschatka at the very extremity of the Asian continent. "They have a tradition," he says, in his Description of his Second Voyage round the World, "of an universal deluge, and to this day point out the spot on a lofty mountain where Kutka is said to have stepped out of a boat, and peopled the world with human beings."

Little is known of the ancient history of the African tribes, but in one of them the tradition of a deluge has been ascertained to be preserved. These are the Magazines of Darhia, a few miles southwest of Darfour, who believe that in the early times a great flood covered the earth and destroyed all the human race. They appear to know nothing respecting

the Ark, as they add that the Deity created mankind anew.

The preceding are a few of the traditions of comparatively civilized nations, but we find them all proceeding on one common principle, and acknowledging one common fact. They all, it will be observed, embody the paradisaical state of man in his days of innocence and happiness, justly deeming it the age of gold. He was an agriculturist, was nourished by simple fruits, and was fettered by no restraints of laws or social enactments; but the scene changed, vice and violence increased to that height that a deluge swept away the apostate race, and cleared the earth. Humboldt informs us that the Tamanacks, one of those numerous tribes inhabiting the equinoctial regions of America, believe that in the great deluge a man and a woman saved themselves on a high mountain called Tamanaçu, and casting behind them over their heads the fruits of the *Mauritia* palm-tree, they saw the seeds contained in those fruits produce men and women, who repopled the earth. This is an improvement on the beautiful mythological tale related by Ovid already noticed respecting Deucalion and Pyrrha; but it may be well asked, whence could the Tamanacks obtain a fable so analogous to what the ancients have embellished with all the charms of imagination? Humboldt informs us that a few leagues from Encamarada, a rock called *Tepir-mereme*, or the *Painted Rock*, rises in the midst of a savannah, and displays resemblances of animals and symbolic figures. "These hieroglyphic figures are often placed at great heights on the walls of rocks, that could be accessible only by constructing very lofty scaffolds. When the natives are asked how these figures could have been sculptured, they answer with a smile, as relating a fact of which a stranger—a white man only, could be ignorant, that *at the period of the great waters their fathers were forced to have recourse to their boats to escape the general inundation*; and this belief prevails among the tribes of the Upper Oronooko."

It is indeed not a little remarkable that the people of South and North America retained, almost universally, the knowledge of the Deluge. Acosta relates that the American Indians make "great mention of a deluge which happened in their country," and that they aver all men were drowned in this deluge. A people who are termed Mechoachans in Mexico had a tradition that a single family were preserved in an ark amid a deluge of waters—that along with them a sufficient number of animals were saved to replenish the world—and that, during the time this family were shut up in the ark, several ravens were sent out, one of which brought back the branch of a tree. "The people of Mechoachan," says Humboldt, "preserved a tradition, according to which Coxcox, whom they called Tezpi, embarked in a spacious acalli with his wife, his children, several animals, and grain. When the Great Spirit, Tezeatlipoca, ordered the waters to withdraw, Tezpi sent out from his bark a vulture. This bird, which feeds on dead flesh, did not return on account of the great number of carcasses with which the earth, recently dried up, was strewed. Tezpi sent out other birds, one of which, the humming-bird, alone returned, holding in its beak a branch covered with leaves. Tezpi, seeing that the fresh verdure began to clothe the soil, quitted his bark near the mountain of Colhuacan." The ancient Peruvians reported that they had received by tradition from their ancestors, that many years before the Incas or kings, when the country was very populous, there happened a great flood, the whole land being covered with water, and all the people perished. To this is added by the people of some districts, that a few persons remained in the caves of the highest mountains, who again peopled the earth. Others affirmed that only six persons were saved on a float or raft, from whom descended all the inhabitants of the country. The ancient inhabitants of Chili have distinct traditions of the event. "The Araucanians," says Molini, in his History of Chili, "have a tradition

of a great deluge, from which only a few persons were saved, who took refuge upon a high mountain called Thegtheg, or the *Thundering*, which had three points, and the property of moving upon water." Humboldt informs us that the Cholular Indians, who inhabited the equinoctial regions of New Spain before the Mexicans, thus narrated the Deluge—and this great traveller quotes from the MSS. of Pedro de Los Reos, who, in 1566, copied on the spot all the hieroglyphic paintings he could procure:—"Before the great inundation, which took place 4800 years after the creation of the world, the country of Anahuac was inhabited by giants. All those who did not perish were transformed into fishes save seven, who fled into caverns. When the waters subsided one of those giants, Xelhua, surnamed the Architect, went to Cholollan, where, as a memorial of the mountain Tlaloc, which had served for an asylum to himself and his six brethren, he built an artificial hill in the form of a pyramid." The Chiampanese Indians, a neighbouring race, had a similar legend. "According to the ancient traditions," says Humboldt, "collected by the Bishop F. N. de la Vega, the Wodan of the Chiampanese, one of their celebrated chiefs, was grandson of that illustrious old man who, at the time of the great Deluge in which the greater part of the human race perished, was saved on a raft, together with his family." The Mexicans in their peculiar paintings, which constituted their books and literature, preserved a representation of the catastrophe. They made four cycles of past time, and the fourth they designated the *age of water*, the duration of which was 4008 years:—"A great inundation destroyed mankind. This is the last of the great revolutions which the world has undergone. Men were transformed into fishes, except one man and one woman, who saved themselves on the trunk of an *ahakuete*, or *cupressus disticha*. Coxcox, the Noah of the Mexicans, and his wife, are seated on a trunk of a tree covered with leaves, and floating amid the waters."

In a translation of Herrera's History of America, we are told that "the people of Cuba knew that heaven, the earth, and other things, had been created, and said they had much information concerning the Flood, and that the world had been destroyed by water by three persons who came three several ways. Men above seventy years of age said that an old man, knowing the deluge was to come, built a great ship, and went into it with his family and abundance of animals—that he sent out a crow, which, after staying to feed on dead bodies, returned with a green twig, adding some particulars respecting Noah and his sons—that the Indians were descended from the son who scoffed at his father, which was the reason why they had no clothes, but that the Spaniards were descended from the other sons who covered their father, because they were clothed, and possessed houses. Some tribes held that all mankind were descended from the man who built this great ship. Other Aborigines asserted that there had been a great and universal deluge, in which all mankind perished except one man and his family, who escaped in a canoe, and the earth was repopled by them—and that the rain was sent by a great Being who governed all the celestial motions." The Guancas of the Vale of Xausea, and the natives of Chiquito, added that some persons survived in the caves of the mountains, and, according to one account, repopled the country; but others thought that all perished except six persons, who saved themselves on a float, and renewed the population. The Brazilians preserved the tradition of the general Deluge, some of them alleging that all the inhabitants of the world perished except one man and his sister; and others, that two brothers and their wives were preserved by climbing the highest mountains, and they became the heads of two powerful nations.

The inhabitants of Castilla del Ora in Terra Firma affirmed that when the universal Deluge came, one man with his wife and children escaped in a canoe, and

by them the earth was replenished. Hennepin informs us, that the Iroquois in Canada and at the mouth of the St Lawrence relate, that when their Messou, or Otkon, was hunting one day, his dogs lost themselves in a great lake; the waters immediately flowed over the country, soon covered the earth, and overwhelmed all who were living on it. The Arrawak Indians, near the Essequibo and Mazaroworry rivers, preserve traditions not only of the Deluge, which they allege was caused by the iniquities of mankind, but also of the formation of the first male and the first female. Captain Alexander, in his account of Hillhouse's expedition up these rivers in 1830, inserted in the Journal of the Royal Geographical Society, states that the tradition of the origin of things among these Indians is—that the Great Spirit sat on a silk cotton tree, and cut off pieces of bark, which he threw into the stream below him, and those becoming animated, took the form of the various animals—that man was last of all created—that a deep sleep fell upon him—and that on being touched by the Great Spirit he awoke, and found a wife by his side. The world, they further allege, became desperately wicked, and was drowned by a flood. Only one man was saved in a canoe, and he sent out a rat to discover if the waters had abated, which returned with a head of Indian corn.

Among the tribes of North America we find some memorials of this great event. The Koliouges on the north-west coast of America believed that "to punish the crimes of the world a deluge was sent, but that all did not die in it; many saved themselves on very high mountains, in barks, and on rafts." Sir Alexander Mackenzie tells us that the Chipewyams "describe a deluge, when the water spread over the whole earth except the highest mountains, on the tops of which they preserved themselves;" and Captain Franklin, when mentioning them and the Dog-Rib Indians, also says that "they have a tradition of the Deluge." The natives of California, we are told by

Captain Beechey, preserve also their own peculiar tradition. Dr Richardson, in Frankland's Journal to the Polar Seas, speaking of the Cree Indians, says, "The Crees all spoke of an *universal deluge* caused by an attempt of a fish to drown *Wasack-ootchacht*, a kind of demi-god with whom they had quarrelled. Having constructed a raft, he embarked with his family and all kinds of birds and beasts. After the flood had continued for some time he ordered waterfowl to dive to the bottom. They were all drowned, but a musk rat having been despatched on the same errand, returned with a mouthful of mud, out of which *Wasack-ootchacht* formed a new earth." Mr West, who was in the same expedition, heard a similar tradition from the natives of the Red River, who informed him that an universal deluge was commonly believed by *all the Indians*. "When the flood came and destroyed the world, a very great man called *Wæ-sac-koochak* made a large raft, and embarked with otters, beavers, deer, and other kinds of animals. After it had floated for some time he put out an otter, which dived very deep without finding any bottom, and then a beaver; both were drowned. At last a musk rat brought up a little mud in its mouth, which he made into a new earth. *There appears to be a general belief of a flood among all the tribes of this vast continent.*" The natives of New Caledonia preserve a vague tradition of the Deluge, with the extraordinary legend that the human race were destroyed by fire. Mr Harmon, who visited them, thus narrates the tradition in his Journal of Travels in the Interior of North America:—"They believe that the earth was once entirely covered with water, and everything destroyed but a musk rat, which, diving to the bottom, brought up some mud, that increased and grew to the shape of the present world. They say a fire spread over the whole, and destroyed every human being, with the exception of one man and one woman, who saved themselves by retiring into a deep cave in

the mountains until the flames were extinguished."

Making every allowance for some of the preceding traditions, which are doubtless mingled with the information those tribes have more recently obtained by their intercourse with Europeans, it cannot be denied that they all establish the great fact clearly and emphatically recorded by the sacred writer. But let us now turn our attention to the South Sea Islands, the population of which had no connexion, so far as we know, with the North American Indians; and yet traditions of the Deluge exist among those interesting tribes from the earliest periods of their history; "and the striking analogy," says Mr Ellis, in his *Polynesian Researches*, "between those religiously preserved by all the inhabitants of the Pacific and the Mosaic account would seem to indicate a degree of high antiquity belonging to this isolated people." The principal facts preserve the same features in the traditions prevailing among the inhabitants of the different groups, merely differing in minor details. At Hawaii, Mr Ellis was informed that it had been taught the islanders by their fathers that "all the land had once been overflowed by the sea, except a small peak on the top of Mouna Kea, where two human beings were preserved from the destruction which overtook the rest." In Matheson's *Account of Brazil and the Sandwich Islands* we are told that "many thousand moons ago a man fishing in the sea dragged up the Spirit of the waters on his hook, who in his anger declared that he would cause a general deluge, but would allow him to escape, and his wife, to the summit of the mountain Mouna-roah, where he remained until the waters subsided." In Otaheite the Deluge was ascribed to the wrath of the Deity at the wickedness of man. "In ancient times," says Mr Ellis, "Taa-roa, the principal god (according to their mythology the creator of the world), being angry with men on account of their disobedience to his will, overturned the world into the sea, when the earth

sank in the waters, excepting a few *aurus* or projecting points, which remaining above its surface, constituted the present cluster of islands. The memorial preserved by the inhabitants of Eimeo states that after the inundation of the land, when the water subsided, a man landed from a canoe near Tiataepua in their island, and erected an altar or *marae* in honour of his god.—The tradition which prevails in the Leeward Islands is intimately connected with the Island of Raiatea. According to this, very soon after the first peopling of the world by the descendants of Taata, *Ruahatu*, the Neptune of the South Sea Islanders, was reposing among the coralline groves in the depths of the ocean, on a spot that, as his resort, was sacred. A fisherman, either through forgetfulness or disregard of the tabu, and sacredness of the place, paddled his canoe upon the forbidden waters, and lowered his hooks among the branching corals at the bottom. The hooks became entangled in the hair of the sleeping god. After remaining some time, the fisherman endeavoured to pull up his hooks, but was for a long period unable to move them. At length they were suddenly disentangled, and he began to draw them towards the surface. In an instant, however, the god, whom he had aroused from his slumbers, appeared at the surface of the water, and, after upbraiding him for his impiety, declared that the land was criminal, or convicted of guilt, and should be destroyed. The affrighted fisherman prostrated himself before the god of the sea, confessed his sorrow for what he had done, and implored his forgiveness, beseeching him that the judgment denounced might be averted, or that he might escape. *Ruahatu*, moved by his penitence and importunity, directed him to return home for his wife and child, and then proceed to a small island called Toamarama, which is situated within the reefs on the eastern side of Raiatea. Here he was promised security amid the destruction of the surrounding islands. The man hastened to his residence, and proceeded with his wife

and child to the place appointed. Some say he took with him a friend who was residing under his roof, with a dog, a pig, and a pair of fowls, so that the party consisted of four individuals, besides the only domesticated animals known in the islands. They reached the refuge appointed before the close of the day; and as the sun approached the horizon, the waters of the ocean began to rise, the inhabitants of the adjacent shore left their dwellings on the beach, and fled to the mountains. The waters continued to rise during the night, and the next morning the tops of the mountains only appeared above the wide spread sea. These were afterwards covered, and all the inhabitants of the land perished. The waters subsequently retired, the fisherman and his companions left their retreat, took up their abode on the main land, and became the progenitors of the present inhabitants."

We take another illustration of Mr Ellis as a curious specimen of the reveries of those untutored barbarians. "The most circumstantial tradition preserved among the Windward Islands of this remarkable event is one for the original of which I am indebted to Mr Orsmond: the following is a literal translation:— 'Destroyed was Tahiti by the sea; no man, nor hog, nor fowl, nor dog, remained. The groves of trees and the stones were carried away by the wind. They were destroyed, and the deep was over the land. But these two persons, the husband and the wife (when it came in), the wife took up her young chicken; the husband took up his young pig; the wife took up her young dog and the kitten; the husband took up that. [These were all the animals formerly known to the people, and the term *fanaua*, young, is both singular and plural, so that it may apply to one, or to more than one chicken, &c.] They were going forth, and looking at Orofena (the high mountain in Tahiti), the husband said, 'Up, both of us, to yonder mountain.' The wife replied, 'No, let us not go thither.' The husband said, 'It is a high or long rock, and will not be reached by the sea:' but the wife replied,

'Reached will be it by the sea yonder, we two on the mountain round as a breast, O Pito-hito; it will not be reached by the sea.' They two arrived there. Orofena was overwhelmed by the sea; that mountain, Pito-hiti (alone), remained; that was their abode. There they watched nights ten (the native mode of reckoning time is by nights instead of days), the sea ebbed, and they two saw the little heads of the mountains in their elevation. When the sea dried or retired, the land remained without produce, without man, and the fish were putrid in the caves and holes of the rocks. They said, 'Dig a hole for the fish in the sea.' The wind also was becoming feeble, and when it was dead or calm, the stones and the trees began to fall from the heavens: thither they had been carried by the wind. All trees of the land had been torn up, and carried high by the wind. They two looked about, and the woman said, 'Safe are we two from the sea, but death, or hurt, comes now in these stones that are falling. Where shall we abide?' Torn by the roots up had been all the trees, and carried above the pathway of the rain in the heavens. 'Dig a hole for us two, a dwelling-place.' The hole was dug, covered with grass the bottom of the hole or cave; stones were spread on the top of the hole, and these covered over with earth. While these two were sitting within, they heard with terror the loud voice of the falling stones. Now they fell more thinly, then one little stone at a time fell, and afterwards ceased entirely. The woman said, 'Arise you, and advance without, and see if the stones fall.' The man replied, 'I go not out, I shall die.' He waited till night and till day, and then said, 'The wind is truly dead, and the stones and the trunks of trees cease to fall, neither is there the sound of the stones.' They went out, and like a small mountain was the heap or collection of the stones and the wood. The earth and the rocks remained of the land; the shrubs were destroyed by the sea. They descended, and gazed with astonishment: There were no houses, nor cocoa-nuts, nor palm-trees,

nor bread-fruit, nor hibiscus, nor grass; all was destroyed by the sea. They two dwelt together. The woman brought forth two children; one was a son, the other a daughter. They grieved that there was no food for their children. Again the mother brought forth, but still there was no food. The children grew up without food; then the bread-fruit bore fruit, and the cocoa-nut, and every other kind of food. In three days encircled or covered was the land with food. The land became also covered with men. From two persons, the father and the mother, filled was the land.'—The principal facts of this singular and curious account, though blended together by the natives in the order in which they are here given, probably refer to two distinct events. The total inundation of the land is perhaps a relic of the account of the Deluge, and the tearing up and falling of the trees and stones, in all probability to some violent hurricane or volcanic eruption."

Humboldt informs us that traditions of a similar nature exist among all, or nearly all, the nations of the earth, and, "like the relics of a vast shipwreck, are highly interesting in the philosophical study of our species." We find among the Celtic Druids various legends of the Deluge, which nearly resemble those conspicuous in the mythological system of Hindostan; and their bards perpetually refer to the events connected with it in their several poems. How is it possible, then, that people so widely removed from each other as the Egyptians, the Hindoos, the Druids of Britain, the Chinese, and the various nations of South America, could have all preserved precisely the same traditions in reference to the great event, though differing, as was to be expected, in detail and narration, if the Deluge had not been universal, and swept off every living thing on the face of the earth? No person could have forged these remains in the Middle Ages without being acquainted with the religious opinions of those nations; and yet it is impossible to ascertain how such an intercourse

could have taken place, because some of those nations were not then known, and with others of them, such as Hindostan, there was no communication. Three inferences may therefore be deduced from what people differing in customs, language, religion, and even ignorant of each other's existence, acknowledge and believe—first, the *certainty* that there has been a flood; second, its *universality*; and third, the *truth* of the Mosaic account—that it was written by one inspired by God, the author of the great event.

The fact of a deluge being thus generally acknowledged, we cannot enter on the consideration of the various theories which have been started respecting it—some denying its universality, and others speculating on the manner by which it was accomplished. It has been alleged, for instance, that there could not be water sufficient to cover the whole earth even to the highest mountains, and hence Noah's Flood must have been tropical, and confined to a particular region or district. Le Clerc conjectures that it merely extended over the country afterwards called Judea and the adjoining districts, or at most to the tract lying between the four seas—the Euxine, the Mediterranean, the Persian, and the Caspian; and Stillingfleet thinks that it exclusively covered the continent of Asia. To support this theory, the latter learned and ingenious writer argues, that as the confessed design of the great Flood was to destroy mankind only, there was no necessity for extending the inundation beyond those countries which were inhabited; and that it is not likely that, in comparatively so short a period from the formation of Adam, his descendants could have spread themselves literally over the whole earth, or beyond the Asiatic continent. Another writer, after admitting the escape of Noah and his family, has maintained that all mankind did not perish in the Deluge; and he supposes, from the peculiar nature of the imprecations uttered by Cain and Lamech, that the Africans and Indians are their posterity.

This last supposition is so manifestly untenable, that it would be superfluous to notice it in a serious manner. The other theories may be easily answered. Moses positively assures us that all flesh died except those in the Ark; nor is it satisfactory to assert that by the term *earth* which was inundated, is merely meant Judea or any particular country, for before the tops of the highest mountains could be covered, the waters would necessarily extend themselves into other regions, unless the laws of nature were miraculously suspended, which in this case would have been useless and unnecessary. If the Deluge was not universal, there was no use of the Ark. Noah and his family could have easily avoided the impending danger by retiring to another country, as Lot retreated to a place of safety before the destruction of the Cities of the Plain, while the animals and the birds could have secured themselves by gradually retreating from the rising inundation. It is also demonstrated that the population of the Old World greatly exceeded that of the present (see ANTE-DILUVIANS), or perhaps what the present earth is capable of sustaining; and as in all probability there was a larger portion of the globe then inhabited, the inundation must have been general to accomplish the Divine purposes. And, finally, although it is a reason which can only be assigned with considerable diffidence, the universality of the Deluge seems to be established from the shells, bones of animals, teeth and even skeletons of fishes, vegetables, and other productions, which are found on the highest mountains, in the bowels of the earth, and at great distances from the sea.

"Some bold and celebrated writers," says the Abbé Ordinaire, in his *Natural History of Volcanoes*, "have in latter times ostentatiously made use of the remote antiquity of volcanic vestiges against the truth of the Deluge. Taking it for granted that that terrible event must have overflowed all the pre-existing volcanoes, and extinguished their fires for ever, they have concluded that Etna,

proved to have been burning long before the remotest period assigned to the Deluge, had become by its continuation indubitable evidence against the Mosaic account, which, according to them, is nothing more than a mere fable, or at most a manifest exaggeration. To consider this assertion only in a physical point of view appears very superficial, for besides the possibility of the revival of the fires even in such a case as that supposed, do we not know that there are volcanoes burning under the sea? Can any thing be more plain and natural than to suppose that several of the volcanoes on the land, which were burning at the time of the Deluge, should in like manner be endued with sufficient force to struggle successfully against their extinction, by using their craters to obstruct the influx of the waters, as we find it done by the submarine volcanoes? The volcanoes which were covered by the Deluge were in fact for so many months real maritime volcanoes, and supported themselves like them. Nay, several circumstances must have facilitated that operation. The craters, then less worn away, must have been narrower than they are at present; the inside of the volcanoes being also less consumed, the column of resistance must have had more force, and there were more objects to be removed; all the inflammable substances were in greater abundance, and supplied more powerful efforts; the waters of the Deluge, though causing effervescence in fiery reservoirs, flowed in more slowly, and in a less body than do the waters of the sea, and of course the irritation was more easily overcome. That several volcanoes on land existed anterior to the Deluge is a position therefore very admissible. The effect of the first eruption, after the retiring of the waters, was the restoration of them to their former state. Thus we see that this detracting of the sacred writings arises from a want of attention in those objectors to an operation common in nature, and which, in this particular instance, could not fail to occur in a number of places. What a multiplicity of

facts might we have to add to this theory of the rekindling of volcanoes, could we trace the history of the greater number of them far back? The knowledge, however, to which we are limited, suffices to establish the affirmative. It would be proved were we entirely confined to Vesuvius and Etna; for, by the certain accounts which we have of these volcanoes for nearly 3000 years, it is known that the former has been rekindled twice in that space of time, after being for ages to all external appearance extinguished; and if we cannot say as much of the latter, it is because for these 3000 years it has never ceased producing its fires. This is at least the common opinion, but there are learned men who assert that Etna lay in a dormant state for some centuries. Diodorus Siculus mentions an eruption of Etna five centuries prior to the Trojan War, or about 1700 years before the Christian era. Homer, who wrote eight centuries after that eruption, who had travelled in Sicily, and whose almost universal knowledge we contemplate with wonder, does not even mention this volcano, either in his *Iliad*, notwithstanding the grand images he might have drawn from it, nor in his *Odyssey*, although he lands his hero in Sicily, upon the very coast inhabited by the Cyclops, whosoever those wild people may have been—a coast over which the lava of Etna has often run, as recounted by Virgil in the First Book of the *Georgics*:

—— Quoties Cyclopum effervere in agros
Vidimus undantem ruptis fornacibus Ætnam,
Flammarumque globos, liquefactaque volvere saxa.

—— Now oft have we beheld
Loud thund'ring Etna from volcanoes burst,
Deluge with liquid fire Cyclopean fields,
And toss huge balls of flame, and molten stones.

From the silence of Homer it has been inferred that this volcano was not burning in his time, and that it had been dormant for a period still more remote. Though this is but an inference, it must be allowed to be a very strong one, when we recollect the testimony of Dominico Galiano, that the crater of this volcano, in

consequence of a rest of eighty-nine years in the fifteenth and sixteenth centuries, had closed up, and became so solid that people walked over it, and its fires were supposed to be extinguished."

The hypothesis that the present world is not the world which the Antediluvians inhabited, and which was covered by the great Flood as with a garment, is thus totally at variance with the sacred record, with the facts of the case, and with every principle of philosophical reasoning. To suppose that God dissolved the earth trod by the primeval Patriarchs and their descendants, and resorted to a new creation, is nowhere set forth or even alluded to either in history or tradition. We are told that at the Creation, when the Almighty surveyed everything he had made, he pronounced it *very good*. At the fall the ground was not cursed in itself, but solely as connected with the transgression of our first parents; and when the wickedness of the Antediluvian population provoked Him to sweep them from the face of the earth, it was not with the world which he had created, nor yet with its productions, its rivers, seas, and mountains, or its irrational creation, that he was angry, but with *man*, whom he had formed only a "little lower than the angels," and with the licentiousness, impiety, and depravity of the intermingled descendants of Seth and Cain. It rather appears that the Flood was brought for the purpose of preserving the earth, while it completely effected the great design of the Almighty—the total destruction of its inhabitants with the exception of those preserved in the Ark. To repeat what is stated briefly in another part of this work (see GARDEN OF EDEN), in the words of a judicious writer, the "universal Deluge made a deep impression on the surface of our globe, but it could not materially change the great features of nature;" and we may add, that such a change was never intended. "That mighty agent might dissolve and level some hills and mountains of softer consistency—might swallow up the waters of some minor streams, or give them a different direc-

tion—might bury some extensive tracts of country, with all their habitations and improvements, in the bottom of the sea; and compensate for their destruction by elevating submarine districts of equal extent into dry land, but the more solid parts of our earth must have remained the same as before that awful catastrophe. It is unreasonable to suppose that the waters of the Deluge in the short space of one hundred and fifty days could melt stupendous ranges of mountains, or give them a different position on the surface of the globe." The removal of the then existing population by an overwhelming flood, was no other alteration of the previous course of things than the causing all those to die at the same time who would have died at subsequent and various periods; it brought no more death into the world than had been before attached to it, but caused the existing race to be exterminated earlier than could possibly have happened. In the eloquent language of Mr Sharon Turner:—"A deluge was the appointed visitation to accomplish this change, and no general

mode of destruction could be less painful or more instantaneously effective, or present more durable monuments of its cause and operations.—From above and below the waters gathered upon the surface, and multiplied upon it, and rolled terrifically over it, till they covered the mountains and destroyed the offending generation, and every substance which was then existing with the principle of life upon the habitable ground. We can but faintly conceive the appalling scene. Mankind were surprised, in the midst of their usual festivities and employments, by the sudden alarm of portentous danger rapidly rushing on them from the blackening and howling sky. The sun was seen no more—midnight darkness usurped the day—lightnings dreadfully illuminated—thunders rolled with increasing fury—all that was natural ceased; and in its stead whirlwind and desolation—earth rending—cities falling—the roar of tumultuous waters—shrieks and groans of human despair—overwhelming ruin—universal silence—and the awful quiet of executed retribution!"

G

GAASH, *tempest, commotion, tumult, or overthrow*, a hill of Ephraim on which was the tomb of Joshua, Josh. xxiv. 30. The brook or valley of Gaash was probably at the foot of it, 2 Sam. xxiii. 30.

GABA. See GEBÄ.

GABBATHA, *high, also, elevated*; Γαββαθα, or *lithostrotos, a pavement, paved with stones*, from λίθος, *a stone*, and στρώτος, *paved*, a place in Pilate's palace at Jerusalem from which he pronounced the sentence of crucifixion against our Saviour. It was a kind of terrace, gallery, or balcony, paved with stone or marble, and adorned by a balustrade. It is mentioned as being the place where Pilate sat in the "judgment-seat," John xix. 13.

GAD, *a band, or happy, or armed and prepared*, a district of Palestine which

belonged to the tribe of that name, the descendants of Gad, the son of Jacob and Zilpah, Leah's servant. When this tribe came out of Egypt at the memorable exodus they amounted to 45,650. After the defeat of the kings Og and Sihon, we find the Gadites, in conjunction with the Reubenites, desiring to have their division in those conquered districts, alleging the necessity of providing accommodation for their cattle; and Moses granted their request on the condition that they and the Reubenites would accompany the other tribes, and assist in the subjugation of the land beyond the Jordan.

In Jacob's final blessing to his sons, Gad is thus mentioned, "A troop shall overcome him, but he shall overcome at the last," Gen. xlix. 19; and Moses in his last song celebrates Gad as "a lion which

teareth the arm with the crown of the head," Deut. xxxiii. 20. The province allotted to this tribe lay on the north side of Reuben, having the Jordan on the west, the Ammonites on the east, and the half-tribe of Manasseh on the north. It was equal to the territory of Reuben in fertility, and its pasture grounds were very excellent. Its chief towns were Mahaneim and Penuel, both so designated by Jacob; Succoth, where he erected his booths; Mispha or Rabbath, the metropolis of Bashan, afterwards called Philadelphia; Ramoth-Gilead, or the *high lands of Gilead*; Rogelim, where old Barzillai was born; and a number of others. The *Valley of Gad* lay probably along the Arnon.

GADARA, a town situated in the half-tribe of Manasseh, sixty stadia east from the Lake of Tiberias, and, according to Josephus, the capital of the Roman province of Peræa. Polybius mentions it as the strongest town in the district. It was sometimes reckoned one of the cities of the Decapolis. "There is reason to believe," says Seetzen, "that the modern town of M'Kess is the ancient Gadara. This town is situated on the southern bank of a river called *Shariat Manadra*, which falls into the river Jordan below the Lake of Tiberias. It was formerly a large and opulent town, proofs of which are still visible in remnants of marble columns; in great numbers of sarcophagi, ornamented with bas-reliefs, and with carved work and garlands, which are still tolerably perfect. Many beautiful, vast, and very remarkable caverns, are seen here, which serve as places of retreat for families of Arabs. The country bears the name of *Al-jedur*, which is probably derived from Jadar or Gadara."

GADARENES, COUNTRY OF THE, a district or province so called from the preceding city its capital, into which our Saviour entered, and was met by a person having an "unclean spirit," Mark v. 1, 2. St Matthew mentions *two* persons possessed with devils, and hence it is probable that one of them was more remarkable than the other, as St Mark and

St Luke merely mention *one*. This country is also called the *Country of the Gergesenes* by St Matthew (viii. 28), because it lay between the two cities of Gadara and Gergesa—the latter a place of some importance, although not so distinguished as the former. Seetzen thinks that "the ancient Gergesa, or Gerasa, can be no other than the modern *Jerrash*. The ruins of this town bear some very striking marks of ancient splendour. I observed the remains of several public buildings, distinguished by a very beautiful style of architecture; I found two amphitheatres built of solid marble, some palaces, and three temples: also a whole street ornamented on both sides with a row of marble columns of the Corinthian order." The Evangelical writer says that our Saviour was met by "two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way," Matt. viii. 28. The tombs of the East were generally caves dug out of the rock, in which robbers often lurked and sheltered themselves. "Along the borders of the Lake of Gennesareth," says Dr Clarke, "may still be seen the remains of those ancient tombs hewn by the earliest inhabitants of Galilee in the rocks which face the water. Their existence at the present day, although not noticed by travellers in general, offers strong internal evidence of the accuracy of the Evangelist, who has recorded the transactions of the demoniacs dwelling among the tombs."

GADDA. See HAZAR-GADDA.

GADER, or GADEROTH. See GADARA.

GADITES, the tribe of Gad. See GAD.

GAI-ABARIM. See IJE-ABARIM.

GALATIA, *white, of the colour of milk*, or perhaps GAUL-ASIA, from the settlement of the Gauls in it, a province of Asia Minor, bounded on the east by Cappadocia, on the west by Bithynia, on the south by Pamphylia, and on the north by the Euxine Sea. Its precise limits are not easily ascertained, and these have been variously stated by geographers.

The extent of it just mentioned, which is given on the authority of Ptolemy, is certainly too considerable, as it would comprehend the whole of Phrygia, Pisidia, Lycaonia, and Paphlagonia. The history of Galatia presents little of importance. The Galatæ, or Gallo-Græci, of Celtic origin, made an irruption into Greece under Brennus, but being repelled, they wandered throughout Thrace, until they received and accepted an invitation from Nicomedes I. to settle in this province. They were conquered by Attalus I., king of Pergamus, who restricted them within the bounds of Galatia, after which they forsook their nomade course of life, and willingly served foreign princes, particularly the rich kings of Syria, as mercenaries. The Galatæ consisted chiefly of three nations, independent of each other, but united in one common league: the smaller tribes were dependent on these three. About twenty-six years before the Christian era, Galatia became a Roman province, and its inhabitants degenerated into effeminate Asiatics. Under the Roman Emperors the province was enlarged, but under Constantine it was divided into several districts, the original Galatia again forming a distinct territory. It is now a part of the Turkish Empire.

Galatia was in general a very fruitful and well inhabited country. The religion of the ancient Galatæ is described as being blended with gross superstitions; like other Celtic nations they offered human sacrifices, devoting to this inhuman purpose their prisoners of war. Although reckoned a wild and barbarous people, it appears that they cultivated eloquence, and were fond of music. They were a tall and valiant race. They generally fought almost naked, their principal weapons being a sword and buckler; and their attack is described as being so impetuous that they were commonly victorious.

Such were the people to whom St Paul addressed his Apostolical Epistle, and he is thought to be the first who preached the gospel in the province to the Gen-

tiles. St Peter is supposed to have visited Galatia before St Paul, and to have preached to his Jewish countrymen then residing in it, his Epistles being directed to the "strangers scattered throughout Pontus, Galatia," &c. St Paul was in the province in A.D. 51, or, according to the Evangelical chronology, in A.D. 53, Acts xvi. 6, and again in A.D. 53 or 54, Acts xviii. 23, when we find him visiting the Galatian converts in an official capacity, "strengthening," that is, confirming "the disciples." There is a great difference of opinion among commentators concerning the date of the Epistle, some alleging that it was written in A.D. 52, and others in A.D. 58. There is, however, a passage in the outset, Gal. i. 6, 7, which appears to fix the date with a considerable degree of probability: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel, which is not another; but there be some that trouble you, and would pervert the gospel of Christ." Not long after St Paul's first visit to the province, some Jewish Christians, probably converted by St Peter, endeavoured to persuade the Galatians of the necessity of circumcision and of observing the Mosaic ritual. To accomplish their object, in which they met with considerable success, they unwarrantably urged the authority of the apostles and presbyters at Jerusalem, alleging that St Paul held an inferior commission derived from that church, and also that even he had in some cases permitted circumcision. The great object of the Epistle was to counteract the impressions made by those teachers of error, and to re-establish the Galatians in the true doctrines of the gospel. Hence it is written in the language of indignant complaint, reproaching them for being so credulous as to have listened one moment to the false representations of those pretenders. It is thus evident that the Epistle was written shortly after the conversion of the Galatians; and if St Paul was in the province in A.D. 51, in the course of his *second*, and again in A.D. 53, in his *third* Apostolical journey,

we may conclude that it was written in the interval between his two visits, and most probably in A.D. 52, while he was at Corinth, or, as Michaelis conjectures, in Macedonia, before he went to Corinth. It is proper to observe that St Paul wrote the Epistle with his own hand, and did not, as in other cases, employ a person to write to his dictation.

The object or design of the Epistle to the Galatians is similar to that of the Epistle to the Romans, its argument being to restrain the Christians of the province from submitting to the Mosaic law. He refers to what he had personally taught them:—"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed," Gal. i. 8, 9. It will be observed in perusing this valuable Epistle, that St Paul does not recapitulate and explain at length the doctrines of the gospel to the Galatians as he does to the Romans, who, not being the fruits of his own personal ministry, but converted to Christianity by others, were not intimately acquainted with him; and, therefore, not aware how far they were instructed in all those particulars necessary to be known by them, he wrote to them a comprehensive treatise, embodying the chief doctrines of Christianity. But he acts in a different manner towards his own disciples the Galatians, to whom he writes not as a stranger, but as a master or governor, conveying his reproofs and exhortations in the language of authority. There is another peculiar feature in this Epistle which ought not to be forgotten. The doctrine contained in it goes farther than the decree of the Council of Jerusalem mentioned in the Acts of the Apostles. St Paul maintains that no persons, whether Jews or Gentiles, after embracing Christianity, ought to consider the observance of the Mosaic ritual as essential to salvation, or as in any way contributing to a greater degree of perfection.

He says to the Galatians, "Christ is become of no effect to you, whosoever of you are justified by the law," meaning that whoever relies upon legal ordinances as the means of justification will certainly lose all the benefits of the profession of the gospel; whereas the decree of the Council of Jerusalem merely decided that it was not necessary for Gentile converts to be circumcised, or to conform to the rites and ceremonies of the Mosaic law, which had been abrogated by the sacrifice of our Saviour on the cross.

The contents of the Epistle may be summed up in a brief manner. After the usual salutation in the name of himself and of the brethren who were with him, in which he asserts his Apostolical commission—that he was "an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead"—St Paul shows, by a summary recapitulation of the leading events of his own life, that he received the gospel not from man, but by immediate revelation from God—that he entered upon his ministry by Divine appointment, without any instruction from those who were members of the Apostolical College before him, or even at first holding any direct communication with them—and that he afterwards conferred with the heads of the church at Jerusalem, and was by them, after the fullest conviction and deliberation, acknowledged to be an apostle, equal in power and authority to themselves, through the especial grace of God. He says that he was previously "unknown by face unto the churches of Judea which were in Christ; but they had heard only, That he which persecuted us in times past now preached the faith which he once destroyed; and they glorified God in me." Having thus sufficiently proved the divine authority of his Apostleship, St Paul proceeds to refute the imputation of inconsistency with which he had been charged, by showing that he had always opposed the Judaizing Christians, and in particular, that he had withstood and reproved St Peter at Antioch, who, through fear of the Jewish converts,

had refused to associate with those of the Gentiles. "But when Peter," he says, "was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they were come he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" The Apostle contends that he had always maintained that the gospel was alone able to save those who believe it, "knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ," for "by the works of the law shall no flesh be justified," and declaring that "if righteousness came by the law, then Christ is dead in vain." He expostulates with the Galatians in the beginning of the third chapter, for allowing themselves to be seduced by false teachers from the doctrines he had taught them, and reminds them that when they embraced the gospel, and not the Mosaic law, they received the Holy Ghost. St Paul then pursues the chief argument of the Epistle, and proves, in the third and fourth chapters, that the obligation of the ritual part of the Mosaic law is completely abolished, both with respect to Jews and Gentiles. He then contrasts the present defection of the Galatians with their former zeal and affection for him, and expresses his fears lest he should have preached to them in vain. They are earnestly exhorted to "stand fast in the liberty wherewith Christ hath made them free, and not to be entangled again with the yoke of bondage." The moral and spiritual nature of the gospel, in opposition to outward observances, is pointed out, and the Epistle is concluded with a variety of directions and precepts tending to the cultivation

of practical virtue, and authoritatively binding on the Christian Church in every age throughout the whole world.

GALEED, the name of the heap of stones which Jacob set up for a pillar when he made his covenant with his father-in-law Laban, Gen. xxxi. 47, 48. Laban designated it in Syriac, *Jegar-sahadutha*, or *the heap of witness*; and *Mizpah*, a *beacon* or *watch-tower*, "for he said, The Lord watch between me and thee when we are absent one from another." Jacob called it Galeed, which is the same in Hebrew as the Syriac word.

GALILEANS, or GALILÆI, a sect among the Jews, the founder of which was one Judas of Upper Galilee, or the Gaulonite, Acts v. 37. The Evangelical writer informs us (Luke ii. 1), that immediately before the birth of our Saviour, "there went out a decree from Cæsar Augustus that all the world (the Roman Empire) should be taxed, and this taxing was first made when Cyrenius was governor of Syria"—that is, under the superintendence of Cyrenius, who was afterwards governor of Syria, he being subsequently better known by this title. Josephus informs us that about the time of our Saviour's birth, the whole Jewish nation took an oath to be faithful to Cæsar, which was probably occasioned by the assessment or enrolment mentioned by St Luke. Ten years after this taxing, or "the days of the taxing," as they are termed by St Paul's preceptor Gamaliel, Judas of Galilee excited an insurrection among the Galileans against their Roman masters, alleging that it was a mark of slavery to pay tribute to the Romans, and that they ought to acknowledge none but God as their superior. In other respects they held generally the same doctrines as the Pharisees; but as they maintained that it was unlawful to pray for infidel princes, they separated themselves from the rest of the Jews, and performed their sacrifices apart. Judas was slain, Acts v. 37; his two sons were crucified in the reign of Claudius; and his grandson Eleazar, after Jerusalem was

taken, defended a strong battlement with upwards of nine hundred and fifty of his followers. When the military engines had made a breach in the walls they slew their wives and children, and then fell upon their own swords.

Our Saviour and the holy Apostles being of Galilee, were suspected to belong to the *sect* of the Galileans, and hence they are often so designated by way of reproach. Dr Lardner has proved that the early Christians were opprobriously called Galileans, which conveyed an insinuation that they were disaffected towards the existing governments; and Epictetus, in the time of the Emperor Adrian, about A.D. 120, evidently refers to them under this appellation. The Emperor Julian the Apostate, who hated and despised the Christians, invariably designated them by this name; and as our Saviour was often so called, when that prince was dying he exclaimed with indignation, "Thou hast conquered, O Galilean!" He found, with most mortified feelings of rage and disappointment, that all his endeavours to extirpate Christianity were unsuccessful.

Every reader of the Evangelical narratives is familiar with the celebrated circumstance relating to the tribute money, and our Saviour's reply, "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's." St Jerome is of opinion that on this occasion the Pharisees wished to accuse him of being one of the sect of the Galileans, anticipating that he would declare it unlawful to acknowledge the justice of tribute. The Pharisees were themselves adverse to the payment of the tribute, and held opinions similar to the Galileans on that subject, but as their sole object was to "entangle" our Saviour in his conversation, He, who knew them well, asked them, "Why tempt ye me, ye hypocrites?" The Galileans, however, appear to have been rather a political faction than a religious sect, and perhaps there was some reference to this in representing our Saviour to Pilate as one of them. His accusers, to render him suspected of sedi-

tion as well as heresy, charged him with "perverting the nation, and forbidding to pay tribute to Cæsar, saying that he himself is Christ a king," Luke xxiii. 2. We are farther told by the Evangelist in the 6th verse, that "when Pilate heard of Galilee, he asked whether the man were a Galilean."

GALILEE, *wheel, revolution, or heap; or revolution of the wheel*, a province of Palestine, which varied in its limits at different periods. It is divided by the Rabbins into the *Upper*, the *Lower*, and the *Valley*, but Josephus, who was governor of it, divides it into the Upper and Lower Galilee exclusively, and says that the boundaries of all Galilee were Samaris and Scythopolis on the south, to the river Jordan. In the times of the New Testament, Galilee was the third division of the Holy Land, the other two being Judea and Samaria. The province is first mentioned in the Book of Joshua (xx. 7), and Solomon presented twenty of its cities to Hiram, who rejected the gift, 1 Kings ix. 11, 12. It was ravaged by Tiglath-pileser, and its inhabitants carried into captivity, 2 Kings xv. 29. LOWER GALILEE contained some places celebrated by the Evangelical writers. Near Mount Tabor stood Nazareth, where our blessed Saviour was educated; Capernaum, mentioned in the Gospels; Tiberias, on the Lake of that name, or Sea of Galilee, in the vicinity of which were, and still are, the hot-baths of Emmaus; Bethsaida, afterwards Julias; Bethshean, or Bethshan, called Scythopolis by the Greeks; and Sippchoris, elevated, under the name of Dio-Cæsarea, to be the capital of the province by Herod Antipas. In Upper Galilee, called also *Galilee of the Nations*, Isa. ix. 1—which comprehended the territory of the half-tribe of Manasseh, and once formed a part of the kingdom of Israel, though reckoned by the Romans as belonging to Phœnicia—were situated Dan, the most northern town in the land of Judea, anciently called Lais or Leshem; Cæsarea Philippi, otherwise Paneas, Baneas, and Belinas; Gabara, known in the war of Vespasian; Cana,

where our Saviour performed his first miracle at the marriage feast.

The province of Galilee was formerly very fertile, and is chiefly level, except on its northern side towards Syria. It produced corn, wine, oil, and fruits of all descriptions, with little labour; and its towns and villages were very populous—a fact which is easily proved without crediting the exaggerated statement of Josephus, that the least of its villages contained 15,000 souls. Its inhabitants were active, industrious, and warlike, and noted for their zealous attachment to the Jewish religion. They appear to have had a peculiarity in their dialect which made them well known, as in the case of St Peter, who was on that account designated a Galilean.

Galilee is chiefly illustrious in the Evangelical history. To Nazareth in Lower Galilee the infant Saviour was brought by Joseph, when he returned from the exile caused by Herod's cruelty, and it was honoured as the scene of our Redeemer's personal ministry—he preached in the synagogues “throughout all Galilee, and cast out devils,” Mark i. 39. After his temptation in the Wilderness “he returned in the power of the Spirit into Galilee, and there went out a fame of him through all the region round about; and he taught in their synagogues, being glorified of all,” Luke iv. 14, 15.

GALILEE, SEA OF, called also *Kinnereth*, or *Chinnereth*, the *Lake of Genesareth*, and the *Sea of Tiberias*, a celebrated lake of Palestine in the province of Galilee, formed by the river Jordan, which runs through it and supplies it with fresh water. The Jewish historian, who extols it for the peculiar excellence of its water and the abundance and variety of its fish, says that it is about one hundred and forty furlongs in length and forty in breadth; and the description he gives of it could only have been delineated by one resident in the country. “The size,” says Mr Buckingham, “is still nearly the same; the borders of the lake still end at the beach, or the sands, at the base of the mountains

which environ it; its waters are still as sweet and temperate as ever, and the lake abounds with great numbers of fish of various sizes and kinds. The appearance of the lake, as seen from the point of view at Capernaum, is very grand; its greatest length runs nearly north and south, from twelve to fifteen miles, and its breadth seems to be in general from six to nine miles. The barren aspect of the mountains on each side, and the total absence of wood, however, give a cast of dulness to the picture, and this is increased to melancholy by the dead calm of its waters, and the silence which reigns throughout its whole extent, where not a boat or vessel of any kind is to be seen. There were fleets of some force on the lake during the wars of the Jews with the Romans, and many bloody battles were fought between them.—The waters of this lake lie in a deep basin, surrounded on all sides by lofty hills, excepting only the narrow entrance and outlets of the Jordan at each extreme, for which reason long-continued tempests from any one quarter are unknown here; and this lake, like the Dead Sea with which it communicates, is for the same reason never violently agitated for any length of time. But the same local features render it occasionally subject to whirlwinds, squalls, and sudden gusts from the hollow of the mountains, which, as in every other similar basin, are of momentary duration, and the most furious gust is instantly succeeded by a calm.” The Evangelical writer directs our attention to this great feature of the Sea of Galilee. “And they launched forth; but as they sailed, Jesus fell asleep, and there came down a storm of wind on the lake, and they were filled with water, and were in jeopardy; and they came to him and awoke him, and said, Master, Master, we perish. Then he arose, and rebuked the wind, and the raging of the water, and there was a calm,” Luke viii. 23, 24. “Tiberias,” says Mr Carne, “is a scene where Nature seems still to wear as sublime and lovely an aspect as in the days when it drew the visitations and

mercies of the Lord. No curse rests on its shores as on those of the Dead Sea, but a hallowed calm and a majestic beauty irresistibly delightful. The fish it contains have a most delicious flavour, and are much the size and colour of a mullet. The boats used on it are in some seasons of the year much exposed to the sudden squalls of wind which issue from between the mountains. The water is perfectly sweet and clear. The Jordan is seen to enter it at its northern extremity, and its course is distinctly visible throughout the whole extent of the lake. The range of mountains forming its eastern shore is very lofty; their steep and rocky sides are barren. The western shore, where the town (of Tiberias) stands, is lower, but its picturesque hills, divided by sweet valleys, are covered with a rich carpet of verdure, yet almost destitute of trees. The side to the southern end of the lake is very pleasant where the Jordan flows out of it. An ancient bridge, the ruined and lofty arches of which still stand in the river, add much to the beauty of this scene. We bathed here in the Jordan, which issues out in a stream of about fifty feet wide, and flows down a rich and deserted valley, inclosed by bare and lofty mountains. The stream is here clear and shallow, but soon becomes deep and rapid. Yet, with all the charms of its situation, the air round the lake during the summer is close and sultry. Of all places in Palestine, however, a stranger would desire to fix his residence here, as a situation on any of the verdant hills would be exempt from the often oppressive air on its banks."

Dr Clarke alleges that the Sea of Galilee almost equals in the grandeur of its appearance the Lake of Geneva. "It is by comparison alone," he observes, "that any due conception of the appearance it presents can be conveyed to the minds of those who have not seen it; and speaking of it comparatively, it may be described as longer and finer than any of our Cumberland and Westmoreland lakes, although perhaps it yields in majesty to

the stupendous features of Loch Lomond in Scotland. The Lake of Locarno in Italy comes nearest to it in point of picturesque beauty, although it is destitute of anything similar to the islands by which that majestic piece of water is adorned. It is inferior in magnitude, and perhaps in the height of its surrounding mountains, to the Lake Asphaltites (from which it is distant seventy-five miles), but its broad and extended surface, covering the bottom of a profound valley, environed by lofty and precipitous eminences, added to the impression of a certain reverential awe under which every Christian pilgrim approaches it, give it a character of dignity unparalleled by any similar scenery."

It was on this Lake that the Apostles St Peter, St Andrew, St John, and St James, exercised their profession of fishermen; and it was on its shore that they were addressed by the Saviour of the world—"Follow me, and I will make you fishers of men." The voyages of Christ and his disciples across this Lake are vaguely described, and it is extremely difficult to understand them with accuracy. In ancient times the Sea of Galilee, or Lake of Gennesareth, was called the Sea of Chinnereth, from a city of that name situated on it belonging to the tribe of Naphtali, Josh. xix. 35; and the edge of this sea on the other side Jordan eastward was the western boundary of the Gadites, who occupied all the cities of Gilead. Gennesareth is evidently a corruption of Chinnereth. It was called the Sea of Galilee from its situation; and Tiberias, its modern name, was probably bestowed on it after that city was built by Herod. This last name both the lake and the town still retain under the Arabic form of *Tabareeah*; and it is said that the present inhabitants, like their predecessors, call it a *sea*, and reckon it and the Dead Sea to be the two largest known except the ocean. Fuller, in his "Pisgah-sight of Palestine," published in 1650, thus quaintly speaks of it:—"Called always a sea by three of the Evangelists, but generally a lake by St Luke. Indeed

amongst lakes it may be accounted a sea, such the greatness; amongst seas, reputed for a lake, such the sweetness and freshness of the water therein." Larmartine's reflections on beholding the lake are beautifully expressed:—"We mounted our horses to ride as far as the limit of the Sea of Tiberias, the sacred borders of the fine Lake of Gennesareth. On our left a chain of peaked hills, black, barren, hollowed in profound ravines, and spotted at various distances by immense isolated volcanic stones, extended the whole length of the western coast, and advancing in a sombre and naked promontory to nearly the middle of the sea, hid from us the city of Tiberias at the extremity of the Lake on the side of Lebanon. The Man Divine—Incarnate Divinity, had with his mortal eyes seen this Sea—these waves, these hills, these stones; or rather, this Sea, these hills, these stones, had seen him. He had trodden a hundred times that path on which I now respectfully walked; his feet had raised that same dust which mine now raised. During the three years of his Divine mission he went and came, without ceasing, from Nazareth to Tiberias, from Tiberias to Jerusalem. He had sailed in the barks of the fishermen of the Sea of Galilee. He calmed its tempests, he walked on its waves, giving his hand to the apostle of little faith, like me—a celestial hand of which I had greater need than he had, in the tempest of opinion, and of thoughts more terrible! The great and mysterious scene of the Gospel passed, in fact, entirely on this lake, the borders of this lake, and the mountains which surround and overlook it. Behold Emmaus, where he chose at hazard his disciples amongst the meanest of mankind, to testify that the strength of his religion was in the doctrine itself, and not in its powerless organs. Behold Tiberias, where he appeared to St Peter—behold Capernaum—behold the mountain where he delivered the fine sermon on the mount—behold that on which, as God, he manifested the heavenly beatitudes—behold that on which

he said, *I have compassion on the people*, and multiplied the loaves and fishes, even as his word creates and multiplies life in the soul—behold the gulf of the miraculous fishing—behold, to conclude, the country that Christ preferred on earth—that which he has chosen for the exordium of his mysterious drama—that wherein, during his obscure life of thirty years, he had his parents and his friends according to the flesh—that wherein Nature, of which he had the key, appeared to him with the greatest charms—behold these mountains whence he saw, like us, the sun rise and set in revolutions which measured so rapidly his mortal days—here did he successively repose, meditate, pray, and cultivate love to God and benignity to man."

GALLIM, *who heap up, who cover, who roll*, a village near Ekron according to Eusebius. Phalti, the son of Laish, to whom Saul gave his daughter Michal, David's wife, in marriage, belonged to Gallim, 1 Sam. xxv. 44. See also EGLAIM.

GAMALA, a town situated beyond the Jordan, so called because it resembled a camel, being built on a mountain ridge. It was in the kingdom of Agrippa, but the inhabitants refused to submit to him, and they were besieged first by the troops of Agrippa and then by the Romans, who after a long siege took it and gave it up to plunder. It was afterwards fortified, and again taken by Vespasian, who put the inhabitants to death, causing many of them to be precipitated from the citadel. It is now a miserable place, but is different from Gamala east of the Sea of Galilee.

GAMMADIM, the inhabitants of Gammade in Phœnicia, Ezek. xxvii. 11. Others think that the word is Syriac, and merely signifies bold and courageous men.

GARAB, or GAREB, a hill near Jerusalem, Jer. xxxi. 39.

GATH, *a press*, also called GAZARA, a celebrated city of the Philistines, one of their five principalities, and the birth-place of their champion Goliath, was situated about fourteen miles south of

Joppa, and thirty-two west of Jerusalem. It was the most southern city of the Philistines, as Ekron, or Accaron, was the northern, and hence Gath and Ekron are mentioned as the boundaries of their territory. It was conquered by David, and continued subject to his successors until the declension of the kingdom of Judah; it was rebuilt and fortified by Rehoboam, but King Uzziah broke down its walls, 2 Chron. xxvi. 6. The city, however, recovered its strength, and was a place of considerable importance, independent of the kings of Judah, in the time of the Prophets Amos and Micah. Hazael, king of Syria, completely destroyed it, and it continued in its ruined state until the time of the Crusades, when a castle was built on its site. St Jerome places Gath on the road from Eleutheropolis to Gaza.

GATH-OPHER, or GATH-HEPHER, a town in the district of Opher in Galilee, the birth-place of the Prophet Jonah, 2 Kings xiv. 25. It is stated by Eusebius and St Jerome to have been in the tribe of Zebulun. The latter mentions it as a poor place, and that the sepulchre of Jonah was shown in his day. It was probably the same as Gittah-hepher, situated in the east of Zebulun, Josh. xix. 13.

GATH-RIMMON, a town belonging to the tribe of Dan, and Levitical, Josh. xix. 45. There were two other places of this name, both given to the priests, the one situated in the half-tribe of Manasseh, Josh. xxi. 25; and the other in Ephraim, 1 Chron. vi. 69.

GAULAN, GAULON, or GOLAN, a city of refuge in the ancient kingdom of Bashan, afterwards belonging to the half-tribe of Manasseh, given to the Levites of Gershom's family, Josh. xxi. 27.

GAULONITIS, one of the provinces beyond the Jordan, inhabited by Syrians, Arabs, and a mixture of other Gentile nations.

GAZA, or AZZA, a strong city of the Philistines, situated near the coast in the satrapy of that name. It was, in ancient times, the capital of that Philistine principality, and is situated about fifteen miles to the south of Ascalon, sixty miles

south-west from Jerusalem, and between two and three miles from the sea. It is always mentioned as a place of importance in the Old Testament. This city was the residence of the woman with whom Samson cohabited, and whom Josephus designates a common prostitute among the Philistines, although St Chrysostom and others think that she was his wife; and it was here that the hero of the Israelites achieved the memorable exploit which caused his own death, and that of three thousand men and women, among whom were the principal lords of the Philistines, Judges xvi. 21-30. Gaza was taken by Caleb, and given to the tribe of Judah by Joshua. After his death the Philistines obtained possession of it, but its advantageous situation made it subject to various revolutions. It was pleasantly built on an eminence, surrounded by fertile valleys, watered by the Bezor and a number of springs, and encompassed on the inland side by highly cultivated hills.

Alexander the Great, after destroying Tyre, laid siege to Gaza, at that time occupied by a Persian garrison, and took it after a siege of two months. He was often repulsed, and twice wounded before the town during the siege; and he avenged himself by his savage treatment of its brave governor Betis. Alexander did not destroy the city, but after putting a number of the inhabitants to the sword, and selling the rest, he repopled it with a new colony, and made it one of his garrisons. It was afterwards possessed by the kings of Egypt. Antiochus the Great took and sacked it; and it was several times captured from the Syrians by the Maccabees. About a century before the Christian era it was destroyed by Alexander Jannæus, king of the Jews, and it lay desolate for nearly forty years, until it was rebuilt by Gabinius, the Roman president of Syria. It was subsequently given by the Emperor Augustus to Herod the Great, after whose death it was re-annexed to Syria. Josephus says that it was again destroyed with some other towns by the Jews, to revenge a massacre

of their countrymen in Cæsarea, which explains the expression of St Luke, who, in mentioning Gaza, observes that it was in his time "desert," Acts viii. 26. It was, however, rebuilt, as it existed in the time of Hadrian, who granted it some important privileges. These were enlarged by Constantine, who gave it the name of Constantia in honour of his son, and granted it the rank of a city, of which it was deprived by Julian the Apostate. St Jerome says that the town existing in his time was nearer the sea than the old town. The harbour of Gaza is called Maiumas, near the mouth of the Bezor. Gaza is designated Razza by the Arabs.

A traveller who visited Gaza early in the sixteenth century describes it as a large place, containing more inhabitants than Jerusalem, but not fortified. He tells us gravely that the remains of the temple which Samson pulled down are still shown, consisting only of a few pillars, which were kept standing in memory of the event. The hill was pointed out to him to which Samson carried the gates of the city during the night, about a mile from the town; but the text says that he carried them "to the hill which is before Hebron," and Hebron is about twenty miles from Gaza. The remains of ancient Gaza, consisting of scattered pillars of grey granite, and fragments of old marble columns and statues, are considerable and numerous. The hill on which the city stands is about two miles in circumference at the base, and appears to have been wholly enclosed within the ancient fortifications. The town being surrounded by and interspersed with gardens and plantations of olive and date trees, has an agreeable appearance, aided by its numerous minarets raising their elegant forms from amid the trees; and as the buildings are mostly of stone, and the streets moderately broad, the interior is superior to many of the Syrian cities. The inhabitants amount to between 2000 and 3000. They have manufactures of cotton and soap, but derive their principal support from the commerce of Egypt and Syria, which must all pass that way.

They also traffic with Suez for Indian goods brought from Djidda, and send a caravan with supplies of provisions to the pilgrims on their way to Mecca. The Arabs, moreover, make it the mart for the sale of their plunder, and all these sources of prosperity combine to make Gaza a thriving place, considering the country in which it is situated. During the occupation of Gaza by the French they lost 500 men. Their invasion of Syria was marked by disasters of almost every description, not less than 12,000 of their best troops having, according to authentic accounts, perished either by the sword, disease, hunger, or fatigue.

The suburbs of Gaza are composed of wretched mud huts, but all travellers agree in admiring the richness and variety of the vegetable productions in the neighbourhood. "The environs of Gaza," says Dr Wittman, "are rendered infinitely agreeable by a number of large gardens, cultivated with the nicest care, which lie in a direction north and south of the town, while others of the same description run to a considerable distance westward. These on our arrival were overspread with flowers, the variegated colours of which displayed every tint and every hue. Among these were the chrysanthemum, scarlet ranunculus, lupin, pheasant eye, tulip, china aster, dwarf iris, lentil, daisy, &c. all of them growing wild and abundantly with the exception of the lupin, which was cultivated in patches regularly ploughed and sowed, with a view to collect the seeds, which the inhabitants employ at their meals, more especially to thicken their ragouts. The few corn fields which lay at a distance displayed the promise of a rich golden harvest, and the view of the sea, distant about a league, tended to diversify still more the animated features of this luxuriant scene. The delightful gardens of Gaza are very extensive. They are filled with a great variety of choice fruit trees, such as the fig, the mulberry, the pomegranate, the apricot, the peach, and the almond, together with a few lemon and orange trees. There are also large spots

set aside for the cultivation of tobacco. The enclosures for the cultivation of this plant were fenced in with the prickly pear tree. The Pharaoh fig-tree, a species of sycamore, the fruit of which the inhabitants eat when ripe, was also cultivated. We saw large flocks of quails, which are very abundant in this part of Syria, as are also the jackals, by whose lamentable howling we were nightly infested in the camp. Probably these were the animals Samson made use of to destroy the harvests of the Philistines."

GAZA, or ADASA, 1 Macc. vii. 45, a place so named in the allotment of the tribe of Ephraim, 1 Chron. vii. 28.

GEBA, *a hill* or *cup*, or GABA, a town belonging to the tribe of Benjamin, and Levitical, Josh. xviii. 24; xxi. 17.

GEBAL, *bound* or *limit*, mentioned in the 83d Psalm, is located in Phœnicia near Tyre by some, and by others in the mountainous parts beyond Jordan. Josephus mentions the Gebilites to the south of Palestine, and Stephanus notices the Gebaleni in Arabia, which is the same country as Amalek in Arabia Petræa. In the Chaldee and Samaritan versions Gebal is read for Mount Seir.

GEBIM, *grasshoppers*, also, *height*, mentioned by the Prophet Isaiah (x. 31), the situation of which is unknown. It is thought to be a general name for hills.

GEDER, also GEDOR, GEDEROTH, or GEZER, supposed to be the name of a place in the territory of Ephraim, the king of which was slain by Joshua.

GELIOTH, a name applied to Gilgal, Josh. xv. 7; xviii. 17.

GENESARET, or GENNESARETH, *the garden of the prince*; otherwise, *protection of the prince*, or *of him that governs*, evidently a corruption of Chinnereth, is a name applied by St Luke to the Sea of Galilee, which was so called from a small district on its shores called Gennesareth. See GALILEE.

GENTILES, in Hebrew GOIIM, a name specially applied by St Paul to the Greeks and Romans, and a scriptural designation for all the nations who were not descended from Abraham. St Paul

is significantly and appropriately known as the Apostle of the Gentiles.

GERAR, a royal city and country of which Abimelech was king, situated not far from the angle where the south and west sides of Palestine meet. The territory to which it gave the name extended into Arabia Petræa.

GERGESENES. See GADARENES and GIRGASHITES.

GERIZIM, *cutters*, a celebrated mountain near Shechem in Samaria, and opposite Mount Ebal, on which the Samaritans in the time of Sanballat built a temple, which was in existence in our Saviour's days. By corrupting the original text, which reads Ebal instead of Gerizim, and by thus maintaining that this was the mountain on which God chiefly desired to be worshipped, the Samaritans greatly exasperated the Jews, who held their opinions and pretensions in the greatest abhorrence. The Israelites, after passing the Jordan, were commanded to go to the mountains Gerizim and Ebal, and six of the tribes were ordered to be stationed on Mount Gerizim, the other six being opposite them on Mount Ebal, and the former were to pronounce blessings on those who observed the Law, while the latter were to denounce cursings on its violators. The Samaritans maintained that Abraham and Jacob erected altars on Gerizim—that it was on this mountain the former prepared to sacrifice his son Isaac—that God required the blessings to be given from Mount Gerizim, and the curses from Ebal—that Joshua's altar is in existence on Gerizim to this day—and that this mountain, on account of its beauty and fertility, was specially chosen as the scene of blessing. Maundrell observes that neither of these mountains has much to boast of in point of pleasantness, but that Gerizim has a more verdant aspect than Ebal. When Benjamin of Tudela visited this spot, he says that Mount *Garizim* was full of fountains and gardens, while *Ghebal*, as he writes it, was arid and rocky. "My own impression," says Mr Buckingham, "from seeing both these hills from several

points of view, was, that Gerizim was by far the more agreeable, and might be made the more productive of the two, not only from its principal side, or that hanging over Nablous (Shechem), having a more northern aspect, and being therefore less burnt up by the sun in summer, but from its slope of ascent being less abrupt than that of Ebal, and from the soil being therefore more liable to accumulate, and less subject to be washed down by the vernal and autumnal rains. Their altitudes appeared to be nearly equal, and neither of them exceeded seven or eight hundred feet from the level of the valley, though much higher from the sea, as the whole country here is elevated. We had not an opportunity of ascending either of the hills ourselves, but from all the information I could collect regarding them, no one knew of any great stones or other vestiges of buildings remaining on them, though it must be confessed that we met with only two persons, out of at least fifty whom we consulted, that had ever been on the summit of both these hills, and to them the subject, as well as the motive of our inquiry, was alike strange and unaccountable."

The temple of Gerizim originated, in the time of Nehemiah, in the opposition of Sanballat and others to the rebuilding of Jerusalem. Alexander the Great was about this period entering Syria, after his victories at the Granicus and Issus; and when he began the siege of Tyre, Sanballat renounced his allegiance to Darius, and led 7000 of his own followers to join the Macedonian army at that place. This conduct pleased Alexander, particularly after the refusal of the Jews to grant him any aid; and when Sanballat at a convenient opportunity asked the conqueror to build a temple on Mount Gerizim, the request was granted, the temple built, and his son-in-law Manasseh consecrated the high-priest. Immediately after this the Samaritans were settled at Gerizim, and the city of Shechem, which lies in the valley between it and Ebal, became their metropolis. The Samaritans

are accused of making their religion subservient to their interest or convenience. A remarkable instance of this is recorded by the Jewish historian, which occurred during the terrible persecution of the Jews by Antiochus Epiphanes, who converted the Temple of Jerusalem into a temple of Jupiter Olympus, defiled its altars by sacrificing swine on them, and executing the most atrocious cruelties even on the women and children. "When the Samaritans," says Josephus, "saw the Jews under these sufferings, they no longer confessed that they were of their kindred, or that the temple on Mount Gerizim belonged to Almighty God. This was according to their nature, as we have already shown, and they now said they were a colony of Medes and Persians, and indeed they were a colony of theirs. So they sent ambassadors to Antiochus, and an epistle, the contents of which were these:—To King Antiochus, the god Epiphanes, a memorial from the Sidonians who live at Shechem. Our forefathers, upon certain frequent plagues, and as following a certain ancient superstition, had a custom of observing that day which by the Jews is called Sabbath; and when they had erected a temple at the mountain called Gerizim, though without a name, they offered upon it the proper sacrifices. Now, upon the just treatment of these wicked Jews, those that manage their affairs, supposing that we were of kin to them, and practised as they do, make us liable to the same accusations, although we are originally Sidonians, as is evident from the public records. We therefore beseech thee, our benefactor and saviour, to give order to Apollonius, the governor of this part of the country, and to Nicanor, the procurator of thy affairs, to give us no disturbance, nor to lay to our charge what the Jews are accused of, since we are aliens from their nation and from their customs; but let our temple, which at present hath no name at all, be named the *Temple of Jupiter Hellenicus*. If this were once done we would be no longer disturbed, but should be more intent on our own occupations, with

quietness, and so bring in a greater revenue to thee." Their request was granted, and their temple, professedly erected for the worship of the God of Israel, was soon transformed into that of Jupiter Hellenicus. Hyrcanus, the Jewish high priest, subsequently turned his arms against these Samaritans, took the mountain Gerizim, demolished the temple, as well as the edifices, altars, and other ornaments which had been erected by Jezebel, and put to death nearly the whole of the Samaritan priesthood. See EBAL, SAMARITANS, and SHECHEM.

GERRHENIANS, or GERRAEANS, a people mentioned in the Second Book of the Maccabees (xiii. 24), probably the inhabitants of Gesar, and the same as the Gezrites, or Gerzites, 1 Sam. xxvii. 8, of whom little is known except that they were neighbours of the Amalekites.

GESHUR, *the site of the valley, the vale of the ox, or the vale of the wall*, supposed to be the capital of a small kingdom of that name situated on the borders of the land of Israel, to which Absalom retreated after killing his brother Amnon, 2 Sam. xiii. 37, 38. It appears to have been independent during the reign of David, 2 Sam. xv. 8. The Geshurites were severely chastised by David and his men, 1 Sam. xxvii. 8.

GETHSEMANE, *a very fat valley, or the valley of oil*, a village on the Mount of Olives near Jerusalem whither our blessed Saviour sometimes retired, and in the garden of which he endured his Passion, and was taken by the treacherous Judas, Matt. xxvi. 30, 36. It still retains the same name, and the memorable garden is precisely pointed out; but the olive-trees covered with fruit on the Mount of Olives, although they appear aged, are not, as is pretended, the same trees which grew in our Saviour's time. Titus, we are expressly informed, having cut down all the wood in the neighbourhood of Jerusalem, nevertheless, as spontaneous productions, "uninterruptedly resulting from the original growth of this part of the mountain, it is impossible to view even these with indiffer-

ence." The Garden of Gethsemane is situated at the foot of the Mount, near the Brook Cedron. "It is a piece of ground," says Mr Rae Wilson, "surrounded by a coarse loose wall of a few feet in height, and about the third part of an acre in extent. There are seven olive-trees of enormous magnitude remaining, and separated from each other, said to have been in existence in the time of our Lord; they are highly venerated by the Christians, who consider any attempt to cut or injure them as amounting to an act of profanation. At the upper end is the place where the Apostles St Peter, St James, and St John, fell asleep during the Passion of their Divine Master, and in the middle of the garden the spot where Judas betrayed him." Some changes must have taken place in Gethsemane during the interval between the visits of Mr Rae Wilson and Mr Carne. "A few steps beyond the Cedron," says the latter, "you come to the Garden of Gethsemane, of all gardens the most interesting and hallowed, yet how neglected and decayed! It is surrounded by a kind of low hedge, but the soil is bare, no verdure grows on it, save six fine venerable olive-trees, which have stood here for many centuries. The spot is at the foot of Olivet, and is beautifully situated. You look up and down the romantic valley; close behind rises the mountain, and before you are the walls of the devoted city." See JERUSALEM and MOUNT OF OLIVES.

GEZER. See GEDER.

GEZRITES, a people mentioned in the First Book of Samuel (xxvii. 8). See GERRHENIANS.

GIATH, a place mentioned as "by the way of the Wilderness of Gibeon," 2 Sam. ii. 24.

GIBBETHON, a city in the tribe of Dan allotted to the Levites, Josh. xxi. 23.

GIBEAH, a city built upon a hill of the same name in the tribe of Benjamin, a few miles north from Jerusalem. It was the birth-place of Saul, and is remarkable for the story of the Levite's

wife, recorded in the Book of Judges, which caused a most fatal slaughter of the Benjamites.

GIBEATH-PHINEHAS, a hill given to Phinehas in the mountains of Ephraim, which was the burial-place of the high-priest Eleazar, Josh. xxiv. 33.

GIBEON, *hill, or cup; otherwise, that which is without, or that which is lifted up, or the elevation of iniquity*, the capital city of the Gibeonites, was situated on an eminence which, according to Josephus, was about forty furlongs from Jerusalem. It is called Geba in 2 Sam. v. 25, compared with 1 Chron. xiv. 16. The tabernacle and altar of burnt-offerings made by Moses in the Wilderness were removed to this city, 1 Chron. xxi. 29; and we read of King Solomon proceeding to sacrifice in it, because it was one of the most considerable of all the high places where sacrifices were performed before the Temple of Jerusalem was built. Gibeon was situated not far from the city of Ai, and its inhabitants were descended from the Hivites, the old inhabitants of the country. After the fall of Ai and Jericho, the alarmed Gibeonites thought they would consult their own safety to more advantage by forming a league with the victorious Hebrew general, and this they accomplished by the following stratagem:—They sent a deputation of pretended ambassadors, who “took old sacks upon their asses, and wine bottles, old, and rent, and bound up; and old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy.” Their object in thus equipping themselves as weary travellers was to deceive the Israelites, and accordingly when they approached the Hebrew camp at Gilgal, they alleged, in reply to the interrogatories of the soldiers guarding the outposts, that they had come from a far country for the sole purpose of forming a treaty with them. They were soon admitted into Joshua’s presence, and repeated the same story, with sundry allusions to the previous exploits of the Israelites, adding, as a proof that they had

actually come a great distance, “This our bread we took hot for our provision out of our houses on the day we came forth to go unto you; but now, behold it is dry, and it is mouldy: and these bottles of wine, which we filled, were new; and behold they be rent: and these our garments and our shoes are become old by reason of the very long journey.” Some commentators have argued that there was some truth mingled with this falsehood, maintaining that their ancestors were settlers from the east, who followed those tribes from India which overran Canaan as well as Egypt. Believing their plausible story, the inspired writer informs us that “Joshua made peace with them, and made a league with them to let them live; and the princes of the congregation swore unto them.” The Gibeonites departed well pleased at the success of their stratagem, and the Israelites thought no more of the matter until the third day afterwards, when they were informed to their astonishment, that instead of being inhabitants of a remote country, as they pretended, the Gibeonites were actually near neighbours, and possessors not only of the city of Gibeon in their immediate vicinity, but of three others which were dependent on it, Chephirah, Beeroth, and Kirjath-jearim. The Israelites were indignant at their chiefs thus allowing themselves to be duped by the ingenious falsehood, and appear to have meditated a summary vengeance, but the “princes of the congregation” restrained the wrath of the people, alleging that as they had sworn unto the Gibeonites by the Lord God of Israel they could not touch them—that they could not violate an oath so sacred—but that they would be condemned to a state of servitude from which they would never be emancipated. Joshua summoned them before him, and after severely upbraiding them for their duplicity, told them that their lives would be spared, but that they would in all time coming be bondsmen, or “hewers of wood and drawers of water for the congregation, and for the altar of the Lord.” The

Gibeonites urged in reply, that their stratagem originated from a regard to their own safety, and professed their willingness to submit to any penalty the conqueror might impose.

When the Canaanitish kings heard that the Gibeonites had obtained terms of protection from Joshua, exasperated at their pusillanimity, five of them—the kings of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon—formed an alliance, proclaimed war against Gibeon, and encamped with their united forces before the city. The Gibeonites sent to Joshua beseeching his assistance, knowing it impossible for them single-handed to resist the besiegers. The Hebrew army instantly marched from Gilgal during the night, and came suddenly in the morning upon the forces of the five kings. They formed themselves, however, in battle array, and a general engagement commenced between them and the Hebrews. The result of this action was a complete defeat and slaughter, while great numbers of them were cut off by Divine interposition. “It came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died; they were more which died with hailstones, than they whom the Children of Israel slew with the sword.” It was on this occasion that the extraordinary event occurred, recorded in the Book of Joshua, which has caused many unnecessary and gratuitous sneers from sceptical writers. “Then spake Joshua to the Lord, in the day when the Lord delivered up the Amorites before the Children of Israel; and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the Valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the Book of Jasher? So the sun stood still in the midst of heaven, and hastened not to go down a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of

a man; for the Lord fought for Israel.” The account given by Josephus is the same as that of the inspired historian, adding, “Now, that the day was lengthened at this time, and was longer than ordinary, is expressed in the books laid up in the Temple.”

From the alleged impossibility of the event here mentioned having occurred, from the fact long ascertained and established, that the sun always “stands still,” the earth revolving round it, and from the circumstance that such an event would have altered the whole laws of nature, the story has been denied by sceptical writers, while others have conjectured, from the verses above quoted being inserted within paragraphs, that the passage is an interpolation. Others, again, argue that Joshua merely used a phraseology agreeable to the common belief of the times, when astronomy was in its infancy and was blended with superstition. We here briefly examine the subject, as every historical event recorded in the Scriptures is of importance, and more especially one like this, which, on a general view of it, appears to be a most miraculous perversion of the course of nature.

The Book of Jasher is referred to as the great authority for the fact of this extraordinary lengthening of the day to complete the defeat of the fugitive Amorites. The opinions of commentators are very much divided respecting this book, some alleging that it contained an account of the lives of the eminent Jewish worthies, and of the remarkable things which befell the nation; and others suppose it to have been a collection of verses which the Israelites occasionally committed to memory, to impress upon their minds more vividly the miracles which had been wrought in their favour. This Book is again mentioned, 2 Sam. i. 18, on account of a song composed by David on the fate of Saul and Jonathan, which he ordered to be recorded in it. This was some centuries posterior to the miracle of the sun on Gibeon. Jasher must therefore have been far removed from the time of Joshua, of whom he writes, and from the

time of the author of the Second Book of Samuel still farther. The Book of Jasher does not appear from Josephus to have formed at any time a part of the Jewish canon, and whether Jasher be the name of an author or a treatise is unknown. Origen expresses it, *Ἐπὶ Βιβλίου τοῦ Εὐθεῦς*, and St Jerome in the Vulgate writes it, *In Libro Justorum*. The book itself, whatsoever it was, or by whomsoever written, is now lost; but the fact quoted from it is confirmed by Isaiah (xxviii. 21), and by the father of Sirach (Ecclus. xlvi. 4).

The learned Grotius endeavours to resolve the whole miracle into a poetical embellishment, or a reflection of the sun from the clouds some time after his setting. It is unnecessary to dwell on this theory, which gives no explanation of the circumstance. Mr Whiston inserts a note on the narrative in Josephus equally indefinite. "Whether this lengthening of the day," he says, "by the standing still of the sun and moon, were physical and real, by the miraculous stoppage of the diurnal motion of the earth, for about half a revolution, or whether only apparent, by aerial *phosphori* imitating the sun and moon as stationary so long, while clouds and the night hid the real ones, and this parhelion, or mock sun, affording sufficient light for Joshua's pursuit and complete victory (which aerial phosphori in other shapes have been more than ordinarily common of late years), cannot now be determined; philosophers and astronomers will naturally incline to this latter hypothesis." A similar circumstance occurred in the reign of Hezekiah—the sun went backward ten degrees, which was the sign to Hezekiah that his life was prolonged. It is impossible to ascertain what is meant by these degrees, as the division of the day into hours seems not to be so ancient; and Dr Hales remarks that "it is impossible to explain this miracle on any known principles of astronomy, as the standing still of the sun and moon in Joshua's time."—"As Joshua," says this distinguished writer in another place, "is said to have 'gone up from Gilgal all night,'

it is probable that the events now related took place in the morning. The sun appeared to rise over Gibeon, which lay to the east of the Israelites, and the moon to be about setting over Ajalon, which lay to the west of them, towards the Mediterranean Sea. In this situation Joshua, moved by a Divine impulse, uttered this imprecation in the sight of Israel, and, in consequence, the sun 'halted not to go down about a *whole day*,' that is, in that climate, near the vernal equinox, about thirteen hours, and thus about twenty-six hours were afforded them for the destruction of their enemies, during which they took the city of Makkedah, and slew the kings who hid themselves in a cave near it."

There is nothing in the supposition of Dr Hales inconsistent with the account inserted in the Book of Joshua. Bishop Tomline says that "this signal miracle seems to have been particularly directed against the prevailing worship of the 'host of heaven;' and nothing surely could be more strikingly calculated to correct this idolatry than to behold 'the sun and the moon stand still' at the command of the general of the armies of the God of Israel, the Lord of heaven and earth." But this conjecture of the learned prelate contains no elucidation of the fact. The Classical Journal (vol. vi. 1812) contains some observations on the miracle, which appear by far the most satisfactory of any of the explanations yet advanced. It will be seen that it partly agrees with Bishop Tomline's supposition. "The passage most probably refers to the idolatrous worship of Gibeon and Ajalon, where, as in other parts of Canaan, such as Beth-shan, Beth-shur, Beth-meon, Beth-baal-meon, &c. we have reason to think stood two temples of the sun and moon, whose oracles were now to be silenced, and with them the superstitions of the Canaanites, especially of the Gibeonites, suppressed. Against the authorised interpretation it may be alleged—1. That the mention of the places over which those two luminaries are supposed to have stood is very unsatisfactory.

An army extends itself to a great distance. If to Joshua the sun appeared to *stand still upon Gibeon*, to those who were east or west of him it would appear eastward or westward of that place respectively. All specification of place, indeed, would have been superfluous, if the object had been merely to gain time to pursue the enemy. The same and even greater difficulties occur with regard to the moon; for the moon could never be seen so near the sun as both to seem stationed over objects in close vicinity, which, it appears from Eusebius, Jerome, and others, was the case of Gibeon and Ajalon. Neither could her full light, if she had been in the opposite part of the heavens, have been of much service in the presence of the sun; besides, she is enjoined to stand still *in* the valley of Ajalon. 2. The duration of time could not be measured. They had no time-keepers, and dials would be useless. 3. The battle, too, was now over, and the storm came down (verses 11 and 12); the prolongation of the day was therefore unnecessary. Lastly, the enemy had been chased to Beth-horon, and thence had fled to *Azekah and unto Makkedah*, cities farther to the south, in the neighbourhood of Eglon and Lachish. The Israelites must have stopped at Beth-horon, otherwise they would have suffered equally with their enemies from the storm. They had previously indeed made a forced march, which would render rest necessary for them, as they had performed in one night what had before cost them two. Joshua's whole progress from Gibeon had been southward, with the sun before him, and Gibeon and Ajalon nearly behind him.

"In favour of an alteration of the version it may be considered, that the word translated *stand thou still*, properly signifies *remain thou silent*, and it is thus interpreted by Montanus and others. In the first of the verses a different word is used, which proves that the passage in the two verses (12 and 13) are from different writers. Jasher, indeed, has not a word about the moon, neither can his *midst of heaven* be referred with any pre-

cision to *Gibeon and the valley of Ajalon*. Gibeon, which was one of the royal cities, Josh. x. 2, was very probably guilty of the prevailing idolatry. Its name, literally meaning a hill, and *on*, the sun, implies this. So likewise Ajalon denotes *the place (or shine) of the moon*, whose temple, we find, was in a valley; and Benjamin of Tudela informs us that Christians still call this place *Vaal de Luna*. As the gods and the altars, however, of this friendly people had been left untouched by the new comers, to them this victory might possibly by both be ascribed. To wean, therefore, the one and to deter the other from this impious superstition more effectually than by a mere arbitrary edict, Joshua, in the sight of Israel, said, *Sun, upon (the high places of) Gibeon, be silent; and thou, Moon, in the valley of Ajalon*. Then properly follows the 15th verse, 'And Joshua returned, and all Israel with him, unto the camp to Gilgal.' Joshua undoubtedly uttered the words, in his zeal to establish the worship of the true God, rather as a prayer than as a command. His wish was accomplished, for subsequently Gibeon bore a high religious character: Solomon 'went to Gibeon to sacrifice there, for that was the *great place*; a thousand burnt-offerings did Solomon offer upon that altar,' 1 Kings iii. 4; and it appears to have stood next in holy repute to Shiloh and Jerusalem. The above correction is strengthened by the consideration that neither the Prophets, the Psalmist, nor St Paul, although they often refer to the divine miracles, ever mention the circumstance of the sun standing still. The only allusion to it occurs in the Apocryphal Book of Ecclesiasticus (xlv. 1, 4), where, however, by a double mistake, the sun is said to have *gone back*, instead of standing still, and *one day to have been as long as two*. The Prophet Habakkuk (iii. 11) obviously refers rather to the passage of the Israelites through the Red Sea, the grandeur of the Deity descending on Mount Sinai, and his moving all nature, than to the miracle of Joshua."

The other theories respecting this celebrated miracle are numerous, some of them ingenious, and others fanciful, but none of them offering any satisfactory solution or explanation. "I think it idle," says Bishop Watson, "to undertake to explain how the miracle was performed; but one who is not able to explain the mode of doing a thing argues ill if he thence infers that the thing was not done. The machine of the universe is in the hand of God; he can stop the motion of any part, or of the whole, with less trouble, and less danger of injuring it, than any of us can stop a watch." These observations are just and pertinent. Whatever is contrary to the ordinary course of nature requires the interposition of Almighty Power, and whatever is not impossible in itself is equally possible with God. It is worthy of notice that a confused tradition of this miracle, and of the similar one in a subsequent period of the Jewish history, was preserved among the Egyptians, one of the most ancient nations of the world. Herodotus, speaking of the Egyptian priests, says, "They told me that the sun has four times deviated from his course, having twice risen where he uniformly goes down, and twice gone down where he uniformly rises. This, however, had produced no alteration on the climate of Egypt; the fruits of the earth and the phenomena of the Nile had been always the same." On this passage of Herodotus it is thus remarked by Bishop Watson: "The last part of the observation confirms the conjecture, that this account of the Egyptian priests had a reference to the two miracles respecting the sun mentioned in Scripture, for they were not of that nature which could introduce any change in climates or in seasons."

Gibeon and two of its three dependent cities were allotted to the tribe of Benjamin, Kirjath-jearim being assigned to Judah. The Gibeonites continued in the state of servitude to which they had been doomed by Joshua, and were faithful to the Israelites; nevertheless Saul, through some mistaken zeal, slew great

numbers of them when he destroyed the whole city of Nob, where the Gibeonites lived, and served as hewers of wood and drawers of water to the priests whom Saul cut off, 1 Sam. xxii. 18, 19; and we shall immediately see how signally this cruelty against a people whom Joshua had sworn to protect was punished. Abner, the uncle of Saul, proclaimed Ishbosheth, the son of that unfortunate monarch, king of Israel, and by his influence and authority supported him seven years against David, who reigned at Hebron. Repeated skirmishes took place between the troops of the contending parties, those of Ishbosheth being commanded by Abner, and those of David by Joab. The former marched from Mahanaim to Gibeon, and was followed by Joab, both armies encamping at the *Pool of Gibeon*, "the one on the one side of the pool, and the other on the other side of the pool." Abner challenged Joab to select twelve men to fight an equal number of his men in sight of the hostile armies, which Joab accepted. Twelve men of the tribe of Benjamin, who belonged to Ishbosheth's army, and twelve of David's soldiers, immediately appeared, and fought till they slew each other at the place subsequently called from this rencontre, *Helkath-hazzurim*, or *The field of strong men*, which is in Gibeon, 2 Sam. ii. 12-16. A general battle afterwards took place, in which Abner was defeated and put to flight. In this battle Asahel, Joab's brother, was slain by Abner, who in revenge was killed by Joab and his other brother Abishai, 2 Sam. iii. 30. In the reign of David, Israel was visited by a most severe famine, on account of Saul's cruel massacre of the Gibeonites, which lasted three years. The prophets informed him that this famine would continue until Saul's cruelty towards the unoffending Gibeonites was punished on his "bloody house," 2 Sam. xxi. 1. Little is known of this massacre beyond the mere fact, but it must have been most unwarrantable when it called forth this severe sign of the Divine displeasure. David asked the Gibeonites what satisfaction they desired—"What

shall I do for you, and wherewith shall I make the atonement, that ye may bless the inheritance of the Lord?" The Gibeonites answered, "We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. The man that consumed us, and that devised against us that we should be destroyed from remaining in any of the coasts of Israel, let seven of his sons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul, whom the Lord did choose." This retaliation was sanctioned by David, who is said to have spared Mephibosheth, the son of his friend Jonathan, "because of the Lord's oath that was between them;" but who was not the same Mephibosheth mentioned in the next verse, and included among the seven whom the Gibeonites executed, 2 Sam. xxi. 7, 8, 9. After this affair the Gibeonites are not noticed as a separate people. It is probable they were included among the Nethinim, who were public slaves appointed for the service of the Temple, and in this state they remained until the dispersion of the Jewish nation. They were carried into captivity along with the Jews, though some of them remained in Casiphia and other places; but three hundred and ninety-two of them returned with Zerubbabel, and two hundred and twenty with Ezra, who had their residences at Jerusalem and other places under their directors, Tiha and Gispa.

GIBLITES, or GIBLIM, one of the unconquered tribes mentioned in the Book of Joshua (xiii. 5).

GIBLUS, BİBLUS, or BYBLUS, thought to be the Gebal of Ezekiel, a city of Phœnicia celebrated for its skilful workmen in wood and stone.

GIDGAD, the name of a mountain in the Wilderness of Paran.

GIHON, the name of one of the four rivers of Paradise. See EDEN.

GIHON, *valley of grace*; or *breast*, or *impetuous*, the name of a place generally assigned to have been near Mount Sion, where Solomon was anointed king, 1 Kings i. 33, 45.

GILBOA, *revolution of inquiry*, or *collection of swelling and inflammation*, a mountain which Eusebius says is six miles from Bethsan, otherwise Scythopolis, celebrated for the death of Saul and his son Jonathan, 1 Sam. xxxi. 1.

GILEAD, MOUNTAINS OF, a ridge of mountains which lie east of the river Jordan, separating the ancient countries of the Ammonites and Moabites, and the territories of the tribes of Reuben, Gad, and Manasseh, from Arabia Deserta. Eusebius informs us that the ridge stretches from Libanus northward to the kingdom of the Amorites, which would make the whole extent seventy leagues from north to south. The mountains of Gilead gave their name to the whole country lying on the east of the Sea of Galilee, often mentioned in the New Testament. The name of Gilead, which means the *heap* or *mass of testimony*, is derived from a heap or pile of stones raised on one of the hills of the ridge by Laban and Jacob in memory of their agreement and covenant, and called by the latter *Galeed*, Gen. xxxi. 47, and the hill on which the pile was raised was designated Mount Gilead. See GALEED.

The Land of Gilead, or rather the valleys and plains of this mountainous ridge, are rich and fertile, and finely adapted for cattle. One half of Mount Gilead and Bashan was given to Machir, the head of the tribe, and the first-born of Manasseh, whose descendants resided there, because Machir "was a man of war," Josh. xvii. 1; the other half of the tribe of Manasseh, the descendants of Machir, having received their portion previously on the eastern side of the Jordan. Moses, immediately before his death, was shown from the mountain of Pisgah "all the Land of Gilead unto Dan," Deut. xxxiv. 1. Several of the Judges of Israel are designated Gileadites, the tribes to which they belonged inhabiting the country, Judges x. 3; xi. 1; and Abner made Ishbosheth king over Gilead, or over all the tribes on the western side of the Jordan, except the tribe of Judah, when he attempted

to preserve the crown in the family of Saul, 2 Sam. ii. 9. Absalom, during his unnatural rebellion and usurpation, encamped in the Land of Gilead, 2 Sam. xvii. 26. The Prophet Elijah is designated "of the inhabitants of Gilead," 1 Kings xvii. 1, and also "the Tishbite," probably from Thesbe, a town on the other side of Jordan, in the tribe of Gad and the country of Gilead, where he was either born, or resided for a considerable time, for the sacred historians are silent respecting the birth and parentage of this illustrious assertor of the laws of God, and just avenger of the violation of his commands.

The Land of Gilead is particularly celebrated in the Scriptures for its fertility and the richness of its produce, which distinguish it even at the present time. Mr Buckingham describes it as a beautiful country, its plains covered with a fertile soil, its hills clothed with forests, and at every new turn presenting fine and magnificent landscapes.—"Among the trees the oak was frequently seen, and we know that this territory produced them of old. In enumerating the sources from which the supplies of Tyre were drawn in the time of her great wealth and naval splendour, the Prophet (Ezek. xxvii. 6) says, 'Of the oaks of Bashan have they made thine oars.' Some learned commentators, indeed, believing that no oaks grew in these supposed desert regions, have translated this word by *alder*s, to prevent the appearance of inaccuracy in the inspired writers. The expression of the *fat bulls of Bashan*, which occurs more than once in the Scriptures, seemed to us equally inconsistent as applied to the beasts of a country generally thought to be a desert, in common with the whole tract which is laid down in our modern maps as such between the Jordan and the Euphrates; but we could now fully comprehend not only that the bulls of this luxuriant country might be proverbially fat, but that its possessors, too, might be a race renowned for strength and comeliness of person. The general face of this region

improved as we advanced farther into it, and every new direction of our path opened upon us views which inspired and charmed us by their grandeur and their beauty. Lofty mountains gave an outline of the most magnificent character; flowing beds of secondary hills softened the romantic wildness of the picture; gentle slopes, clothed with wood, gave a rich variety of tints, hardly to be imitated by the pencil; deep valleys, filled with murmuring streams and verdant meadows, offered all the luxuriance of cultivation; and herds and flocks gave life and animation to scenes as grand, as beautiful, and as highly picturesque, as the genius or the taste of a Claude could either invent or desire."

The celebrated balm of Gilead is highly commended in the Scriptures, Jer. viii. 22; xlv. 11. The Ishmaelitish merchants who bought Joseph were carrying this balm into Egypt, Gen. xxxvii. 25. If the *zori* of the Hebrew text be the same as the balsam of Mecca, it will prove that the balsam-tree was in Gilead long before it was planted in the gardens of Jericho, and before the queen of Sheba brought the root of it to Solomon, mentioned by Josephus. The word *zori*, however, appears to be a general name for gums and resins issuing from shrubs and trees.

GILGAL, *wheel, revolution, heap*; otherwise, *revolution of the wheel*, or *heap of heap*, a celebrated place, about three miles distant from Jericho and the Jordan, in the Plain of Jericho and tribe of Benjamin, where the Israelites encamped after passing that river. A town was afterwards built on the site of the encampment, and Gilgal became subsequently celebrated for several important events recorded in the Books of Joshua, Judges, and Samuel. We read of the "quarries" that were in Gilgal, Judges iii. 19. It does not appear what kind of quarries these were; but as the word rendered quarries in this passage means *graven images* in other places, Deut. vii. 25; Jer. viii. 19; li. 52, and is so rendered in the Septuagint and the Vulgate,

it probably refers to certain idols set up in Gilgal by Eglon.

GILOH, *he that rejoices, that overturns, that passes, that reveals, or discovers*, a city belonging to the tribe of Judah, of which Ahithophel was a native, Josh. xv. 51; 2 Sam. xv. 12.

GIMZO, a city of Judah taken by the Philistines in the time of Ahaz, 2 Chron. xxviii. 18.

GIRGASHITES, or GERGESENES, an ancient people of Canaan who inhabited a district beyond the Sea of Galilee, where there are remains of them in the ruins of the city of Gerasa, or Gergasa, on that Lake.

GITTITE, an inhabitant of the city of Gath.

GOATH, the name of a place near Jerusalem, Jer. xxxi. 39.

GOB, *cistern, or grasshopper, or eminence*, a place where two battles were fought between the Israelites and the Philistines, 2 Sam. xxi. 18, 19. It is said in 1 Chron. xx. 4, that those battles were fought at Gezer, whence it is inferred that Gob and Gezer were the same place, or that they were so near each other that the battles might be indiscriminately named from either.

GOLAN, *passage, or revolution*. See GAULAN.

GOLGOTHA, *an heap of skulls*. See CALVARY and JERUSALEM.

GOMORRAH, *a rebellious people, or, the people that fear*, one of the five Cities of the Plain consumed by fire from heaven on account of the abominations of its inhabitants. Calmet conjectures that it was the most northern of the Cities, and the ruins of it are still pretended to be seen in the Dead Sea.

GOSHEN, *approaching, drawing near*. See EGYPT.

GOZAN, *fleece, or pasture, or who nourishes the body*, a river of ancient Media often mentioned in the Scriptures, and also the name of the province through which it ran, 2 Kings xvii. 6; xviii. 11; Isa. xxxvii. 12.

GRECIA, the country of the Greeks, Dan. viii. 21; x. 20; xi. 2.

GRECIANS, in the Acts of the Apostles, are those Jews not natives of Judea, Acts vi. 1, and for whose use the Scriptures were translated from the Hebrew into the Greek language, at that time most generally spoken in the world. As an intercourse was always maintained between those Grecian Jews and the mother country, they had synagogues, and enjoyed several advantages at Jerusalem. The Hellenistic Jews were St Paul's bitter enemies, with whom he disputed boldly, Acts ix. 29.

GREECE, otherwise JAVAN, or the countries peopled by the descendants of Javan, has a very extensive signification, and sometimes includes several parts of Asia Minor. In the New Testament the term Greece seems equivalent to Achaia, including not only Greece Proper, in which was situated the city of Athens, but also the Peloponnesus, Acts xx. 2. As the various states of Greece connected with or mentioned in the Scriptures are described in their several proper places, it is unnecessary to give the history of this celebrated country, illustrious in the arts and sciences, in philosophy and literature, distinguished for true courage, bravery, and patriotism. There is no part of the world, with only one exception, which has so many varied and spirit-stirring associations as the islands and provinces of ancient Greece. Every valley has its memorials of fame, every hill its tale of marvels celebrated in its romantic mythology, and every ruin-scattered plain its link connecting it with that splendid era, when "each old poetic mountain breathed inspiration round." Its history inspires the enthusiasm of the scholar, when he contemplates it as the country of heroes, poets, philosophers, orators, and legislators; and the fine allusion of the Noble Poet is remarkably applicable:

Where'er we tread 'tis holy haunted ground,
No spot of earth is cast in vulgar mould,
But one vast realm of wonder spreads around,
And all the Muses' tales seem truly told.

Nor is Greece less interesting to the Christian than it is to the scholar and the

philosopher. "Though," says a recent writer, "it cannot boast its *blessed acres* honoured with the footsteps of the Son of God, yet its soil was early pressed by the feet of that heroic band who testified of Him; and the waves that roll along its coasts were cut by the barks of apostles, martyrs, and confessors, bearing the genius of Christianity to the embraces of its long civilized but long idolatrous sons. The student, with his map of Asia Minor, or Magna Græcia, spread before him in his closet, can lay his finger upon places where St Paul preached, St John wrote, and Apollos mightily convinced; and he can call to mind that, in still more distant ages, in the neighbourhood of those localities, or on the very spots themselves, Herodotus travelled, Homer sung, Apelles painted, and Plato taught; and, descending the stream of time to the present, he can picture the minarets of the false Prophet glittering in the scenes he recalls. And such associations afford ample matter for an impressive and improving moral. Within a century after Christ, his followers had planted numerous and flourishing churches on the coast of the island-gemmed Ægean, and the principal Epistles now enrolled in the Scripture canon were addressed to those communities, and composed in the cities which are scattered

upon the Levantine shores." Such are the associations which Greece inspires in the reflecting mind, connected with its mighty history and its numerous revolutions, its greatness and its fall. Greece may also be said to designate the whole Gentile world, as in the fine passage of St Paul—"The Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." The same Apostle, in the Epistle to the Romans, maintains the grand design of the Gospel dispensation, as contrasted with the Mosaic ritual: "There is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him."

GUR, *the young of a beast*; otherwise, *dwelling, assembling, or fear*, the name of a narrow pass near the city of Jerusalem, where Ahaziah, king of Judah, was mortally wounded by Jehu's soldiers, 2 Kings ix. 27.

GUR-BAAL, the name of a town or district only mentioned in the Second Book of Chronicles (xxvi. 7) as inhabited by Arabians, rendered by the Septuagint *Petra in Arabia*, the celebrated capital of Arabia Petræa.

H

HAAMONAI, a town in the tribe of Benjamin, Josh. xviii. 24.

HACHILAH, *my hope is in her*, or *hook in her*, the name of a hill near Jeshimon, in the Wilderness of Maon, where David concealed himself from Saul, 1 Sam. xxiii. 19; xxvi. 1.

HADAD-RIMMON, the same as Adad-Rimmon. Rimmon was an idol of the Syrians, and the word means *the invocation of the god Rimmon*.

HADASHA, a town in the tribe of Judah, Josh. xv. 37.

HADID, or HAZID, a place mentioned in the Book of Ezra.

HADRACH, *point*, or *joy of tenderness*, or *your chamber*, a district in the vicinity of Damascus called by the Prophet Zechariah (ix. 1) the *Land of Hadrach*.

HAGARENES, the descendants of Ishmael the son of Hagar. See ARABIA and ISHMAELITES.

HAI. See AI.

HALACH, or CHALACH, supposed to be a country in the north of Assyria,

called Calachene by Ptolemy. The Ten Tribes, when carried into captivity by Shalmanezzer, were located in "Halah and in Habor, by the river of Gozan, and in the cities of the Medes," 2 Kings xvii. 6.

HALHUL, a town in the territory of Judah, Josh. xv. 58. St Jerome mentions a little place called Alula near Hebron.

HALI, a border town of the tribe of Asher, Josh. xix. 25.

HAM, LAND OF, in the widest sense is Africa, peopled by Ham, the youngest son of Noah, but differently applied in the sacred writings. Chedorlaomer and the allied kings smote, among other nations, the "Zuzim in Ham," and those people must therefore have inhabited the country between the Moabites and the Ammonites, and part of the territory which afterwards belonged to the tribe of Reuben. When the Simeonites are mentioned as greatly increasing, "they went to the entrance of Gedor, even unto the east side of the valley, to seek pasture for their flocks; and they found fat pasture and good, and the land was wide, and quiet, and peaceable; *for they of Ham had dwelt there of old,*" 1 Chron. iv. 40. From this last circumstance Bochart inclines to the opinion, that this Gedor was not the same as the Gedor belonging to Judah, Josh. xv. 58, but was some place on the frontiers of Arabia where some of the posterity of Ham settled. Egypt is designated the Land of Ham by the Psalmist, Ps. lxxviii. 51; cv. 23, 27; cvi. 22. "Ham," says Dr Hales, "signifies *burnt* or *black*, and this name was peculiarly significant of the regions allotted to his family. To the Cushites, or children of his eldest son Cush, were allotted the hot southern regions of Asia, along the coasts of the Persian Gulf, Susiana or Chusistan, &c.; to the sons of Canaan, Palestine and Syria; to the sons of Mizraim, Egypt and Libya in Africa. The Hamites in general, like the Canaanites of old, were a seafaring race, and sooner arrived at civilization and the luxuries of life than their simpler pastoral and agricultural brethren of the other two families. The

first great empires of Assyria and Egypt were founded by them, and the republics of Tyre, Sidon, and Carthage, were early distinguished for their commerce; but they sooner fell to decay, and Egypt, which was one of the first, became the last and *basest of kingdoms*, and has been successively in subjection to the posterity of Shem and Japheth, as have also the settlements of the other branches of the Hamites."

The Orientals allege that Ham had nine sons: 1. *Hind*, the probable father of the Hindoos; 2. *Sind*, the father of the natives bordering on the Indus; 3. *Zenj*, who perhaps peopled Zanguebar in Eastern Africa; 4. *Nuba*, the father of the Nubians in Africa; 5. *Canaan*, and, 6. *Cush*, the same as those in the Scriptures; 7. *Kopt*, the father of the Egyptians; 8. *Berber*, ancestor of the Barbari beyond Nubia, and, remotely, Barbary; and, 9. *Hebesh*, or Abyssinia, which is still so designated by the Turks and Arabs. According to this theory, the posterity of Hind, Sind, and Canaan, and part of that of Cush, remained in Asia, although Africa was the allotted portion of Ham. The Brahmins have a tradition which agrees with this statement. They assert that they are not originally of India, but that their ancestors came into the country through the Pass of Hurdwar. It also explains, to a certain extent, why Hamite kings are found in Western Asia, and the opinion, entertained by the Easterns, that "God caused each tribe to speak a different language, wherefore they separated." This restricts the interference of the Deity to the sons of Ham, or rather to those connected with the Plain of Shinar and its mountain tower.

It is remarkable that the Hindoo accounts are completely corroborative of the Mosaic geography, and yet these accounts can never be suspected of being derived from the writings of the Hebrew legislator. "We now come," says Captain Wilford, in the Asiatic Researches, "to the sons of Ham, the *Hasyasilas*, or *Habashis*, who are mentioned, I am told, in the Puranas, though but seldom; and

their name is believed to have the following etymology:—Charma having *laughed* at his father Satyavrata (Noah), who had by accident intoxicated himself with a fermented liquor, was surnamed *Hasyasila*, or the *Laugher*, and his descendants were called from him *Hasyasilas* in Sanscrit, and in the spoken dialects *Hasyas*, *Hauselis*, and even *Habashes*; for the Arabic word *Habesh* is supposed by the Hindoos to be a corruption of *Hasya*. By those descendants of Charma they understand the African Negroes, whom they suppose to have been the first inhabitants of Abyssinia; and they place Abyssinia partly in the *Dweepa* of Cush, and partly in that of Sancha Proper." It is not a little remarkable that in the Sanscrit geography the north of India is designated *the continent of Cush* (the eldest son of Ham), and that there are two *Cusha-Dweepas*—that of India being *Cusha-Dweepa within*, while the one in Africa is called *Cusha-Dweepa without*. The latter, according to Captain Wilford, is Abyssinia and Ethiopia; and the Brahmins account plausibly enough for its name, by asserting that the descendants of *Cusha* being obliged to leave their native country, from them called *Cusha-Dweepa within*, migrated into *Sancha-Dweepa*, and gave to their new settlement the name of their ancestors. The *Sancha-Dweepa* here mentioned is Egypt, but this is not the only name by which that country was known to the Sanscrit writers. The second son of Ham was Mizraim, and it appears from the Sanscrit authorities, that the name derived from him by which Egypt is distinguished in Scripture is also applied in India to that country.

These Hindoo theories prove one great and most important truth—that the geographical facts preserved in the Sacred Scriptures are in complete harmony with the histories preserved by some of the most ancient nations. As to the descendants of Ham in general, it has been fancifully conjectured that, on account of Ham's irreverent conduct towards his father, all his posterity were

to be slaves—that the colour of their skin was suddenly rendered black—and that all the Negroes are descended from Ham and his son Canaan. Others maintain that Ham introduced gross wickedness after the Deluge, and they charge him with a variety of enormities and abominations. They allege that he propagated idolatry, and was the inventor of magic and other superstitions, and that the Tower of Babel was chiefly erected by his posterity, who suggested the design. It has been also thought that the idol Hammon, otherwise Ammon, worshipped in Egypt and Lybia, was Ham. M. Basnage, however, asserts that neither Ham nor his son Mizraim was ever in Egypt, but that the country was colonized by their posterity: he farther argues, with great probability, that the supposition of the idol Hammon being intended for Ham is a mistake, originating from a similitude of names, it being well known that Jupiter Ammon was the sun, to whom divine honours were paid in Egypt from the earliest times.

HAMATH, *anger, heat, or a wall*, a celebrated city of Syria, supposed to be Emesa on the Orontes, and anciently the capital of a small Syrian kingdom beyond Mount Hermon, having Rehob on the south, and Zobah on the north. The approach to it from the south is through a pass in Mount Hermon, called the "entrance of Hamath," and the "entering in of Hamath," which, being the passage from the northern extremity of Canaan into Syria, is employed, like Dan, to express the northern boundary of Israel. The kingdom of Hamath appears to have corresponded, particularly in its central and southern parts, with what was called Cœlo-Syria, or the great plain and valley between Libanus and Antilibanus, stretching northward as far as Hamath its capital. The city was called Epiphania by the Greeks, and is mentioned under that name by Josephus and several of the Christian Fathers. It has now recovered its ancient name, which tradition had preserved.

Hamath is situated on both sides of

the Orontes, and is built partly on the declivity of a hill and partly on a plain. The city is large, and, considering the country, well built, though the walls are chiefly of mud. There are four bridges over the river, and a stone aqueduct, supported on lofty arches, for supplying the upper part of the town with water. There are few remains of ancient buildings, the materials having been taken away for modern structures. Burckhardt thinks that the inhabitants of this city may amount to 30,000. The present government of Hamath comprises one hundred and twenty inhabited villages, and about eighty which have been abandoned. The western part of the territory of Hamath is described as the granary of Northern Syria, although the harvest is said never to yield more than ten for one, in consequence of the immense numbers of mice which almost wholly destroy the crops.

No part of the kingdom of Hamath was allotted to the Israelites, with whom the Hamathites appear to have lived on friendly terms. Toi, who was their king in the time of David, sent his son Joram to congratulate that monarch on his victory over the Syrians of Zobah, who appear to have been dangerous neighbours to him, 2 Sam. viii. 9, 10. Solomon built "store cities" in the territory for the preserving of grain, 2 Chron. viii. 4. Jeroboam II., king of Israel, took this city and Damascus, and "restored the coast of Israel, from the entering of Hamath unto the Sea of the Plain," 2 Kings xiv. 25, 28. We find "men from Hamath" brought by the King of Assyria among the foreigners whom he settled in the "cities of Samaria instead of the Children of Israel," and these Hamathites worshipped an idol named Ashima, of which nothing is known, 2 Kings xvii. 24, 30. Rabshakeh boasted of Sennacherib's conquest of Hamath in the memorable siege of Jerusalem during the reign of Hezekiah, 2 Kings xviii. 34; xix. 13; Isa. xxxvi. 19; xxxvii. 13. Jehoahaz was deposed from the throne of Judah by Pharaoh-Necho, king of Egypt, who put him

"in bands at Riblah in the Land of Hamath," which is supposed to be the name of some strong place on the Orontes, 2 Kings xxiii. 33. There appears, however, to be several places called Hamath. We find a town of this name in the territory of the tribe of Naphtali, Josh. xix. 35.

HAMMON, a town in the territory of Asher, Josh. xix. 28.

HAMON-GOG, VALLEY OF, or *The Multitude of Gog*, a prophetic, not a real place, mentioned by Ezekiel (xxxix. 11), and supposed to refer to the Sea of Galilee, as the Chaldee Paraphrast explains it. The valley near this lake is called the *Valley of the Passengers*, because it was the great road by which the merchants and traders from Syria and other Eastern countries went into Egypt.

HAMMOTH-DOR, otherwise HAMATH, a Levitical city in the tribe of Naphtali, ceded to Gershom's family, Josh. xxi. 32.

HANANEEL, *grace, mercy, gift of God*, the name of a tower at Jerusalem, Zech. xiv. 10.

HANES, a city of Egypt mentioned by Isaiah (xxx. 4), called Tahapanes, Tahpanhes, and Tehaphnehes, Jer. ii. 16; xliii. 7; Ezek. xxx. 18.

HANNATHON, a town in the tribe of Zebulun, Josh. xix. 14.

HAPHRAIM, a city belonging to the tribe of Issachar, Josh. xix. 19.

HARA, the name of a city or district in Assyria to which some of the Ten Tribes were carried captive, 1 Chron. v. 26.

HARAN, or properly CHARRAN, Acts vii. 2, a city of Mesopotamia to which Abraham first retired after leaving Ur of the Chaldees to go into the Land of Canaan, Gen. xi. 31, 32. This place is supposed to have derived its name from Haran, or Charan, the father of Lot, and brother of Abraham. It was called Charrae by the Romans. Its situation is fixed by Rennell as being twenty-nine miles from Orfah, and occupying a flat and sandy plain. It is now a poor place, occupied by a few families of Bedouin

Arabs, who have been drawn to it on account of the good supply of water it affords; but their residence renders a visit to it so unpleasant and dangerous that few travellers, and none recently, have been there. It is said to contain the remains of the old city and a castle; and it must have become ruined at a very early period, for it was desolate in the twelfth century, when Benjamin of Tudela travelled through Mesopotamia. It is also said to be the place where Terah, the father of Abraham, died and was buried.

HARETH, a forest of Judah in which David concealed himself from the pursuit of Saul, 1 Sam. xxii. 5.

HAROD, a well said to be at the foot of Mount Gilboa, near which Gideon encamped in his war with the Midianites, Judges vii. 1.

HAROSHETH, *agriculture, silence, deafness; or vessel of earth, or forest*, called *Harosheth of the Gentiles*, the name of a town which was the residence of Sisera, the general of Jabin, king of Canaan, Judges iv. 2.

HASHMONAH, *diligence or enumeration; or embassy or present*, otherwise, called AZMON and SELMONAH, an encampment of the Israelites in the Wilderness, Numb. xxxiii. 29.

HAVILAH, LAND OF. See EDEN.

HAVOTH-JAIR, *the villages that enlighten, or that show forth light*; otherwise, the *Habitations of Jair*, several small towns taken by Jair, one of the sons of Manasseh, in the Land of Gilead, Numb. xxxii. 41; Josh. xiii. 30.

HAURAN, a city otherwise called Aurana, situated in a district also named Auranitis, in the north-east border of the Holy Land, Ezek. xlvii. 16.

HAZAR-ADAR. See ADAR.

HAZAR-ENAN. See ENAN.

HAZAR-GADDA, the name of a place in the territory of Judah.

HAZAR-SHUAL, one of the towns in the tribe of Judah, Josh. xv. 28.

HAZAR-SUSIM, or HAZAR-SUSAH, a city or town belonging to the Simeonites, Josh. xix. 5; 1 Chron. iv. 31.

HAZERIM, the ancient residence of the Avim, before they were driven out by the Caphtorim, Deut. ii. 23.

HAZEROTH, *villages, hamlets, court, or porch*, an encampment of the Israelites in their journey through the Wilderness, Numb. xi. 35.

HAZEON-TAMAR, a name of Engedi. See EN-GEDI.

HAZOR, the name of several towns in Judah and Naphtali, Josh. xv. 23, 25; xix. 36.

HEBREWS, the whole Israelitish or Jewish nation, a name supposed to be derived from Heber, or Eber, one of Abraham's ancestors; but as that name also signifies one that *passes*, or a *passage*, it is much more probable that this name was given to Abraham and his family because they came beyond the Euphrates into Canaan. There is no reason for supposing that Abraham, who was the sixth in descent from Eber, Shem's great-grandson, should take a designation from him rather than from any other of his ancestors; nor is Heber in any respect distinguished in the inspired narrative. The name, however, whether taken by or applied to Abraham, soon became a patronymic. The Patriarch is first designated a Hebrew about ten years after his arrival in Canaan, on occasion of his war with Chedorlaomer, Gen. xiv. 13. Joseph when in Egypt is repeatedly styled *the Hebrew*; he describes himself as having been "stolen away out of the Land of the Hebrews," Gen. xl. 15; and when his brethren went into Egypt, they were similarly distinguished as *the Hebrews*, Gen. xliii. 32; Exod. ii. 6. The Israelites were also designated Hebrews by the Philistines, 1 Sam. iv. 6, 9; xiii. 19; and by King Saul himself: "He blew the trumpet throughout the land, saying, Let the Hebrews hear," 1 Sam. xiii. 3.

St Paul calls himself "an Hebrew of the Hebrews," Phil. iii. 5, which probably means that he was a native Jew, in opposition to an Hellenist, or converted Jew—one descended from Hebrews, or native Jews, both on the

father's and mother's side. Yet if it meant no more than this, there was little occasion for him using it immediately after his declaration that he was "of the stock of Israel and the tribe of Benjamin," which is the same as an *Hebrew of the Hebrews*, as the Hebrews were not allowed to marry out of their own nation. The expression, therefore, conveys a declaration that the Apostle was either an Hebrew both by nation and language, which many of Abraham's posterity in his time were not; or one of the Hebrew Jews who performed their worship in the Hebrew language, which distinguished them from the Hellenistic Jews, who used the Greek tongue.

St Paul has been universally admitted to be the author of the canonical Epistle addressed to the Hebrews or Jewish Christians. The general design of the Epistle, according to the well-expressed digest of it by Bishop Tomline, was to confirm the Jewish Christians in the faith and practice of the gospel, which they might be in danger of deserting either through the persuasion or persecution of the unbelieving Jews, who were both numerous and powerful in Judea. "We may naturally suppose," says that learned prelate, "that the zealous adherents to the Law would insist on the majesty and glory which attended its first promulgation, on the distinguished character of their legislator Moses, and on the divine authority of the ancient Scriptures; and they might likewise urge the humiliation and death of Christ as an argument against the truth of his religion. To obviate the impression which any reasoning of this sort might make upon the converts to Christianity, the Apostle begins his Epistle with declaring to the Hebrews that the same God who had formerly, upon a variety of occasions, spoken to their fathers by means of his Prophets, had now sent his only Son for the purpose of revealing his will." St Paul then describes in most sublime language the dignity of the person of Christ (chap. i.), and thence infers the duty of obeying his commands,

the divine authority of which was established by the performance of miracles and the gifts of the Holy Ghost. In the second chapter he shows the superiority of Christ to Moses, and in the third he warns the Hebrews against the sin of unbelief. In the fourth, fifth, sixth, and seventh chapters inclusive, he exhorts to steadfastness in the profession of the gospel, and gives an animated description of Christ as our High Priest. The eighth contains an argument to prove that the Levitical priesthood and the old covenant were abolished by the priesthood of Christ and by the new covenant; in the ninth and tenth he points out the inefficacy of the ceremonies and sacrifices of the Law, and the sufficiency of the atonement made by the sacrifice of Christ; in the eleventh, the nature, value, and effects of faith are fully explained; and in the two last chapters he gives a variety of exhortations and admonitions, all calculated to encourage the Hebrews to bear with patience and constancy any trials to which they might be exposed. See ISRAELITES and JEWS.

HEBRON, or CHEBRON, *friendship, society, enchantment*, a most ancient and celebrated city in the territory of Judah, and allotted to Caleb for an inheritance, was situated on an eminence about twenty miles south of Jerusalem, and the same distance north of Beersheba. It was a royal city, and in some respects the territorial metropolis of the tribe of Judah, Jerusalem being partly situated in Benjamin, and being also the common metropolis of all the Tribes; the city was also Levitical, and a city of refuge, 1 Chron. vi. 57. Hebron was built seven years before Zoan, otherwise, according to the Septuagint, Tanis in Lower Egypt, and is said to have been founded by Arba, father of Anak, from whom descended the gigantic Anakim. Hence it was called Kirjath-Arba in the time of the Patriarch Abraham, whose wife Sarah died here, Gen. xxiii. 2; Josh. xiv. 15. It was the residence of Abraham and Isaac, and Jacob was dwelling in its neighbourhood when he sent his favourite

son Joseph to Shechem to inquire after his brethren and the flocks, from which errand, it is well known, he never returned. Abraham, Sarah, Isaac, and Jacob, were buried in Hebron; and there is a tradition that the bones of all the Patriarchs, the sons of Jacob, who died in Egypt, with the exception of Joseph, were brought hither. When Joshua took Hebron and killed its king, some of the Anakim were still residing in it, Josh. xv. 13; it was afterwards reconquered by Caleb, one of the only two of the spies whom the appearance of the Canaanites had not intimidated, and hence some think that the city was not called Hebron until that time, it being so designated by Caleb after one of his sons. Calmet, however, is of opinion that the name Hebron is more ancient, and that Caleb gave to his son the name of this celebrated place, where he was probably born, or born about the time that Caleb obtained possession of the city. Dr Wells conjectures that it might perhaps take its name from Hebron, one of the sons of Kohath, and grandson of Levi. After the death of Saul, David made Hebron the seat of his government, and it was in this place his son Absalom commenced his rebellion. During the captivity at Babylon, the Edomites invaded the south of Judah, and took the city, and hence Josephus sometimes mentions it as a part of Edom. Zacharias and Elisabeth are supposed to have resided here, and it is assigned as the birth-place of John the Baptist.

Volney informs us that the Arabs have no other name for Hebron than *El-kalil*, or the *Well-beloved*, which is the epithet they usually apply to Abraham, whose grotto they still show. It lies in a valley situated at the foot of an eminence, on which are some wretched ruins, the unseemly remains of an ancient castle. The adjacent country is described as having the appearance of an oblong hollow, five or six leagues in length, and rather agreeably diversified by rocky hillocks, groves of fir-trees, stunted oaks, and a few plantations of vine and olive-

trees. According to D'Arcieux, Hebron formerly stood on a hill to the north, but it has gradually changed its site in the course of its various rebuildings. "Its inhabitants are chiefly Mahometans, and lay heavy contributions on the Jews, whom they not without difficulty suffer to inhabit here. The Turks have so great a veneration for this city that they admit into it neither wine nor brandy; water is the only drink. The situation of the city is very agreeable, and its district is fertile and fruitful. It abounds in vineyards, the produce of which is excellent. The grapes are carried to Jerusalem, and make good wine. The country people make raisins of them, which are as yellow as gold, and of exquisite flavour. Generally speaking, the fruits have all the perfection that can be desired. There are in Hebron some manufactories of glass of all colours; cups, bottles, flower-vases, and other articles, are also made. The peasants cultivate cotton, which is spun by their wives, and sold at Jerusalem and Gaza. They have also some soap-manufactories, the kali for which they purchase from the Bedouins. Hebron and its environs belong to the government of Jerusalem, which maintains a few soldiers to expedite the payment of its duties; but the populace are so mutinous that they rarely pay without compulsion, and a reinforcement from Jerusalem is often necessary. The people are brave, and when in revolt extend their incursions as far as Bethlehem, making amends by pillage for what is exacted from them."

HEBRONAH. See EBRONAH.

HELAM, *their strength, their army, or their trouble; or expectation, or dreams*, the name of a place at which the Syrians assembled under Hadadezer, 2 Sam. x. 16, supposed to be the place called Alamatha mentioned by Ptolemy.

HELBAH, a city of Ashter, the ancient Canaanites, inhabitants of which, were allowed to remain, Judges i. 31.

HELBON, *milk or fatness*, a place mentioned by the Prophet Ezekiel, in his fine description of the riches of Tyre, as

celebrated for its wine, near Damascus, Ezek. xxvii. 18. It is supposed to be the part of Syria which is called Chalybonitis by Ptolemy, and now Aleppo. Strabo and Hesychius mention Chalybonian wine as the produce of Syria, and another ancient writer says that it was so excellent that the kings of Persia drank no other.

HELEPH, a town on the borders of Naphtali, Josh. xix. 33.

HELIOPOLIS. See ON.

HELKATH, a city of the tribe of Asher assigned to the Levites of Gershon's family, Josh. xix. 25.

HELKATH-HAZZURIM, *the field of strong men*, the name of a spot near the city of Gibeon, so called from the combat between twelve men of Ishbosheth's army, and twelve chosen from the army of David, 2 Sam. ii. 16. See GIBEON.

HELLENISTS, or GRECIANS, were those Jews who lived in provinces and cities where the Greek language was spoken, and who, not being accustomed to Hebrew or Syriac, generally used the Greek translation of the Law both in public and private.

HERES, a mount near Aijalon, Judges i. 35.

HERMON, *anathema, destruction*; otherwise, *a net or net-work*; also, *dedicated, or consecrated*, a mountain, or rather one of a chain of mountains, which bounded the beautiful kingdom of Bashan on the east of Jordan, celebrated for its height, and for its summit being, like Lebanon, continually covered with snow. St Jerome says that it is situated above the Paneas, that its snow was carried to Tyre and Sidon to be used for cooling liquors, and that it was often designated the *Mount of Snow*. Moses informs us that Hermon was called Sirion by the Sidonians, and Shenir by the Amorites, Deut. iii. 9. Mount Hermon is placed in the Scriptures as the northern boundary of the Promised Land beyond the Jordan. It belonged to Og, king of Bashan, and the Hivites dwelt "from Baal-Hermon unto the entering in of Hamath," Judges iii. 3. There was another moun-

tain of the same name not far from Mount Tabor, and west of the Jordan. This is the mountain mentioned by the Psalmist. "The north and the south, thou hast created them; Tabor and Hermon shall rejoice in thy name.—As the dew of Hermon, and as the dew that descended upon the mountains of Zion." Maundrell notices this mountain, and adds, "We were sufficiently instructed by experience what the holy Psalmist means by the *dew of Hermon*, our tents being as wet as if it had rained all night."

HERODIANS. See JEWS.

HESER, a city of Judah fortified by Solomon.

HESHBON, *invention, or industry, thought*; or *he that hastens to understand, or to build*, the capital city of Sihon, king of the Amorites, that people having conquered it from the Moabites. It was afterwards included in the tribe of Reuben, and adjudged to the priests. After the captivity of the Ten Tribes it was repossessed by the Moabites, and hence it is frequently mentioned in the prophecies against Moab uttered by Isaiah and Jeremiah. St Jerome informs us that it was a very considerable city in his time, thirty-five miles east of Jerusalem, and it still exists under its ancient name as a small town built on a hill about sixteen miles north of the Arnon. The old city is described as having been of great extent. Among its ruins are found the remains of some edifices built with small stones; a few broken columns are still standing; there are deep wells cut in the rocks, and also a large reservoir of water for the summer supply of the inhabitants. Heshbon is often mentioned in the Sacred Scriptures. The Israelites took it in their progress towards Canaan, and slew Sihon, Numb. xxi. 25. On that occasion they appear to have dismantled it, for we find the Reubenites shortly afterwards engaged in fortifying it, Numb. xxxii. 37. Heshbon is celebrated in the Song of Songs for its "fish-pools," Cant. vii. 4. Dr Macmichael and his party went to look for these pools, but they found only one, which was extremely

insignificant. This is probably the reservoir mentioned by Burckhardt.

HETHLON, *fearful dwelling*, or *his covering*, a place mentioned by Ezekiel (xlvii. 15; xlviii. 1), is called Hethalon by De L'isle, and situated by him between Tyre and Damascus.

HIDDEKEL, *sharp voice*, or *sound*, the river Tigris. See EDEN.

HIERAPOLIS, *holy city*, a city of Phrygia mentioned by St Paul, Col. iv. 13, in the neighbourhood of Colosse and Laodicea.

HILEN, a Levitical town in the tribe of Judah.

HINNOM, or **GEHINNOM**, **VALLEY OF**, a valley on the south of Jerusalem, called also the *Valley of Tophet*, which originally belonged to the sons of Hinnom, and was the boundary between the tribes of Judah and Benjamin. This place became infamous for the bloody rites of Moloch practised in it, when the Israelites made their children pass through the fire; and it is conjectured that the name of Gehenna is given to hell from this place, on account of the diabolical sacrifices offered here, 2 Kings xxiii. 10; 2 Chron. xxviii. 3; xxxiii. 6.

HITTITES, the descendants of Heth, the eldest son of Canaan, who dwelt in the neighbourhood of Hebron.

HIVITES, a people also descended from Canaan, who were conquered and expelled by the Philistines. There were Hivites at Shechem and Gibeon, and some were beyond the Jordan at the foot of Mount Hermon.

HOBAB, a place north of the city of Damascus, supposed to be Abila, in the valley between Libanus and Antilibanus, Gen. xiv. 15.

HOLON, a city of refuge and also Levitical, in the mountains of Judah, Josh. xv. 51; xxi. 15.

HOR, *who conceives* or *shows*, a mountain of Arabia Petræa on the borders of Edom, celebrated as the scene of the death of Aaron, and where his tomb is still pretended to be shown on the summit. The name Hor appears to have been anciently applied to the whole mountain

range of Seir, and when superseded by the latter denomination, continued to be preserved in the name of the particular summit on which Aaron died. Mount Hor is identified with a high mountain which rises conspicuously above the surrounding rocks in the vicinity of Petra, and is of very difficult and steep ascent, the summit being extremely rugged. Dr Macmichael, who visited it in 1818, says that it took his party one hour and a half to ascend its almost perpendicular sides. The venerable high priest Aaron was stripped of his garments on the top of this mountain, and succeeded by Eleazar, his son. Before he lay down and died, his eye could survey much of that wild region in which the Israelites had wandered to and fro during many years. From its summit Mount Sinai could be clearly distinguished on the south, while the boundless desert, marked by many wonderful transactions in which he had taken a conspicuous part, spread its wide expanse before him on the west. The supposed tomb of Aaron is enclosed by a small modern building crowned with a cupola, such as usually covers the remains of Moslem saints. At the time of Dr Macmichael's visit, this desert spot was the residence of an old Arab hermit, eighty years of age, one half of which he had lived upon the mountain, from which he seldom descended, and where he chiefly subsisted by the charity of the native shepherds. He conducted the travellers into the building, and showed them Aaron's tomb, which was at the further end of it, behind two folding leaves of iron grating. This monument, about three feet high, was patched together with fragments of stone and marble, and covered with a ragged pall. On the walls near the tomb were suspended beads, pieces of cloth, leather, and yarn, with paras and similar articles, left as offerings by the Arabs. The Arabs are in the habit of offering sacrifices to Haroun (Aaron), generally of a goat; but when they make a vow to slaughter a victim to him, they do not go to the top of the mountain. They think it sufficient to complete their sacrifice at a

spot from which the cupola of the tomb is visible in the distance, where, after killing the animal, they throw a heap of stones over the blood, and then feast on the carcase. The services thus rendered to the tomb of Aaron afford a striking picture of the debasing superstitions into which the Arabs have fallen. Burckhardt in his Moslem character sacrificed a goat, and he informs us that while he did so, his guide gave utterance to such exclamations as the following:—"O Haroun, look upon us: it is for you we slaughter this victim. O Haroun, protect and forgive us. O Haroun, be content with our good intentions, for it is but a lean goat. O Haroun, smooth our paths, and praise be to the Lord of all creatures!"

HOREB, *desert, solitude, destruction, dryness*, a celebrated mountain of Arabia Petræa, so near Mount Sinai that it appears as an eminence of the same mountain. Sinai is on the east, and Horeb on the west, and when the sun rises the latter is covered with the shadow of Sinai. There are springs and fruit-trees upon Horeb, which form a striking contrast to the blackness of Sinai. At Horeb the great Hebrew legislator fed the flocks of his father-in-law; the Divine glory appeared to him in the burning bush; and at the foot of this mountain he struck the rock, and the grateful water gushed forth. Elijah retired to Horeb to avoid the persecution of Jezebel. It is frequently said that God gave the Law at Horeb, while in other places Sinai is named, because Horeb and Sinai are parts of the same mountain. As an account of this mountain occurs in another part of this work, we may here observe, that the sacred locality of Horeb is under the guardianship of a body of Greek monks, who occupy an ancient convent at the foot of the mountain called the Convent of St Catharine, by whose name also Horeb is now distinguished. The monks indicate, as the spot where Moses fed the flocks of Jethro, a valley at the back of the Mount between two ranges of mountains, in the centre of which is a solitary group of trees. They allege that the

original church, founded here by the Empress Helena, was built over the exact spot where the Divine Presence was manifested to Moses; and that when the present fortified convent was erected under the direction of the Emperor Justinian, it was made to include the same sacred spot. See SINAI.

HOREM, a town in the territory of the tribe of Naphtali, Josh. xix. 38.

HOR-HAGIDAD, or GURGODAH, *the hill of felicity*, an encampment of the Israelites in the Wilderness, Numbers xxxiii. 32.

HORITES, an ancient people who originally inhabited the mountains of Seir beyond the Jordan. They had princes of their own before Esau conquered their country, but afterwards they seem to have become identified with the Edomites. The Hebrew *Chori*, otherwise *Chorim*, translated Horites in the Book of Genesis, is used appellatively in various parts of Scripture, and signifies *heroes*, or *great and powerful men*. Hence, says Calmet, the Greeks probably derived their term *heroes*, as they derived *anax*, a *king*, from the sons of Anak.

HORMAH, *devoted*, or *consecrated to God, utter destruction*, or CHORMA, a town belonging to the tribe of Simeon. It was called Zephath before the Israelites gave it the name of Hormah, the occasion of which appellation was that the king of Arad, a Canaanite, having attacked the Hebrews, put them to flight, and despoiled them of a rich booty, upon which the latter engaged themselves by a vow to destroy every thing which belonged to the king of Arad. This was executed when Joshua entered the Promised Land.

HORONAIM, a city of the Moabites, the residence of Sanballat, who was a petty prince of that country.

HUKOK, a Levitical city of the tribe of Asher, and also a city of refuge, 1 Chron. vi. 75.

HUMTAH, a city of Judah.

HUPHAMITES, a family of the tribe of Benjamin, so called from Hupham, son of Benjamin, Numb. xxvi. 39.

I

IBLEAM, a town belonging to the half-tribe of Manasseh.

ICONIUM, a very ancient city of Asia Minor, subsequently the capital of Lycaonia, and at one time the head of a tetrarchy, which consisted of fourteen towns. It derived its name from *Εἰκόνη*, Medusa's image, which was placed here by Jason. This city, which still exists under its modern name of *Cuniah*, is situated in a fruitful and agreeable country, on the main road from Syria through Cilicia to Constantinople, and is the residence of a pacha. When St Paul and Barnabas were compelled to leave Antioch they proceeded to Iconium, and preached the gospel in the city with the greatest success, Acts xiii. 51; xiv. 1. Their enemies succeeded in procuring their expulsion from Iconium also, the unbelieving Jews having "stirred up the Gentiles, and made their minds evil-affected against the brethren;" but it was not done without difficulty, for "the multitude of the city was divided, and part held with the Jews, and part with the Apostles." St Paul proceeded to Lystra, where he was followed by a party of malignant Jews from Iconium and Antioch of Pisidia, who persuaded the citizens of Derbe to stone him, and he was taken out of the city to all appearance dead. The Apostle alludes to these persecutions in his Second Epistle to Timothy (iii. 10, 11), when he says, "Thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at *Iconium*, at Lystra; what persecutions I endured; but out of them all the Lord delivered me."

IDALAH, a city belonging to the tribe of Zebulun, Josh. xix. 15.

IDUMEA. See EDMOM.

IJE-ABARIM, one of the encamp-

ments of the Israelites in the Wilderness, Numb. xxi. 11.

IJON, *look, eye, fountain*, a frontier town of the Israelites taken and plundered by Benhadad, king of Syria, 1 Kings xv. 20.

ILLYRICUM, *joy, rejoicing*, ILLYRIA, or ILLYRIS, a country of Europe the boundaries of which have never been precisely ascertained. It was divided into Illyria Barbara and Illyria Græca, the former comprising Iapydia, Liburnia, and Dalmatia, the latter including the modern Turkish province of Albania. Illyricum is only mentioned by St Paul in the Epistle to the Romans, where he observes that "from Jerusalem, and round about unto Illyricum, he had fully preached the gospel of Christ," Rom. xv. 19.—"The words import," says Dr Paley, "that St Paul had come to the confines of Illyricum, and that these confines were the external boundary of his travels. He considers Jerusalem as the point from which he commenced, and is here viewing the space over which his travels had extended. Illyricum was the part which he mentions to the Romans, because it lay in a direction from Jerusalem towards Rome, and pointed out to the Roman readers the place nearest them to which his travels from Jerusalem had brought him. It was upon his second visit to Macedonia, almost immediately before the writing of this Epistle, that he approached Illyricum."

IRON, a town belonging to the tribe of Naphtali, Josh. xix. 38.

IRPEEL, a town in the tribe of Benjamin, Josh. xviii. 27.

ISCARIOTH, a village in the tribe of Ephraim, which some of the ancient Fathers allege was the birth-place of Judas Iscariot. Others maintain that he was of the tribe of Issachar, *Iscariothes* being put for *Issachariothes*.

ISHMAELITES, the descendants of Ishmael, the son of Abraham and Hagar, by an Egyptian woman whom he married. Ishmael became the father of a numerous posterity. He had twelve sons, from whom are derived the twelve Arab tribes still in existence, and who retain the character of their progenitor, that he would be a wild man. See ARABIA.

ISH-TOB, a country at the north extremity of the mountains of Gilead towards Lebanon, 2 Sam. x. 6.

ISRAELITES, a name commonly applied to the Jews, who were so called from the appellation given by the mysterious wrestler to their great ancestor Jacob, Gen. xxxii. 24. Its literal signification is, *a prince with God*, or *one that wrestleth with God*, as if it had been written *Ishrael*. The term *Israel*, however, is restricted in Scripture, and means the kingdom of the Ten Tribes, designated the *Kingdom of Israel*, as distinct from the kingdom of Judah. In this sense it is considered in this article, which contains a sketch of the origin, progress, and final overthrow of the kingdom of the Ten Tribes.

Every reader of Scripture history is familiar with the celebrated revolt of the Hebrews which took place in the reign of Rehoboam. It was distinctly declared to his father Solomon, who in his latter years had been drawn into idolatrous practices by his wives, that his kingdom would be "rent," and would be given to his "servant," 1 Kings xi. 11: "Notwithstanding," said the Divine announcement, "in thy days I will not do it, for David thy father's sake; but I will rend it out of the hand of thy son. Howbeit, I will not rend away all the kingdom, but will give one tribe (including Benjamin) to thy son for David my servant's sake, and for Jerusalem's sake, which I have chosen." The person who was to head the revolt was Jeroboam, at that time an exile in Egypt, who returned as soon as he heard of Solomon's death and the accession of Rehoboam, and who was unanimously chosen the leader of the disaffected Tribes.

The coronation of Rehoboam took place at Shechem, the capital of the powerful tribe of Joseph, and the "congregation of Israel," as they are termed by the inspired historian, embraced that opportunity to present a petition and remonstrance to the king. They complained of the severe government of his father Solomon—that he had made their "yoke heavy," and they proffered their willing allegiance if he would grant them relief. They wished, in short, to enter into a new stipulation with Rehoboam as heir to the crown, a precaution which had been neglected at the accession of Solomon. The particular grievances of which the people complained were the tributes exacted by Solomon for the expenses of his family, his buildings, and the maintenance of his vast establishments. The tribute of the conquered nations, the presents from foreign princes, and the profits of his commercial speculations, were not adequate to the wants of this munificent Oriental prince, and he was obliged to institute a regular system of taxation similar to that existing in European monarchies, which brought all his subjects more or less under its operation. It also appears that he required extraordinary grants for particular undertakings, for, notwithstanding the present of "six-score talents of gold" from Hiram, king of Tyre, he ordered a levy "to build the house of the Lord, and his own house, and Millo, and the wall of Jerusalem, and Hazer, and Megiddo, and Gezer," 1 Kings ix. 15. Thus it was that under Solomon the Israelites first sensibly experienced the consequences which Samuel had warned them would result from their preference of monarchical government to the sacred theocracy of which God was the head and governor. These facts are of great importance as illustrative of the history of the memorable revolt of the Ten Tribes. It must be remembered, moreover, that even at the present time the Oriental feeling is completely opposed to an organized system of taxation from which none can escape. Although the

people eventually pay more than such a system would exact, they rather prefer the contingencies of uncertain demand—when they do not know beforehand what they are to pay, and have reason to hope that nothing will be required, or that the demand, being unequal, may not fall individually on themselves—to the positive knowledge and certainty that at a stated period a proportion of their income will be taken from them, without any hope of postponement or exemption. This feeling is entertained even by the person who benefits by such demands, and instances have been known of the governors of Oriental cities preferring to hazard their income on the chance results of fines and exactions, rather than receiving a regular salary equal or even superior to what they might hope to secure. Another fact must also be taken into account connected with the circumstances of this revolt. All the taxes of the Israelites were taken directly from the produce of their grounds and cattle, and even a light contribution raised in this way would be felt more severely and paid more reluctantly than a heavier one raised indirectly on articles of consumption—a refinement of finance, it has been appropriately observed, which does not appear to have been understood in the days of Solomon.

The matter thus assumed a very serious import, as it completely involved the union of the Tribes. Rehoboam, who was in the fortieth year of his age at the time of his accession, and who therefore could not plead the rashness or inexperience of youth for his conduct, required three days to deliberate on the proposal. In the interval, if he had listened to the advice of his grave and well informed councillors, he might perhaps have deprived Jeroboam of an opportunity of revolting; but he rashly preferred the advice of some young men who had been educated with him at his father's court, and instead of soothing the people on the third day, he told them that, instead of complying with their demand, or even examining if their grievances were well-

founded, he had resolved to govern them with greater severity than his father had done:—"My father," he said, "made your yoke heavy, and I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions." He speaks of a simple scourge, and places it in opposition to another more painful which is designated a scorpion, probably to denote a comparison between the pain respectively occasioned by the scourge and the reptile, although the Rabbins generally think that the scorpion was composed of knotty and thorny twigs, by which the flesh was severely lacerated—scourgessimilar to those used among the Romans as a means of torture, and particularly by masters in the punishment of their slaves. This threat produced the celebrated and significant exclamation from the remonstrants, "To your tents, O Israel! Now see to thine own house, David." They instantly renounced their allegiance to the posterity of David, whom they contemptuously designated the son of Jesse, in allusion to his origin: "What portion have we in David? neither have we inheritance in the son of Jesse." The triumphs of David and the splendour of Solomon were alike forgotten. Adoram, whom Rehoboam sent to quell the tumult, and who was the receiver-general of the tribute, was murdered by the exasperated people, and the king himself "made speed to get him up to his chariot to flee to Jerusalem." Ten of the Tribes were included in the revolt, Judah and Benjamin alone remaining faithful to Rehoboam, and these are often mentioned in the Jewish history as one tribe, having incorporated their interests, and the city of Jerusalem being partly in the one tribe and partly in the other.

The tribes chose Jeroboam, the chief ringleader of the revolt, to be their king, and the new monarchy was designated the Kingdom of Israel, to distinguish it from the Kingdom of Judah. The territorial possessions of the kingdom of Israel included the provinces or cantons of the Ten Tribes, together with all the tribu-

tary nations as far as the Euphrates; while Rehoboam's kingdom was limited to the tribes of Judah and Benjamin, including Philistia and Edom, which made it scarcely a fourth part of the dominions of Solomon. Jeroboam was of the tribe of Ephraim or Joseph, which had in ancient times received some obscure promises of a crown, Gen. xlix. 26; Deut. xxxiii. 16. The tribe of Ephraim had all along envied the precedence of Judah, and was now made the instrument of its correction and humiliation. Humanly speaking, the revolt was caused by the rashness of Rehoboam, who had calculated on overawing the malcontents by using high and threatening language; but the inspired historian gives us also another cause, which was indeed the real one: "The cause was from the Lord, that he might perform his saying which the Lord spake by Ahijah the Shilonite unto Jeroboam." This was in the reign of Solomon, immediately before Jeroboam was compelled to escape into Egypt for his treasonable practices.

Rehoboam arrived safely at Jerusalem without receiving any insult from the revolters, and he immediately adopted measures to put down the insurrection. He mustered an army of 180,000 men out of the two faithful tribes; but while he was preparing for war, the Prophet Shemaiah was commissioned to prohibit any hostilities on the part of Rehoboam. "Thus saith the Lord, Ye shall not go up, nor fight against your brethren the Children of Israel. Return every man to his house, for this thing is from me." The advice was followed, but there existed continual animosities and collisions between the two kings during their respective reigns.

We must now consider Jeroboam as the acknowledged head of the separate kingdom of Israel, which occupies a most interesting portion of sacred history. He began to secure his newly acquired throne by repairing and fortifying Shechem and Peniel, the former of which he constituted his metropolis. These two places had been almost destroyed, the one by

Gideon, and the other by Abimelech, Judges viii. 17; ix. 45. Shechem continued to be the capital of the kingdom until Samaria was built by Omri. But there was still one thing which Jeroboam feared might in time reconcile the revolted tribes to the house of David, namely, their going three times a year to Jerusalem. Afraid to hazard the inconstancy of the people, he resolved to sacrifice religion to his safety. He accordingly set up two golden calves at Bethel and Dan, the extremities of his kingdom, and he commanded his subjects to repair thither for the worship of God, without proceeding to Jerusalem. This bold stroke of policy was accompanied by other innovations. He changed the feast of tabernacles from the fifteenth day of the seventh month to the fifteenth of the eighth month. He made priests of the "lowest of the people, which were not of the sons of Levi." By the Law none but a Levite of Aaron's family could be a priest, and none but a Levite could officiate in the subordinate services of religion. Hence it is evident from Jeroboam's conduct, that none of the Priests and Levites had sanctioned the revolt, and he was thus compelled to appoint persons out of any of the tribes who were willing to accept the office. We never read of any high priest in the kingdom of Israel, and perhaps no one was ever bold enough formally to assume the office; but as we find Jeroboam immediately afterwards himself burning incense, and as this was a function discharged by the high priest, it appears that the king designed to unite the high priesthood and the royal dignity in his own person, at least on great occasions. Such an union of the priestly and regal offices has had other examples in the East. The arbitrary changes effected by Jeroboam became afterwards so interwoven with the constitution of the kingdom of Israel, that even his pious successors did not venture to abolish them, or attempt to re-establish the authority of the fundamental law.

We thus perceive that in the kingdom

of Israel there was, from the very first, the greatest disregard of the Divine commands. Jeroboam had received no promise of an eternal kingdom as David had, yet the assurance was given to him that if he obeyed the Law as David had done, the throne would continue in his family, 1 Kings xi. 37, 38; xii. 23, 24; 2 Chron. xi. 1-4; xii. 15. But he trusted little to these promises, and the setting up of the golden calves—an imitation of the Apis and Mnevis of the Egyptians, among whom he had long dwelt in exile—was a flagrant violation of the worship of God. It is true, indeed, as in the case of the golden calf set up in the Wilderness, that no apostacy from Jehovah to false deities was immediately intended; and, being distrustful of the Divine promises, he was not without reason afraid, that if his subjects went three times to Jerusalem every year, as the Law required, they might soon return to their allegiance to the house of David. It was, however, a gross irregularity, and an infusion of idolatrous ideas into the worship of the true God. He seems to have adopted many Egyptian ideas during his exile in Egypt, by which he was influenced in his selection of the symbols of the golden calves. He probably thought that this was the least offensive contrivance by which his object could be attained; and in that object his successors also were so much interested, that they took special care to keep up this symbolical worship. Hence it is said of all of them, that they “departed not from the sin of Jeroboam the son of Nebat, who made Israel to sin.”

The dedication of the golden calves was proclaimed throughout the kingdom of Israel, and a great concourse of people had assembled at Bethel, where Jeroboam officiated in person at the altar, when a prophet was sent from Judah to announce to him the Divine indignation at his proceedings, and that “a child of the house of David, Josiah by name,” would offer upon that altar “the priests of the high-places that burnt incense upon it, and men’s bones would be burnt upon it.”

This clear, distinct, and remarkable prophecy purported what was to be done by a prince who was not born till 360 years afterwards. Jeroboam stretched out his arm to cause the prophet to be apprehended, but to his great surprise it withered. It was, however, restored on his submission, and the prophet departed. The fate of this unfortunate “man of God,” about whose identity there have been many conjectures, is minutely related by the inspired historian, 1 Kings xiii. 11-32; but Jeroboam was nothing moved at these extraordinary events. He “returned not from his evil way, but made again of the lowest of the people priests of the high-places: whosoever would he consecrated him, and he became one of the priests of the high-places.”

The conduct of Jeroboam was of considerable advantage to the king of Judah. The tribe of Levi, dispersed throughout all the tribes, resorted in great numbers to Jerusalem from their respective cities, accompanied by many belonging to the revolted tribes, who were indignant at the golden calves of Jeroboam, and who repaired to the holy city to worship God according to the Law of Moses. Rehoboam soon saw his subjects as numerous and powerful as those of his rival; and if he had acted in a prudent and religious manner, the kingdom of Israel would soon have been weakened, for, as Professor Jahn observes, “Divine Providence was favourable or adverse to the kingdom of Judah according as the people obeyed or transgressed the Law; only here the royal family remained unchanged, in accordance with the promise given to David. We indeed meet with many idolatrous and rebellious kings, but they are always succeeded by those of purer mind, who put a stop to idolatry, re-established theocracy in the hearts of their subjects, and by the aid of Prophets, Priests, and Levites, and the services of the Temple, restored the knowledge and worship of God.” But unfortunately for Rehoboam, he had scarcely continued three years in the observance of true religion, when

he plunged into the vilest idolatries, exceeding even the revolted Israelites, encouraging the most licentious and abominable rites and practices. Shishak, king of Egypt, was the instrument selected to punish Rehoboam. He continued in a state of petty warfare with Jeroboam until his death, which happened some years before his rival.

Rehoboam was succeeded in the kingdom of Judah by his son Abijah, or Abijah, as he is called in the Second Book of Chronicles, who immediately took the field against the king of Israel at the head of 400,000 men, and encamped at Zemaraim on the borders of Ephraim. Jeroboam met him with an army double that number. The two kings being within hearing of each other, Abijah addressed a bitter invective to Jeroboam, in which he upbraided him for his base extraction and treacherous conduct, reminding him that he, who had been a servant of Solomon, had taken advantage of Rehoboam when he was "young and tender-hearted"—had deprived him of the greater part of his kingdom—had endeavoured to secure it by withdrawing the people from the worship of the true God to the practice of the most abominable idolatries—had cast out "the priests of the Lord, the sons of Aaron, and the Levites"—and had been guilty of the most impious innovations. He concluded by telling him that he could expect nothing but ruin and destruction, as a just punishment for his rebellion to his God and to his prince, who came against him with an army of men faithful to the service of both. Such reproaches made little impression upon Jeroboam. While he craftily pretended to listen to Abijah, he had ordered a body of his troops to file round the hill and surprise him in the rear, while he conducted the attack in front; and this movement was so skilfully effected, that Abijah found himself surrounded before he was aware. His position caused an universal outcry in his army, which would probably have been succeeded by a panic, had not Divine Providence interfered in a direct manner, and Jeroboam

was completely defeated with a loss of 500,000 men. The victory was followed up by a pursuit, in which several important places, particularly Bethel, were taken from the Israelites, and Jeroboam was so much weakened by this disaster, that he never recovered his strength during the remainder of his reign.

Jeroboam reigned twenty-two years, and was succeeded by his son Nadab, who in the second year of his administration was murdered by Baasha, the son of Ahijah, of the tribe of Issachar, when he was laying siege to Gibbethon. With Nadab the family and race of Jeroboam became extinct; this bold conspirator cut off every person nearly or remotely connected with him, as the Prophet had foretold. Although Baasha thus became the instrument of Divine vengeance against Jeroboam, he was personally not actuated by any religious motive or hatred of idolatry, but merely by worldly policy to secure himself in the throne he had usurped; for we read that "he did evil in the sight of the Lord, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin." He fixed his residence at Tirzah, where he reigned twenty-four years; but on account of his maintaining the idolatrous abuses of Jeroboam, a prophet named Jehu was sent to announce to him the determination of God to exterminate his family, and that his "house would be made like the house of Jeroboam the son of Nebat." He was succeeded by his son Elah in the forty-fifth year of the revolt, who was murdered in the second year of his reign, with all his father's family, by Zimri, according to the prediction of Jehu.

Thus had two dynasties of the kingdom of Israel become extinct within fifty years after the revolt. The Israelites were still occupied with the siege of Gibbethon on the frontiers of the Philistines, when they heard of Zimri's treachery and usurpation of the throne. They immediately proclaimed Omri, their general, king, and, raising the siege of Gibbethon, marched to Tirzah, the royal

residence of Zimri. The usurper, who had enjoyed the sovereignty only seven days, made little resistance, but retired to his palace, to which he set fire, and perished in the flames. In the meantime a party had elevated a chief named Tibni to the throne; and although it was the weaker party, it was not till Tibni's death that Omri's claims were generally acknowledged. This military prince persisted "in all the way of Jeroboam." He built Samaria, about thirty-two miles north of Jerusalem, and made it his capital, and there all the succeeding kings of Israel resided.

Omri reigned twelve years, and was succeeded by his son Ahab, the weakest of all the Israelitish monarchs, who was completely under the authority of his idolatrous wife Jezebel, daughter of Ethbaal, or Ithobalus, king of Tyre. The golden calves had hitherto been the only objects of idolatrous worship, but the influence of Jezebel introduced the Zidonian idolatry, which consisted in human sacrifices and the most abominable ceremonies. These were first practised in the palace; but Ahab built a temple at Samaria, erected an image and altar, and consecrated a grove to Baal in that city. As he often assisted at these impious rites, his example was soon imitated throughout the kingdom. Idolatry became the predominant religion; multitudes of priests and prophets of Baal were maintained by Jezebel; and the golden calves, designed as representations or emblems of Jehovah, were viewed with no more reverence than Baal and its image. The lamentable defection was complete, and it appeared as if the knowledge of the true God was for ever lost to the apostate Tribes. Misfortunes, plagues, and disasters ensued, but these had little effect on the mind of Ahab. War and famine were the punishments of his idolatry, while the neighbouring kingdom of Judah prospered under the pious Jehoshaphat. The Prophet Elijah was repeatedly sent to him to warn him of his conduct; and the actions of that illustrious asserter of divine truth are

minutely given by the inspired historian. A severe drought, which continued three years and six months, succeeded the famine; nor did rain invigorate and refresh the inheritance of the Ten Tribes until the memorable slaughter of the priests of Baal at the brook Kishon, near Mount Carmel, by order of the Prophet.

The wickedness of Ahab and the continued impieties of his queen render his reign one of the most remarkable in the history of the kingdom of Israel. Benhadad, king of Syria, not content with receiving his homage, besieged Samaria at the head of a numerous army, in which were thirty-two petty kings or chiefs. But this powerful army did not intimidate Ahab; he sallied out from the city at mid-day, leading in person a small number of troops, and compelled the Syrian host to retire with prodigious loss. On the following year Benhadad endeavoured to retrieve this disaster, but he was again defeated by the Israelites, a terrible slaughter of his army followed, and he was himself nearly taken prisoner in the city of Aphek. The Syrian monarch saw his danger, and sent a submissive letter to Ahab, who received him with the utmost generosity, insisted on him entering his own chariot, took him to his pavilion, where they formed a mutual alliance, and dismissed him without any farther ransom. As soon as Benhadad had departed, one of the sons of the Prophets presented himself before Ahab, his face covered with blood and dust, and complained that in the midst of the recent battle a Syrian prisoner of note had been committed to his charge, with strict orders to keep him safe, otherwise he would forfeit his life, or pay the penalty of a talent of silver; but whilst he occupied himself with various matters the prisoner escaped, and he was now in danger of being punished for his neglect. Ahab, believing the story to be literally true, scrupled not to affirm the penalty, and ordered him either to pay the fine or to suffer death. The prophet seemingly agreed, went out from his presence, threw off his disguise, washed himself, and again

appeared before the king, who at once knew him, and was immediately informed that he had passed sentence against himself. "Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people." Ahab was struck with surprise at the boldness of this stratagem, and set out for Samaria in grief and indignation. He nevertheless observed his treaty with Benhadad, until that prince, who persisted in detaining Ramoth-Gilead, which belonged to Israel, contrary to his promises, again compelled him on that account to invade his territories three years afterwards. Josephus says that the prophet who was concerned in the stratagem was Micaiah, and that Ahab caused him to be imprisoned for his presumption—a fact not unlikely, as we find that when the king was marching towards Ramoth-Gilead in company with Jehoshaphat, he expressed the strongest aversion to that prophet, who had been sent for at the express request of the king of Judah, and condemned him to the same punishment.

At length the Divine vengeance was inflicted on Ahab. Elijah had been ordered to anoint Jehu king over Israel, and to perform the same ceremony to Hazael, who was to supersede Benhadad, while Elisha was selected as his own successor in the prophetic office. The announcement was also given on that occasion:—"It shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay, and him that escapeth from the sword of Jehu shall Elisha slay." This is not to be understood as if the sword of Hazael was destined to do execution before the sword of Jehu, and the sword of Jehu before that of Elisha, but only that God had selected these three persons to punish the Israelites; and as we do not read that Elisha caused any persons to be actually slain except the young men of Bethel, perhaps the rendering of Calmet conveys the exact meaning: "If the vengeance which Hazael shall take of these wicked people shall not be

sufficiently great, Jehu shall supply it; and if Jehu does not fulfil my purposes, Elisha shall complete them." The affair of Naboth the Jezreelite, whose vineyard Ahab coveted, and whom he caused to be murdered by the contrivance of Jezebel on a charge of blasphemy, that he might obtain possession of it—Naboth having positively refused to sell the inheritance of his fathers—accelerated his ruin. The Prophet Elijah was commissioned to denounce him for this infamous murder; the guilty conscience of the king was struck when he saw the Prophet, and he exclaimed, "Hast thou found me, O mine enemy?" His awful doom was pronounced with that of his queen:—"The dogs shall eat Jezebel by the wall (or ditch) of Jezreel. Him that dieth of Ahab in the city the dogs shall eat, and him that dieth in the field shall the fowls of the air eat." This ominous and inevitable fate filled him with the utmost alarm, and for once he was sincere in his humiliation and repentance for his crimes. His conduct was approved by the great Jehovah, who declared to his Prophet that on account of his contrition the evils threatened would not be inflicted in his days, but in those of his son.

The occupation of Ramoth-Gilead by the Syrians determined Ahab to proclaim war, and in this war he contrived to induce the king of Judah to take a prominent part. They marched with their united forces to besiege Ramoth-Gilead, where the Syrian army met them in order of battle, commanded by the king of Syria in person, who had issued a general order to his officers that they were to "fight neither with small nor great save only with the king of Israel." A bloody battle ensued, in which Ahab was mortally wounded by a random arrow, and he died in the evening of that day. As soon as his death was known, his generals caused a retreat to be sounded, and the hostile armies withdrew during the night. The body of Ahab was brought to Samaria, and interred in the royal sepulchre. His armour, chariot, and harness, clotted with his blood, were washed in the Pool

of Samaria, and during that operation it was licked up by dogs, which verified Elijah's prophecy against him.

Ahab was succeeded by his son Ahaziah, who was no better than his father. In the second year of his reign he fell through the lattice of an upper apartment of his palace, and he died soon afterwards, as Elijah had foretold. Jehoram, the second son of Ahab, succeeded Ahaziah. At this period the thrones of Judah and Israel were both filled by kings of the same name, and both were soon immersed in the most wanton impiety—Jehoram, king of Israel, being under the influence of his mother Jezebel, and Jehoram, king of Judah, being equally influenced by his queen Athaliah, the daughter of Jezebel, who faithfully imitated her mother's idolatries. By the prophecies and miracles of Elijah, the king of Israel had been at first induced to acknowledge the true God; and although he permitted the golden calves to remain, and left undisturbed the temple of Baal at Samaria, probably because he feared the power of his mother Jezebel, he took away the idolatrous image of Baal made by his father Ahab. Elisha, the successor of Elijah in the prophetic office, always found ready access to Jehoram, and gave him several valuable advices, in consequence of which the Syrians, with whom Israel had been at war since the time of Omri, were repeatedly repulsed, and compelled to acknowledge the great Jehovah. Jehoram also gained an important victory over the Moabites, who had revolted during the reign or at the death of Ahab, and had made themselves independent during the short reign of Ahaziah. But idolatry still continued, and at length the fate of the house of Ahab was inflicted. Elijah had been ordered to anoint Jehu king over Israel, but Ahab's humiliation had moved God to defer the judgment pronounced upon him and his family; and the performance of this duty devolved upon Elisha, who, however, did not discharge it in person, either because he was better known and the matter required secrecy, or, being old, was unable

to undertake a long journey, as he was then at Damascus.

Jehoram continued to follow the idolatrous example of his father Ahab, and the first prominent indication of the Divine displeasure was the revolt of the Edomites, who refused to pay him the usual tribute. He took the field against them, and defeated them, but they soon recovered sufficient strength to assert their independence, thus verifying the prophecy of Isaac, that Esau's posterity would in time shake off the yoke of Jacob. Shortly after this the city of Samaria sustained a severe siege by the Syrians, and the famine which ensued in the city was so severe that the head of an ass was sold for eighty pieces of silver; and if we reckon those pieces of silver as shekels, at one shilling and threepence, they amount to five pounds sterling—a vast sum for a small quantity of meat, which was besides declared unclean, according to the Law. It is not known how long this siege lasted, but the severity of the famine in the city was increased by the circumstance that it had commenced some years before in the country, and had been foreseen by Elisha, who had been forced by it into the city. The siege, however, was raised in a singular manner, an extraordinary noise, as of an array of chariots, horses, and armed men, having been heard by the Syrian army during the night, which made them conclude that Jehoram had obtained assistance from the kings of Egypt and other neighbouring nations. A panic spread through the camp, and their consternation was so great that they did not even mount their horses, but fled in the utmost confusion on foot. Besides a great variety of rich plunder, they left such a quantity of provisions that a measure of fine flour was sold for a shekel, and the rest in proportion, at the gate of Samaria. Jehoram, being thus relieved from his desperate situation, resolved to attempt the recovery of Ramoth-Gilead, now in the possession of Hazael, who had murdered Benhadad and usurped his throne. He sent an embassy

to Ahaziah, king of Judah, who had succeeded his father Jehoram, to request his aid in the enterprise, which he procured with little difficulty, the king of Judah being wholly guided by his mother Athaliah, who initiated him in all the idolatrous practices of Ahab's family. This expedition appeared at first to be more successful than the former one under Ahab, but in the end it proved the source of numerous misfortunes to Israel, and gave Hazael an opportunity to exercise all those cruelties foretold by Elisha. Nor did it prove personally less fatal to Jehoram, who, although the city was taken, was so desperately wounded that he was compelled to return to Jezreel to be cured, where he was visited by Ahaziah. Jehu was left at the head of a sufficient force to secure the place.

It was at this crisis, and while Jehoram's affairs were in this condition, that the prophet commissioned by Elisha to anoint Jehu arrived at Ramoth-Gilead. He found him and the captains of the army assembled in an apartment, probably the state-room over the gateway of the building, citadel, or palace, which was the scene of the transaction, and, addressing himself exclusively to him, told him that he had a message to him of momentous importance. The prophet took him to a chamber in the interior of the building, and there anointed him king, informing him that he was to smite the house of Ahab his master and cut off his whole family, that the blood of the prophets and of all the servants of the Lord might be avenged. The Jews think that none of the kings of Israel were anointed except at the first promotion of a family to the throne, or when the succession was disputed; and hence Jehu was anointed, because the succession was transferred from the right line of the house of Ahab into the family of Jehu, who had no right to the kingdom but by the Divine appointment. When Jehu returned to his associates he was asked, "Is all well? wherefore came this mad fellow unto thee?" The Jews rightly observe that there was something in the looks and

gestures of the prophets which made them pass for madmen among those who did not know them, and this illustrates what we read of Saul, who lay uncovered a whole day while the spirit was upon him. The singularity of their appearance and behaviour was probably farther increased by their peculiar dress, their secluded life, and their rare appearance in public, except on an extraordinary errand, which generally proved fatal or dangerous to some party. This was the case in the present instance, for the young prophet no sooner anointed Jehu, and announced his commission, than he departed with the utmost speed. Jehu replied to the question of his associates, "Ye know the man and his communication." They answered, "It is false; tell us now." This bold reply gave no offence to Jehu, and it is remarkable that even at the present time to give the lie is not considered an insult by the Orientals. This is particularly the case in Persia, where a king upon his throne, without intending to give any offence, has been known to ask a British ambassador in a very quiet way, "Is not that a lie you are telling?" Jehu explained the whole matter to his associates, when they immediately rose, and conducted him to the top of the stairs leading to the roof of the same apartment, the most conspicuous part of an Oriental structure which could be chosen, fully in the view of the people and the military in the open ground in front of the building, and here they proclaimed him king with a flourish of trumpets.

But Jehu cautiously avoided any official announcement of his elevation throughout the Ten Tribes until he reached Jezreel, where the wounded king was lying, and who was visited at that very time by the king of Judah. He accordingly issued an order prohibiting any person from leaving the city, and he departed with a chosen band of followers to Jezreel. When he appeared within view of the place, the watch, alarmed at the sight of an armed troop driving with furious speed, acquainted the attendants of the king, who communicated the

circumstance to their master. Alarmed at the intelligence, Jehoram sent successively two messengers to inquire whether they came peaceably or not, but Jehu compelled them both to mount behind his chariot, and prevented their return. Jehu was now distinctly recognized by the guards by his furious driving, and Jehoram was informed who was his visitor. Although in a very weak condition he ordered his chariot and went out, accompanied by the king of Judah. They met in the field or vineyard of Naboth who had been murdered by Ahab, and here Jehoram asked Jehu if he came peaceably. Jehu in reply, assuming an hostile attitude, bitterly upbraided him with his mother Jezebel's murders and idolatries. The king at once perceived his danger, and exclaimed to Ahaziah that there was treachery; but before he could turn his chariot Jehu pierced his heart with an arrow, and ordered one of his captains to leave the body in the field of Naboth to be devoured there, as Elijah had predicted. The king of Judah endeavoured to escape the fate of his relative by flight through a private road leading to the garden-house, but Jehu commanded a party of his men to follow him, and put him also to death. They overtook him at Gur, an obscure place near Ibleam in the tribe of Manasseh, where he was desperately wounded, and carried to Megiddo. It is said in the Second Book of Kings that he died at that place, and was carried to Jerusalem and buried in the city of David; but it appears, from the more minute account in the Second Book of Chronicles, that he contrived to reach Samaria, mortally wounded, where he was brought before Jehu, who ordered him to be slain, permitting his body to be taken to Jerusalem.

While this party of Jehu's men were engaged in the pursuit of Ahaziah, Jehu himself marched directly towards Jezreel, and having reached the palace was there addressed by Jezebel, who knew by this time her son's fate. The queen-mother appeared at a window, her person deco-

rated, and her face, or rather her eyes, painted, according to the universal custom of the Oriental women; and thinking that Jehu might either show some deference to her rank or at least respect her sex, she asked him in a haughty tone, "Had Zimri peace who slew his master?" Jehu returned no answer, but observing some eunuchs standing near her, he ordered them to throw her out of the window. They obeyed, and the unhappy queen was dashed to pieces by the fall. Her blood stained the walls of the palace, and her body was trampled by the horses of Jehu's retinue. The new king and his company refreshed themselves in the palace, after which, recollecting Jezebel's royal birth, he ordered her body to be buried; but when his servants went out for that purpose, they found her skull, feet, and the palms of her hands, the body having been devoured by dogs—a circumstance which Jehu failed not to remark to his attendants as the fulfilment of Elijah's prophecy, and as verifying his own claim to the throne.

Such was the fate of the proud and imperious Jezebel, and of the kings of Israel and Judah, but the prophecy against the family of Ahab was not yet fulfilled, and his whole devoted race was included in the terrible malediction. Ahab, we are told, had seventy sons, which must include grandchildren, in Samaria, who were under the care of the great men of the city, it being a custom of the ancient Oriental nations, as it still is in some of the modern, to consign the king's sons to the care of some of the principal nobles, who were bound to see them properly brought up and educated. In those countries where this is not the regular custom, it often happens that the king, to relieve his own purse when his family are numerous, compels his nobility to accept this mark of royal favour. Jehu did not think fit to enter Samaria until he had sounded the chief magistrates of it whether they would co-operate with him in his enterprise against Ahab's family. He wrote letters to them, in which he cunningly advised them to select the best and the

bravest of Ahab's sons, and proclaim him king; but they rightly understood the meaning of that proposition, and, sufficiently intimidated by his recent success, they chose rather to sacrifice that devoted race than hazard their own safety with a man of Jehu's known valour. They sent a deputation to him assuring him of their readiness to serve him, but that they would do nothing without his commands, which they were ready to execute as soon as they received them. He immediately dispatched an order, enjoining them to put all the princes to death, and to send their heads to him in baskets on the following day, which they faithfully obeyed. Jehu received this bloody present at the time appointed, and ordered them to be laid in heaps at the gate, in accordance with the barbarous usage which still exists throughout Asia to this day, heads being always regarded as the best trophies of victory in the East. On the next morning when the authorities of the city presented themselves, he addressed to them a speech to this effect:—"Ye be righteous: behold, I conspired against my master and slew him, but who slew all these? Know, now, that there shall fall unto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab; for the Lord hath done that which he spake by his servant Elijah." He farther informed them that his task was not yet done as long as there remained any of Ahab's kinsmen, counsellors, priests, or any abettors of his crimes; nor did he leave Jezreel until he put to death every one whom he found.

Jehu now took the road to Samaria, and in his way met forty-two princes of the royal family of Judah, who were proceeding to pay a visit to their relatives of the house of Ahab, utterly ignorant of their fate. The text designates them the "brethren" of Ahaziah, which means that they were not literally his brothers, but kinsmen or brothers' children, and they are so described by the writer of the Book of Chronicles. Jehu ordered them all to be slain on the spot. The

place where they were slain is termed in Hebrew, *Bor-Beth-Heked*, otherwise the *Pit of the House for Binding* or *Shearing*; but some imagine that it took its name from those princes being bound and put to death there. After this he met Jehonadab, the son of Rechab, and took him in his chariot to Samaria, that he might be an eye-witness of his zeal against the priests of Baal. As soon as he entered that city he pretended a more fervent zeal for the service of Baal than any of his predecessors, and ordered a solemn fast to be proclaimed throughout the Ten Tribes; and all the priests of Baal in every part of Israel were enjoined peremptorily to be present in the capital under pain of death. They assembled, and filled the temple "from one end to the other." He commanded a body of armed men to enter while they were in the midst of their idolatrous worship and put them all to the sword. After this slaughter he destroyed all the monuments and idols of the temple, the image of Baal, and the temple itself, which he turned into a common draught-house. Every where throughout Israel Jehu utterly destroyed the temples and altars of Baal, and that abominable idolatry was banished from Israel. He nevertheless suffered the golden calves of Jeroboam to remain, and on that account he was informed that the occupation of the throne by his descendants would be limited to four generations. This encouragement of the sin of Jeroboam was farther punished by a disastrous invasion of the Syrians under Hazael, who took the whole territory of Israel east of the Jordan.

Jehu reigned twenty-eight years, and was succeeded by his son Jehoahaz, who occupied the throne seventeen years. He also persisted in the sin of Jeroboam, for which he suffered so severely from the Syrians that his army was reduced to ten thousand foot, fifty horse, and ten chariots. He severely repented of his imprudence, and acknowledged the authority of Jehovah over Israel, by which he was released from the invasion of his

enemies and obtained peace. Jehoash his son was his successor, and although he also "departed not from the sin of Jeroboam," yet, as the idolatrous generation was now extinct, he was able to hold the Syrians in check, and ultimately to gain the ascendancy over them. Those victories were announced to him by the Prophet Elisha when on his death-bed, to whom he paid a visit shortly after his accession, to represent the melancholy state to which the kingdom had been reduced. The victories over the Syrians were followed by a war with Amaziah, king of Judah, in which Jehoash was eminently successful. Amaziah had sent a proud challenge to the king of Israel, expressing a wish that "they would look one another in the face." The answer of Jehoash was expressed in the most scornful and mortifying language, under the allegory of a despicable thistle, which, having aspired to an alliance with the noble cedar, had for its ambition been crushed by the foot of a wild animal. He concluded by advising Amaziah to be content with his petty victories over the Edomites, and not suffer his folly to plunge him into a desperate attempt which would in all likelihood result in his own defeat. But Amaziah would listen to no advice, and the hostile armies of Israel and Judah met near Bethshemesh, where the king of Judah was totally routed. Josephus adds that the soldiers of Amaziah were seized with such a panic at the first onset, that they turned their backs without striking a single blow, and left their king at the mercy of the conquerors. Amaziah was taken prisoner, and Jehoash threatened to kill him if he did not order the gates of Jerusalem to be opened to his victorious army. The king of Israel entered that capital with its own monarch as his prisoner, and he compelled him to purchase his freedom at the expense of all the gold and silver to be found either in the Temple or in his own treasury, after which, having demolished the wall of Jerusalem to the length of four hundred cubits, he took some hostages with him,

and returned to Samaria. Jehoash survived this victory about a year, and was succeeded by his son Jeroboam II., who had been previously associated with him in the government for a considerable period. This great prince seemed destined to restore the kingdom of Israel to its pristine splendour. The golden calves of Jeroboam I. were still permitted to remain, and hence he is said to have done evil in the sight of the Lord; but he was as much the enemy of idolatry as was his father, and consequently his arms were also victorious. His long reign of forty-one years enabled him to complete the deliverance of Israel which Jehoash began, to which he was encouraged by the Prophets Hosea, the son of Beer, and Jonah, the son of Amittai, who was afterwards sent to preach repentance to the Ninevites. He took the Syrian capital of Damascus, he recovered the whole territory of Hamath, and all the country from Hamath to the Dead Sea. The particulars of those conquests are unknown, the ancient records often mentioned in the canonical books of the Kings and Chronicles being irrecoverably lost. But while the reign of Jeroboam II. was thus distinguished by its splendour, and by the restoration of the kingdom to its former importance, it is stained by various enormities and immoralities which prevailed not only in Samaria but throughout Israel. The Prophets Hosea and Amos give melancholy representations of the state of the public morals, and predicted the total ruin of the kingdom on account of its disorders.

The kingdom of Israel, relieved from all apprehensions of foreign enemies, was soon disturbed by domestic broils, and gave significant indications of decay. Jeroboam II. was succeeded by his son Zachariah, and from this reign we may date the downfall of Israel. He was the fourth in descent from Jehu, and so far was the Divine promise fulfilled that the kingdom should continue in Jehu's family to the fourth generation. Treasons, rebellions, murders, anarchy, and desolation, now characterize the annals of

the kingdom of Israel for twelve years, during which kings were suddenly elevated to the throne and as suddenly removed. Zachariah had scarcely reigned six months when he was murdered by Shallum, one of his own domestics according to Josephus, who seized the kingdom, and who, after a reign of thirty days, or a "full month," was in turn murdered in Samaria by Menahem, one of Zachariah's generals. Menahem succeeded, and as soon as he was seated on the throne, he marched against and conquered "Tiph-sah, and all that were therein, and the coasts thereof from Tirzah," putting all the inhabitants to the sword, and committing the most horrid cruelties on the pregnant women. He was soon involved in a war with Pul, king of Assyria, who invaded Israel in the beginning of his reign, according to Archbishop Usher's computation; and in the end of it, according to Josephus. The former writer alleges that he was the father of Sardana-palus, and conjectures that he reigned in Nineveh when Jonah was sent to that city. The Septuagint version states that Pul was invited by Menahem to come to his assistance, and certainly one of the prophets upbraids the King of Samaria for procuring assistance from the King of Assyria, and threatens the people with captivity on that account; but the original text expressly affirms that Pul came against or invaded Israel, and in the Chronicles it is also stated that God stirred up the spirit of Pul against Israel, as he afterwards stirred up Tiglath-pileser, who carried away the tribes located beyond the Jordan into captivity. Menahem was in no condition to resist the Assyrian monarch, and he was compelled to purchase his friendship at the price of one thousand talents of silver, which he raised by exacting a sum of fifty shekels a head on his military men, by which it appears that his army amounted to 60,000 soldiers, and that the whole system of government had merged into a military despotism—the usual result of political convulsions and changes of the reigning family.

Menahem passed in peace the remainder of his reign, which extended to eleven years, and died in Samaria. He was succeeded by his son Pekahiah, who, after a reign of two years, was murdered in his palace at Samaria by Pekah, the commander of his army. The regicide, as usual, usurped the throne, and formed an alliance with Rezin, king of Syria, the object of which was to make war upon Judah, expel the family of David, and place on the throne a tributary king of another race. This alliance between Israel and Syria was probably formed to strengthen themselves against the Assyrians, who were becoming daily more formidable, and threatening to overpower all their neighbours. But while the two kings were thus engaged against Judah, Tiglath-pileser entered Syria, subdued all Gilead, Galilee, and the Land of Naphtali, and carried the inhabitants captive into Assyria. Two tribes and a half were involved in this slavery, who were located on the banks of the river Kir, which unites its waters to the Aras, or Araxes, and empties itself into the Caspian Sea in the 39° of north latitude. Those tribes never returned to their native land, and all authentic traces of them have long been lost; but a people of a foreign aspect called Usbecks inhabit that country at the present time, who may be the descendants of the tribes then carried into captivity by Tiglath-pileser.

The kingdom of Israel was now considerably reduced in extent and diminished in population. Its fortunes were daily more ominous, on account of it being now almost surrounded by the powerful Assyrians. Yet it was continually exhausting itself by conspiracies and intestine broils. Pekah was murdered by Hoshea, who established himself on the throne after nine years of anarchy. Hoshea was a better ruler than some of his predecessors, but the kingdom was too much weakened to withstand the Assyrian power. He became tributary to Shalmanezzer, the successor of Tiglath-pileser; but having imprudently endeavoured to assert his own independence by forming

an alliance with So, king of Egypt, for that purpose, and imprisoning the Assyrian officer who was appointed to collect the tribute, Shalmanezar entered Israel, laid siege to Samaria, and took and destroyed it after a siege of three years. During the time of the siege, the king of Egypt most treacherously delayed assisting the king of Israel, as Isaiah had declared from the first, and in language of strong reprehension against the alliance. The fate of Hoshea is not known farther than his imprisonment by the Assyrian king; but his subjects, the seven western tribes, were carried into captivity beyond Assyria, and located in Media, whither the other tribes east of the Jordan had been transferred. Shalmanezar thus fulfilled the predictions of Amos and other Prophets, and the kingdom of the Ten Tribes became extinct, the people reduced to slavery, and their country colonized by the inhabitants of Babylon, Cuthah, Ava, Hamath, and Sepharvaim, who were increased by new colonists sent by Esarhaddon. These people mingled with the few Israelites who still dwelt in their native country, and were known under the general name of Samaritans, derived from the city of Samaria. They were all at first idolaters; but as wild animals increased in the depopulated country, they were annoyed by lions, and this calamity was viewed as a punishment sent by God for their neglect of his worship. An Israelitish priest was procured from the captivity to instruct them in the service of Jehovah. He settled at Bethel, and the Samaritans afterwards united the worship of God

with that of their own idols. In process of time, however, many of the Israelites became incorporated with them, and they appear to have abandoned idolatry, and to have worshipped only the God of Israel on Mount Gerizim, the rival temple to that of Jerusalem. Numbers of the Israelites also escaped into Egypt, and many of them into the kingdom of Judah, which at that time enjoyed profound peace, where, weaning themselves from their idolatrous partialities, they became subjects of Hezekiah and his successors. The sacred historians give us no account of the siege of Samaria; but we have melancholy references to it by some of the Prophets, who describe the distress of the inhabitants in the strongest terms. The Assyrians committed the most horrid cruelties, and having reduced the city to a heap of rubbish, returned home with the spoils of Israel, and its people as their captives.

Professor Jahn divides the history of the kingdom of Israel into three Periods. The first closes with the year 91 of the revolt, B.C. 884, when both the kingdoms of Israel and Judah lost their kings on the same day; the second extends to the 216th year of the revolt, B.C. 759, when Pekahiah, king of Israel, was murdered; and the third Period extends to the destruction of the kingdom in the 253d year of the revolt, B.C. 722, in the sixth year of Hezekiah's reign. The following is the succession of the kings of Israel, and the dates of their accession, with the contemporary sovereigns of Judah.

FIRST PERIOD.

ISRAEL.			JUDAH.		
	Year of Revolt.	B.C.		Year of Revolt.	B.C.
Jeroboam,	1	975	Rehoboam,	1	975
			Abijam,	17	958
			Asa,	20	955
Nadab,	22	954			
Baasha,	24	952			
Elah,	45	930			
Omri,	46	929			
Ahab,	57	918			
			Jehoshaphat,	61	914
Ahaziah,	78	897			
Jehoram,	79	896	Jehoram,	84	891
			Ahaziah,	91	884

SECOND PERIOD.

ISRAEL.			JUDAH.		
	Year of Revolt.	B.C.		Year of Revolt.	B.C.
Jehu,	91	884	Athaliah,	91	884
Jehoahaz,	119	856	Joash,	98	877
Joash,	135	840			
Jeroboam II.	150	825	Amaziah,	137	838
<i>Interregnum,</i>	191	784	Uzziah,	164	811
Zachariah,	202	773			
Shallum,	202	773			
Menahem,	202	773			
Pekahiah,	214	761			

THIRD PERIOD.

Pekah,	216	759	Jotham,	216	759
<i>Interregnum,</i>	235	740	Ahaz,	232	743
Hoshea,	244	731	Hezekiah,	247	728
End of the Kingdom of Israel,	253	722			

We have thus seen that the Ten Tribes, namely, Reuben, Gad, Asher, Dan, Naphtali, Simeon, Issachar, Zebulun, Ephraim, and Manasseh, were successively carried into Assyria and Media, nor does it appear that they ever returned, although it has been asserted by some modern Jews and Christian Fathers. The Twelve Tribes are often mentioned in the New Testament as if they were all collected together, and the Epistle of St James is directed to them; but although it is well known that their descendants are still in existence, it by no means follows that they had previously returned to their own country. Probably the whole Jewish nation received the appellation of the Twelve Tribes according to the ancient division, in the same manner as we find the Apostles still called the Twelve after the death of Judas, and before the admission of Matthias into the Apostolical College. We also know that many of the Jews of the Ten Tribes, whose ancestors had escaped the general captivity, were either mixed with the Tribes of Judah and Benjamin, or dispersed throughout the world, particularly in Egypt, Arabia, and Asia Minor, and this circumstance justified the recognition of them

as an integral part of the Jewish nation. Josephus quotes an author who affirms that the Persians carried several thousands of Jews to Babylon, and it is therefore natural to conclude that a considerable number returned with the Tribes of Judah and Benjamin, when they were set at liberty by Cyrus.

The question as to the descendants of the Ten Tribes, and their actual locality at the present time, has often been discussed by the learned. There can be little doubt that numbers of them inhabit the neighbourhood of Hamadan, formerly Ecbatana, the ancient capital of Media. The districts to which they were carried are mentioned by the inspired historian, 2 Kings xvii. 6, and the names have been satisfactorily traced by Major Rennell in the remote district of Media towards the Caspian Sea, and the province of Ghilan, or rather in the neighbourhood of the river Kizil-Ozan (Gozan), which now forms the limit of the two most northern provinces of Persia, Azerhijan and Ghilan. We shall subsequently find the author of the Second Book of Esdras affirming that they adopted the resolution of emigrating into a hitherto uninhabited country—that the Euphrates was

miraculously divided for their passage—and that, after wandering or journeying in a body for about one year and a half, they settled in a country the precise situation of which is altogether unknown. Adopting this view, Benjamin of Tudela assigns them a large and spacious territory, with fine cities and a dense population, but he does not attempt its geographical position. Eldad, a Jew of the thirteenth century, places them in Ethiopia, and gives them the sovereignty of the Saracens and twenty-five kingdoms. Another Jewish writer of the sixteenth century locates them in a country inclosed by lofty mountains, and bounded by Assyria; he likewise places some of them in the deserts of Arabia, and some in the East Indies. Manasseh, a Rabbi of the seventeenth century, asserts that they passed into Tartary and expelled the Scythians, and others have conveyed them from Tartary to America.

It is easy to perceive that these accounts are visionary conjectures, originating in the vanity of the modern Jewish writers to aggrandize their own nation. Other authorities of greater importance, among whom we find Sir William Jones, argue that the Afghans are the descendants of the Ten Tribes. The Afghans are Mahometans, who inhabit the northern parts of India, and some of whom are spread over the whole of India, but in a more restricted sense the possessors of a tract of country which stretches from the mountains of Tartary to certain parts of the Gulf of Cambay and Persia, and from the Indies to the confines of Persia. They call themselves the posterity of Melic Talut, otherwise King Saul. They allege that in a war which raged between the Israelites and the Amalekites the latter were victorious, and besides plundering the Jews, obtained possession of the ark of the covenant. Imagining this ark to be the God of the Israelites, the Amalekites threw it into the fire, but it would not burn, and having tried other methods to destroy it without success, they placed it in their temple, and all the idols rendered homage. The ark was at length

fastened on a cow, which was permitted to wander unrestrained in the Wilderness. They applied to the Prophet Samuel for a king after their defeat by the Amalekites, and the angel Gabriel descended, and delivered a wand, with instructions that the person whose stature corresponded to that wand should be king of Israel. Melic Talut was then a herdsman of inferior condition; he had lost a cow, and had applied to Samuel for assistance to recover it. When the Prophet perceived his lofty stature he asked his name, to which he answered, Talut. Samuel measured him by the wand, and announced to the Israelites that God had selected Talut to be their king. They inquired how they would know that he was to be their king, and Samuel informed them that they would know it by the restoration of the ark. The ark was restored, and Talut acknowledged king. After Talut obtained the sovereignty he invaded the territory of Jalut, otherwise Goliath, who resisted him with a large army, but was killed by David. Talut afterwards died in the war against the infidels, and David was constituted king of the Jews. The fallen monarch left two sons, Berkia and Irmia, who served and were beloved by David. The son of Berkia was Afghan, and the son of Irmia was Usbec. Afghan made frequent excursions to the mountains, where his posterity established themselves, built forts, and exterminated the infidels.—The preceding traditionary particulars were extracted from a Persian abridgment of a work called the *Secrets of the Afghans*, written in the Pushtoo language, and communicated to Sir William Jones by Henry Vansittart, Esq. Their claim to a descent from Saul resembles some of the Mahometan fictions borrowed from the Jewish Rabbins, but Sir William Jones inclines to the opinion that they are the descendants of Israel. “We learn,” he says, “from Esdras that the Ten Tribes, after a wandering journey, came to a country called Arsaxeth, where we may suppose they settled. Now, the Afghans are said by the best Persian historians to be descended from the Jews;

they have among themselves traditions of such a descent; and it is even asserted that their families are distinguished by the names of Jewish tribes, although, since their conversion to the Islam, they studiously conceal their origin; the Push-too language, of which I have seen a dictionary, has a manifest resemblance to the Chaldaic, and a considerable district under their dominion is called *Hazàreh*, or *Hazàret*, which might easily have been changed into the word used by Esdras. I recommend an inquiry into the literature and history of the Afghans."

Dr Claudius Buchanan also strongly argues that the posterity of the Jews remain in India. During his residence in the East, he heard of the existence of colonies of Jews in various districts, some of whom had arrived long before the Christian era, and had remained a distinct people among the Hindoos, persecuted by the native princes but not destroyed. He tells us that the Jews are divided into two classes—the *Jerusalem* or *White Jews*, and the *Ancient* or *Black Jews*, the former of whom, after the destruction of the second Temple, departed from Jerusalem dreading the conqueror's wrath—a numerous body of Priests, and Levites, men and women, and came into India. The latter are the descendants of those Jews who arrived before the Christian era. According to Dr Buchanan, the appearance of the Black Jews sufficiently demonstrates that they must have arrived in India some ages before the White Jews, who look upon their Black brethren as an inferior race—a circumstance which proves that they have not latterly sprung from a common stock in Judea. He says that their Hindoo complexions, and their very imperfect resemblance to the European Jews, indicate that they must have been detached from the parent stock in Judea ages before the Jews in the West, and that there have been intermarriages with families not of the race of Israel. Those Black Jews gave Dr Buchanan important information respecting some of their small colonies in Northern India,

Tartary, and China; but when he inquired concerning the Ten Tribes, he was informed that it was commonly believed among them that the great body of the descendants of these Tribes still inhabit Chaldea and the adjacent countries—being the same districts into which they were carried captive by Shalman-ezer; that a few families had migrated into more remote regions, such as Cochin and Rajapore in India, and to other places farther to the east; but that the bulk of the nation, though reduced in numbers, had not removed at the present time two thousand miles from Samaria. When Dr Buchanan was amongst the Jews of Malabar he made repeated inquiries respecting the Ten Tribes. He informed them that it was the opinion of some that they had migrated from the Chaldean provinces; but he was asked in reply to what country those persons supposed they had gone, and whether it was ever known of their moving in a great army in such an expedition. In confirmation of the opinions of the Black Jews and the Jews of Malabar we have the testimony of Josephus, that in his own time the Ten Tribes were still captive under the Persian princes, and he recites a speech made by King Agrippa to the Jews, exhorting them to submit to the Romans. St Jerome, treating of the despised Jews in his notes on the Prophecy of Hosea, says that unto this day (the fifth century) the Ten Tribes are subject to the kings of Persia, nor has their captivity been loosed; and in another place he asserts that the Ten Tribes inhabit at this day the cities and mountains of the Medes. It is well known that no Jewish family dares to leave Persia without permission from the king. A late traveller was so impressed with the general appearance, dress, and manners of the inhabitants of Cash-mire, as to think, without any previous knowledge of the fact, that he had been suddenly transported among a nation of Jews; and he concludes by giving it as his decided opinion that the greater part of the Ten Tribes, as they now exist, are to be found in the countries of their first captivity.

The opinion that the Ten Tribes were conveyed from Tartary into America has been revived in a work published in 1836, entitled, "The Ten Tribes of Israel historically identified with the Aborigines of the Western Hemisphere, by Mrs Simon." The authoress of this very ingenious work says that the Mexicans in particular are the undoubted descendants of the long-lost Tribes, and maintains her theory with great ability, on the authority of various historians, whose names denote that they were of Hebrew descent, although all of them were Christians, and most of them ecclesiastics of the Roman communion. "Those early Spanish writers," says Mrs Simon, "unanimously recognised and acknowledged the manifold analogies which demonstrate the transference of the Levitical economy to the New Continent; but while some of them discerned in this circumstance an indisputable proof of the Hebrew origin of the newly-discovered people, others accounted for this *fac-simile* resemblance by asserting that Satan had counterfeited in this people—whom he had chosen for himself—the history, manners, customs, traditions, and expectations of the Hebrews, in order that their minds might thus be rendered inaccessible to the faith which he foresaw the Church would in due time introduce amongst them. The historians who ranked themselves as the advocates of the former of these alternatives were Las Casas, Sahagun, Gumilla, Benaventa, and Martyr. Those who maintained the latter hypothesis were Torquemada, Herrera, Gomara, D'Acosta, Cortez, D'Olmes, and Dias."

It is curious to observe the opinions of these authorities, which are all identified with the great question of the peopling of America, and prove the fact that the New World received its population by an Asiatic migration. Bartholomew Las Casas was a Dominican Spaniard, and bishop of Chiapa. His work on New Spain was never published; but it is ascertained that he was so much struck with the appearance of the Mexicans and other Indian tribes, whom he took to be real

Hebrews, that he exclaimed, *Loquela tua manifestum te fecit*, "Thy speech betrays thee;" and we are assured by an author that "Las Casas even goes so far as to say that the language of the Island of St Domingo was corrupt Hebrew." The reader will observe that it is not our intention to discuss the theoretic vagaries and speculations of the Spanish ecclesiastics here mentioned, some of which are as fanciful as the Rabbinical traditions or the fictions of Mahomet; our object is simply to quote their opinions, and place them in contrast with the facts previously and subsequently stated. Bernard de Sahagun, a Franciscan Spaniard, who resided sixty years among the Indians, and composed a Universal Dictionary of the Mexican language in twelve volumes, says that he found it to be a generally received tradition among the nations, confirmed by the testimony of their historical paintings, that a colony had arrived long before the Christian era on the coast of America, from a region situated to the north-east called Chicomoztoc, first touching on the shores of Florida; and it certainly is remarkable that Montezma, in his speech to the celebrated Cortez, expressly declared that his ancestors were *from the East*. Garcia, in his treatise on the Origin of the Indians, says in the introduction to the Third Book, "Many have supposed, and the Spaniards generally who reside in the Indies believe, that the Indians proceed from the Ten Tribes who were lost in the time of Shalmanezzer, king of Assyria, of whom Rabbi Schimon Sugati, who is named Sincha by Bartolocia, says, *nothing is certain, nor is it known where they dwell*. This opinion is grounded on the disposition, nature, and customs of the Indians, which they found were very similar to those of the Hebrews; and although some learned men are disinclined to assent to such a belief, I, nevertheless, have bestowed great diligence upon the verification of this truth."

The Jews themselves have entertained a strong belief that America was colonized by the Ten Tribes, but this opinion

is entitled to no more credit than their traditions, and must be held as resulting from a vain desire to magnify their nation. They ground their opinion on what is said in certain chapters of the Old Testament of the *people of the Isles*, to which Isles an Hebrew appellative word signifying *the west* has been given, showing that it could not have been Ceylon or the Isles of the Indian Archipelago; but more especially on the passages of the Apocryphal Book of Esdras already alluded to, which are as follows:—"And whereas thou sawest that he gathered another peaceable multitude unto him, those are the Ten Tribes which were carried away prisoners out of their own land in the time of Osea (Hoshea) the king, whom Salmanasar, the king of Assyria, led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen and go forth into a farther country where never mankind dwelt, that they might there keep those statutes which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river; for the Most High then showed signs for them, and held still the flood till they passed over. For through that country there was a great way to go, namely, of a year and a half, and the same region is called Arsareth (or Ararath). Then dwelt they there until the latter time; and now when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through; therefore sawest thou the multitude with peace," 2 Esd. xiii. 39-47. This singular passage, on which it is unnecessary to comment, is alleged to be explanatory of the many analogies in the laws, rites, and customs of the Indians. These analogies are thus enumerated, as conclusively proving that the Aborigines of South America are of Hebrew origin, and the descendants of the Ten Tribes:—1. Their belief in the symbolical purification of water: the inhabitants of Utican gave to water, with which they baptized their

children, the title of the *water of regeneration*; they also invoked Him whom they believed to be the living and true God, of whom they made no graven image. 2. They used circumcision. 3. They expected a Messiah. 4. Many words connected with the celebration of their religious rites were obviously of Hebrew extraction. 5. The resemblance which many of the ceremonies and rites of the Indians bear to the Jews. 6. The similitude which existed between the Indian and Hebrew moral laws. 7. The knowledge which the Mexican and Peruvian traditions supplied that the Indians possessed the history contained in the Pentateuch. 8. The Mexican tradition of the *Teo-moxtli*, or Divine Book of the Tolties. 9. The famous migration from Aztlán, otherwise Asia. 10. The traces of Jewish history, traditions, laws, customs, and manners, which are found in the Mexican paintings. 11. The frequency of sacrifice among the Indians, and the religious consecration of the blood and fat of the victims. 12. The style of the architecture of their temples. 13. The fringes which the Mexicans wore fastened to their garments. 14. A similarity of the manners and customs of the Indian tribes far removed from the central monarchies of Mexico and Peru to those of the Jews, which writers who were not Spaniards have noticed, such as the celebrated Sir William Penn, who, in his Letter on the "Present State of America," thus observes, "Their eyes are black like Jews—they reckon by moons—they offer the first fruits—they have a feast of Tabernacles—their altar stands on *twelve* stones—their mourning lasts a whole year. The customs of women are like those of the Jews—their language is concise, masculine, full of energy, resembling the Hebrew; one word serves for three, and the rest is supplied by the understanding of the hearers. They were to go into a country which was neither planted nor sown; and He who imposed such a condition was well able to level their passage thither, for we may go from the eastern extremity of it to the west of America."

These are very remarkable coincidences, and worthy of serious attention; but while they amply prove the great fact of an Asiatic migration into America, the impossibility of which was so long maintained by sceptical writers from a wish to decry the Mosaic account of the first human pair, they do not prove that the Aborigines were the descendants of the Ten Tribes. America would doubtless receive frequent accessions of colonies from the Asiatic continent as the population increased, and these would be of different nations, nor is it at all unlikely that many descendants of the Hebrews would find their way into that vast region; but it is clear that America was amply peopled long before the Assyrian captivity of the Ten Tribes, and the traditions of the two monarchies of Mexico and Peru commence with the Deluge itself. We shall, however, briefly trace the analogies between the Jews and the Mexicans and Peruvians, which are of great interest and importance in any inquiry which would identify them with the Ten Tribes of the kingdom of Israel.

“With respect to the famous migration of the Mexicans from Aztlan (Asia) to the country of Anahuac,” observes a commentator on the Mexican Antiquities in the *Origen los Indios*, “which was like the journeying of the Children of Israel from Egypt, there were not wanting those who affirmed that the Indians feigned the one when they heard of the other. For they say the Mexican nation, which arrived from the seventh cave of lineage, departed from the province of Aztlan by command of their idol (or rather of the devil, who was the idol they adored as God). He therefore commanded them to *leave their country*, promising that he would make them princes and lords of the provinces which the other six nations whose departure had preceded theirs had peopled; that he would give them a very abundant land, with gold, silver, precious stones, feathers, &c. They accordingly set out, carrying their idol with them in an ark made of rushes, which was borne by four priests, with

whom he communicated privately, informing them of the events of the journey, advising them of what was to happen, giving them laws, and teaching them rites, ceremonies, &c. causing the heaven to *rain bread*, and *drawing water from the rock to quench their thirst*, with other marvels resembling those which God wrought in favour of the Children of Israel. They never proceeded a step without the approbation and command of their idol, as to when they should journey on, and where they should halt; and what he told them they punctually obeyed. The first thing they did wheresoever they stopped was to procure a habitation for their false god; and they always placed him in the midst of a *tabernacle* which they pitched, the *ark* being always placed upon an *altar*. This having been done, they sowed the ground with corn and other leguminous plants in use among them; but so implicitly did they obey their god, that if it seemed good to him that they should gather it, they gathered it; if not, on his commanding them to raise their camp they left all behind, wheresoever they had settled, pretending that thus the whole land would remain peopled by their nation. Who will not own that this departure and migration of the Mexicans resembles the departure and pilgrimage of the Children of Israel from Egypt, since these were admonished to go forth and to seek a land of promise, and both the one and the other took with them their God as their guide, and consulted him in an *ark*, and built him a *tabernacle*; and accordingly he advised them, and gave them *laws* and *ceremonies*, and they each in the same manner spent many years before they arrived at the Promised Land?”

Herrera, Royal Historiographer of the Indians, says, “Never did the devil hold such familiar intercourse with men, and accordingly he thought proper in all things to copy the departure from Egypt, and the pilgrimage performed by the Children of Israel. The name of the chief who conducted the people was *Meçi*, from whom the proper name of *Mexican*

is derived." In thus endeavouring to account for the traditions which existed, and the ceremonies observed among the Mexicans and other Aborigines of America, and to trace their origin from the Ten Tribes, it is curious to observe the theory maintained by some of the Spanish historians, that the devil was permitted to practise a fallacy on the Tribes, and made their migration from Asia to the New World an exact representation of the departure of the Israelites from Egypt. The Cavalier Boturini says that the Mexicans, like the Jews, recorded in hymns the miraculous events of their own history; and Torquemeda gives the following description of their ceremony of adoring and carrying the image of their deity *Huitzilopochtli*, in the Mexican month *Toxcatl*:—"They carried before this litter a kind of painted roll of papyrus, ninety feet in length, one in breadth, and as thick as a finger. A number of young men carried this roll, supporting it very carefully with arrows that it might not be injured on its surface, being entirely covered with paintings, in which *all the mighty acts* which He (the Deity) was believed to have performed in their favour, and all his titles, and the epithets which they bestowed upon him in return for the victories he had granted them, were recorded. They walked in procession before their false god, singing his proverbs and glorious deeds (an act which was due to God alone), before whom those his chosen people sung, saying, *God of vengeance, who freely acted, &c.* and again, *Let us sing unto the Lord, who has gloriously manifested himself*—assuming the character of the DIVINE God of battles, and the punisher of iniquities, who swallowed up King Pharaoh in the waves." Torquemeda, a zealous son of the Roman Church, immediately adds a commentary on the ceremony he narrates:—"But this need cause no surprise, since we prove in the whole course of this work that *every cursed deceiver seeks to substitute himself for God in every thing* wherein he can liken himself to Him, which God himself has

permitted and overlooked by his own secret counsels and decrees, and for reasons which He himself only knows. The procession and dance terminated at sunset, at which hour precisely they made an offering of *tomales*, a kind of bread which the Mexicans, *like the Jews*, presented at their Temples, and which was only lawful for the *priests to eat*."

The Mexicans have been farther identified with the lost Tribes of Israel by the names and attributes which they assigned to the Creator. It is unnecessary to quote the words in their original; they designated Him the *Most High, the Lord of our bodies or of life, God of Heaven, God of fire, the God of Ages, the Supreme, the great and terrible One, the Master of Paradise*. They were unacquainted with the doctrine of the transmigration of souls, yet they believed in the incarnation of the only Son of their Supreme Deity, who was born of Chimelman, the virgin of Tula, by His breath alone, and that a celestial messenger was despatched to inform her that she would conceive a son. In this tradition, however, Christian aid is at once perceptible. But it is in the religious observances of the Mexicans, their ecclesiastical hierarchy, the number of their assemblies, the severe austerity of their penitential rites, and the order of their processions, that the analogy is most striking between them and the Jews. In the treatment of their children this is apparent. They named their children in the presence of three other children who were parties to the ceremony, and this was analogous to the Jewish rite of baptizing proselytes before three witnesses. We have the authority of very ancient writers for the fact that the Mexicans practised circumcision, dedicated their children to the Temple, and afterwards sent them to be instructed in the doctrines of their religious and ceremonial law. "The rites," says Humboldt, "of baptizing children and presenting them with an offering at the Temple, seem to be a confusion of Christian ceremonies with Jewish customs

and traditions, which, however distant the period, or intricate the manner in which it was effected, the longer we meditate on the religious rites of the Mexicans and Peruvians, the more we are inclined to believe did actually take place (viz. the colonization of the new continent by the Hebrews). The custom of offering their children at the Temple was peculiar to the Jews, and no other nations imitated them in this except the Mexicans."

The early Spanish historians point out some curious traits of resemblance to Hebrew usages in certain acts performed by the Mexican Kings or Incas, and in the external reverence those monarchs received from their subjects. We are informed that, in strict accordance with the practice of the Jews, those kings presided at sacrifices, danced at great religious festivals, were consecrated to the regal dignity by the high priests with a pretended holy unction, were invested with a crown and bracelets as the insignia of majesty, and wore a signet on the arm. They rent their garments when they received intelligence of any national calamity; they saluted with a kiss the general who brought them tidings of a victory; they employed regular couriers for the despatch of business; their subjects took off their sandals when they entered the palace, and addressed the monarch with eyes fixed on the ground; and incense and precious perfumes were burnt at the royal funerals. At their coronation an oath was administered to the kings of Mexico by the high priests, and they made "a covenant with the people to protect the established religion, to preserve the laws, and to maintain justice," thus reminding us of what David did on a similar occasion, as recorded in the Book of Samuel, "So all the elders of Israel came to the king to Hebron." The regalia worn by the Hebrew and Mexican kings were nearly the same. Amongst the Jews they consisted of a crown and bracelets; and when the Amalekite announced to David the death of Saul, he brought him, not his

sword and armour, but what he thought would be a more agreeable present to one who claimed the throne, the royal insignia. A sceptre and a mantle were also parts of the Jewish regalia, and the crown rather resembled a mitre than that worn by European monarchs. A *crown* and *bracelets*, *sceptre* and *mantle*, constituted the principal regalia of the Mexican monarchs. Both nations, in their costume and the external decoration of their persons and buildings, resembled each other. There is a full allusion to a Hebrew custom in the sacred record—"Set me as a seal upon thine heart, as a seal upon thine arm"—and this was also a Mexican custom.

Herrera informs us, that in Mexico certain priests were entitled to succeed to their office by being born of families resident in particular suburbs of the city especially marked out for that purpose, and that their dress was a crimson vest resembling a robe, with open sleeves, to which were fastened fringes as a border. This agrees with the Jewish custom, Numb. i. 53. All wars among the Jews, not excepting their civil ones, bore a religious character; instructions were given to the priests to accompany and exhort the soldiers to battle, and those priests were designated *priests of the war*. In like manner, priests followed the Mexican armies to perform certain religious ceremonies; and the Incas, according to Acosta, waged war for the express purpose of compelling other nations to lay aside what they deemed their idolatry, and embrace the knowledge of the true God. Torquemeda says, "The priests and ministers who lived in the great temple of Mexico were more than five thousand; they resided day and night within its walls, occupied in its service. Those priests are constantly termed *Levites* by Acosta, and certainly that learned author may be excused for giving them that appellation, as the temple-service of the Mexicans was in reality very like that of the Jews." The offerings of the Mexicans, like those of the Jews, consisted in the lives of animals (or blood), incense,

and the first-fruits which they presented three times a year. Torquemeda explains this singular coincidence in the following manner:—"It is certainly a thing calculated to create astonishment to see, in their offerings of the *first-fruits*, the two republics resemble each other; but we need not feel so much surprised at it, since it was the devil who persuaded and instigated them, who, as we have proved in the whole course of this history, wished to substitute himself for God whenever it was possible." Another authority informs us, that the light was obliged to be kept always burning in the Mexican temples, and, instancing this and other points of resemblance between the Mexicans and the Jews, he adds, "From all these circumstances the fact is plain and probable that this nation descends from the Hebrews, since all the ceremonies are, as it were, according to the text in Leviticus, such as, that the people shall not touch the holy things; and again, as in Exodus, that light should be always in the temple, and incense, and trumpets, and sacred vestments."

The Jews were expressly commanded (Lev. xxiii. 40) to carry boughs and branches of trees in their hands as a religious ceremony; in like manner the Mexicans decorated their temples profusely with boughs of trees and flowers, and carried them in their hands in certain festive processions.—In one of the Mexican months the Mexicans celebrated a festival by going up to a neighbouring mountain, and building a tabernacle with boughs for one of their idols. In the Book of Exodus it is said of the Israelites, "And they came, both men and women, as many as were willing-hearted, and brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold; and every man offered of an offering of gold unto the Lord," Exod. xxxv. 22. The Mexican paintings show that the Mexicans were accustomed to present at the shrine of their gods jewels of gold, bracelets, and necklaces; and it also appears that they placed *loaves of bread* in the sanctuary before their idols, which must

remind us of the Jewish *shew-bread*. As the Temple in Jerusalem contained great stores of gold and silver vessels which the king of Babylon pillaged, so the Peruvian temples were excessively rich in gold and silver vases, and immense quantities of these were pillaged by Pizarro and his soldiers.

It is well known that among the Jews certain cities were appointed as cities of refuge, and amongst the Mexicans and other Aboriginal Indian states there were regular places of refuge to which culprits might flee, and claim the rights of sanctuary. The places of refuge among the Southern Indians were the palace of their kings, called *Tecpan* by the Mexicans. Wherever there was a palace, there was a city of refuge likewise. "In almost every Indian nation," observes Boudinot, "there are several peaceable towns called *old, beloved, ancient, holy, or white towns*. They seem to have been formerly towns of refuge, for it is not in the memory of their oldest people that ever human blood was shed in them, although they often force persons thence, and put them to death elsewhere."

The Jews were regularly summoned to worship by the sounding of horns, and the blowing of trumpets was a religious ceremony which Moses declared had been expressly appointed by God. The Mexicans, although acquainted with the use of bells, were in like manner summoned to their worship by horns, and they approached the temple with the same reverential custom of pulling off their sandals when within a certain distance. They also resembled the Jews in their sacerdotal costumes, and their priests were represented in a dress very like that of the Jewish high priests—a linen ephod, a breast-plate, and the border of pomegranates. "Both nations, Hebrews and Mexicans," says the author of the *Antiquities of Mexico*, "were most punctual in the payment of their religious offerings and first-fruits. The Mexicans, as Montezuma informed Cortes, feared that if they failed in this part of their religious duties, they would incur the

most severe vengeance. The paintings of the Mexicans show that censers were used in profusion in the ceremonies of their religion. The priests lodged round the temples in chambers built for the express purpose; and it is stated in the Book of Chronicles that a certain portion of the Levites lodged round the Temple built by Solomon. The Mexican temples contained fountains in the courts in which the priests performed their ablutions, and Solomon is said to have made a molten sea, which contained two thousand baths for the same purpose, and stood in the court of the Temple. Many passages of Scripture lead us to imagine that the ground-plan of the great temple of Mexico resembled that of Jerusalem."

Father Joseph Gumilla says, "I affirm that the nations of the Oronoco and its streams observed many Hebrew ceremonies during the time of their Paganism, which they followed blindly without knowing wherefore; these had been transmitted by tradition, handed down from father to son, without their being able to assign any reason for the practice of them. There is not the Jew in existence who holds the flesh of the pig in such abhorrence as these said Gentiles."—"Anointing with oil and perfumes," he says in another place, "which was so peculiarly a Jewish custom, that even Christ himself reproaches the Pharisee for being deficient in that mark of courtesy in which Mary Magdalene excelled, was an usage which continued in such full form on the Oronocos, that it would require a chapter by itself to explain it; besides which, if we consider the indispensable obligation which they were under to bathe themselves three times a day, at least twice, who will not confess that the Indians resemble the Jews?"

Such are some of the remarkable analogies in religious observances, rites, manners, and customs, by which the Mexicans, Peruvians, and other Aborigines of the Western Hemisphere, are claimed to be identified as the long-lost Ten Tribes who formed the kingdom of Israel. Many other illustrations might be given, but

these would too far extend the present article. It will be admitted that the inquiry is interesting, although the theory is entirely fanciful which connects the Tribes of Israel with these American nations, which had existed for many centuries unknown to the civilized world.

Judah return'd, but where was Ephraim still?
Where the *lost Ten* of Jacob's race?
Roam they through distant deserts wild
Without a home or resting place?
Is their's the fetter'd captive's hopeless doom?
Find they no refuge but the silent tomb?

Without offering any opinion on a matter of such uncertainty, it is more than probable that the greater part of the Ten Tribes still exist in the countries of their first captivity, for although many Israelites returned to Judea, most of them remained among the Pagan nations. When Ezra obtained the ample commission from Artaxerxes, authorising his return to Jerusalem with all those of his own nation who were willing to accompany him, although few of the Ten Tribes, comparatively speaking, embraced the opportunity, numbers of them certainly accompanied the two Tribes of Judah and Benjamin. Ezra only inquired if they were of the race of Israel; and we find that, at the first passover then celebrated in the Temple, there was a sacrifice of "twelve he-goats for the whole house of Israel, according to the number of the Tribes." At the time of Haman's conspiracy, multitudes of Jews were dispersed throughout the various provinces of the Persian Empire, besides those who had mingled with idolaters, and renounced the religion of their fathers. Under the Maccabees, and in the time of our Saviour, Judea was peopled by Israelites of all the Tribes without discrimination. The decree of Cyrus extended to "all the people of God," and that of Artaxerxes to "all the people of Israel," yet the main body of the Ten Tribes remained behind. This is proved from what Ezra mentions, when he speaks of the "chief of the fathers of Judah and Benjamin," while he calls the Samaritans "the adversaries of Judah and Benjamin," thus implying that these two were the

principal tribes, and the Samaritans an indiscriminate mixture of the others. If, therefore, the Tribes did not return with Zerubbabel and Ezra, they cannot be supposed to have done so at any future period, for history informs us of no such adventure, nor do we know either the time or the occasion of their return, or who were their conductors in this expedition. "But whether they remained," says Bishop Newton, "or whether they returned, the prophecy of Isaiah was still fulfilled; the kingdom, the commonwealth, the state of Israel, was utterly broken: they no longer subsisted as a distinct people from Judah; they no longer maintained a separate religion; they joined themselves to the Jews from whom they had been unhappily divided; they lost the name of Israel as a distinction, and were thenceforward all in common called Jews." There can be little doubt that the Ten Tribes are still in existence, but we cannot distinguish them from other Jews, with whom they are now confounded and intermixed.

ISSACHAR, *price, reward, recompence*, one of the Twelve Tribes, so called from Issachar, the fifth son of Jacob and Leah, and also the name of the territory assigned to his posterity. This cantonment was bounded by the Mediterranean on the west, by Zebulun on the north, by the Jordan on the east, which separated it from Gad, and on the south by the half-tribe of Manasseh. This is the geographical statement of Calmet, but Dr Wells properly observes, that as it is plainly said in the Book of Joshua (xvii. 10) that the allotments of Ephraim and Manasseh "met together in Asher on the north, and in Issachar on the east," it was only in part bounded by the sea on the west. When Jacob blessed the head of the Tribe he said, "Issachar is a strong ass, couching down between two burdens; and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute." This description is very significant of the habits of the Tribe, who were a laborious people in

agricultural pursuits, but had no inclination to war, and they were therefore frequently subjected by their enemies, especially in the time of the Judges. The Chaldee translation gives a somewhat opposite meaning:—"He shall subdue the provinces of his people, and drive out their inhabitants; and those who are left shall be his servants and his tributaries." Grotius understands the passage in a similar manner. There is certainly no reason to ascribe pusillanimity to the Tribe of Issachar, which appears to have been laborious, hardy, and valiant, bearing either the burden of war or of labour with great constancy. Jacob says that Issachar saw "the land that it was pleasant," which refers to the Valley of Jezreel—a most pleasant and fruitful district, the border of which extended as far as the Jordan. The mountainous ridge of Carmel, Gilboa, and the great Plain of Megiddo, called also the Plain of Galilee, and now Saba, were in this tribe.

ITALY, one of the most celebrated countries of Europe, is mentioned thrice in the New Testament. The Evangelical historian informs us that St Paul "departed from Athens and came to Corinth, and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla (because that Claudius had commanded all Jews to depart from Rome), and came unto them; and because he was of the same craft he abode with them, and wrought, for by their occupation they were tent-makers," Acts xviii. 1, 2, 3. This person and his wife were afterwards useful to St Paul, and the Christians assembled in their house, Rom. xvi. 3-5; 1 Cor. xvi. 19. St Paul after his appeal to Cæsar was sent to Italy, Acts xxvii. 1. The preaching of the Gospel was attended with great success in this country, but it subsequently became the chief seat of ecclesiastical domination, as it had previously been the mistress of the political world. Italy is a large peninsula, bounded on the north-east by the river Arsia, now Arsa, near Pola in Istria; on the north by the Alps; on the west by

the Varus river near Nicæa, now the Var near Nice; farther west, and on the south and north-east, by the Mediterranean. The political divisions of Italy were frequently altered, but geographically it is divided into Upper, Central, and Lower Italy. The Italian band, of which Cornelius was a centurion, Acts x. 1, was a cohort consisting of a thousand men. It was probably the life-guard of the Roman governor who resided at Cæsarea. See ROME.

ITTAH-KAZIN, a town of Zebulun, Josh. xix. 13.

ITUREA, *keepings*, in the Syriac, *mountains*, or *mountainous*, a province of Syria beyond the Jordan south of Trachonitis, of which Philip was tetrarch or sovereign when John the Baptist entered on his ministry, Luke iii. 1. It was bounded on the east and north-east by a part of the mountains of Gilead and Hermon, on the south by Peræa, and on the west by Galilee. Its name is supposed to be derived from Itur, erroneously called Jetur, the son of Ishmael. The Itureans were a fierce people, and celebrated for their skilful archery. This country was invaded by Aristobulus, who, being taken ill in the midst of his

successes, was carried back to Jerusalem, leaving his brother to complete the conquest of the province, which he soon accomplished, causing all the Itureans either to be circumcised and become incorporated with the Jews, or to leave the country. Under the feeble reigns of the last Seleucidæ they had their own independent princes, one of whom, Cinyras, lived in the time of Pompey. The Itureans are the same as the modern Druses, with whom in the time of the Crusaders many Europeans, principally French, and probably some English, amalgamated. They were Christians, and fought gallantly against the Mahometan Arabs, but being abandoned by the Greek Emperors of Constantinople as *monotheletæ*, in the eleventh century they embraced the Mahometan religion from the small sect of Mohammed Ibn Ismael el Darari of Egypt, although they still preserved some relics of Christianity. They live as mountaineers free under their own patriarchs and emir, and sometimes pay a tribute to the Porte, but they suffer no Turks to dwell on their mountains.

IZCHARITES, the descendants of Izchar, or Izhar, the son of Kohath, Numb. iii. 27.

J

JAAKEN, or BENE-JAAKEN, the name of an encampment of the Israelites in the Wilderness.

JAAZER, a place belonging to the Amorites taken by the Israelites, and also one of their encampments in the Wilderness.

JABBOK, or JABOK, *evacuation* or *dissipation*, a tributary stream of the Jordan which rises in the mountains south-east of Gilead, and, after a course of nearly fifty miles due east and west, enters that river about forty miles south of the Sea of Galilee. This is Burckhardt's statement, and as there can be no doubt of its accuracy, it differs very materially from other accounts, and shows how

imperfectly the geography of Scripture has been studied, notwithstanding many travels and pilgrimages. The Jabbok is a deep and rapid stream flowing over a rocky bed. Its water is clear, and agreeable to the taste, and its banks are thickly set with oleander and plane-trees, wild olives and almonds, tall reeds, and various shrubs and plants. Mr Buckingham crossed the Jabbok at a place where it was ten yards wide, and he describes the stream, which was forded with difficulty, as being deeper than the Jordan and quite as rapid. The natives call the river *Nahr-el-Zerkah*, or the *river of Zerkah*, from a neighbouring village of that name. Jacob crossed this river previous

to the memorable occurrence in his life which procured for him the name of Israel, Gen. xxxii. 22.

JABESH, JABEZ, or JABESH-GILEAD, a city in the half-tribe of Manasseh towards the Jordan, and generally called by the last name, because it was situated at the base of one of the mountains of Gilead. Eusebius places it six miles from Pella towards Gerasa, east of the Sea of Galilee. This city was sacked by the Israelites, its inhabitants put to the sword, and four hundred of the young women were given to the remnant of the Benjamites as wives, the Israelites by a superstitious vow having sworn that they would not allow their daughters to marry any man of that tribe. Nahash, king of the Ammonites, laid siege to it, and proposed very hard conditions to the inhabitants, but they were opportunely relieved by Saul, and they ever afterwards evinced the greatest gratitude towards that monarch and his family. The bodies of Saul and his son Jonathan were carried off by the men of Jabesh-Gilead, and honourably interred near their city.

JABNEEL, a town upon the frontiers of Naphtali, and also one in the tribe of Judah.

JACOB, WELL OF, a fountain near Shechem, where Jacob dwelt before the slaughter of the Shechemites by his sons Simeon and Levi, and where our Saviour held his memorable conversation with the woman of Samaria.

JAGUR, a town in the tribe of Judah, Josh. xv. 21.

JAHAZ, or JAHAAZAH, a city given to the Reubenites; also, the forty-eighth encampment of the Israelites in the Wilderness.

JAIR. See HAVOTH-JAIR.

JAMNIA, a sea-port town situated between Azotus and Joppa, not mentioned in the Hebrew text of the Book of Joshua, but noticed in the Greek.

JANONAH, a town in the tribe of Ephraim, on the frontiers of the half-tribe of Manasseh.

JANUM, a town in the tribe of Judah.

JAPHIA, a town of Zebulun.

JAPHLETI, a town on the frontiers of Benjamin and Ephraim.

JAPHO, a name of Joppa, Josh. xix. 46.

JARCON, or ME-JARCON, a town in the tribe of Dan.

JARMUTH, a city the king of which was slain by Joshua (xii. 11), afterwards given to the tribe of Issachar, and made both Levitical and a city of refuge.

JASHUBI-LEHEM, supposed to be the same as Bethlehem.

JATTIR, a town in the tribe of Dan, made Levitical. According to Eusebius, Jattir, Jether, or Jethira, was situated in the south of Judah, about twenty miles from Eleutheropolis.

JAZER, a city of the Gadites, afterwards Levitical, which was situated at the foot of the mountains of Gilead, near a cognomenal stream which falls into the Jordan.

JEARIM, a mount which was a boundary of Judah, on which Kirjath-Jearim was situated.

JEBUS, *which treads under foot*, or *contemns*, an ancient name of the city of Jerusalem before it was conquered by the Israelites, so called from its founder Jebus, and father of the Jebusites, the ancient inhabitants of Jerusalem and its neighbourhood.

JEHOSHAPHAT, VALLEY OF, called also the Valley of Kedron, is an appellative name denoting God's judgment, used by the Prophet Joel, and applied to the valley east of Jerusalem between that city and the Mount of Olives through which the brook Kedron runs.

JERAHMEELITES, the descendants of Jerahmeel, son of Hezron, who inhabited a district in the south of Judah, 1 Sam. xxvii. 10; xxx. 29.

JERICO, *his moon*, or *mouth*, or *his sweet smell*, a considerable city in the tribe of Benjamin, the capital of a district of the same name formerly famed for its opobalsams and its roses, now a dreary sandy desert. Moses calls Jericho the "city of palm-trees," Deut. xxxiv. 3, and several of the ancient writers describe

its neighbourhood as abounding with those trees, the climate and sandy soil being congenial to their growth. Josephus says that in the territory of this city there were not only many palm-trees but also the balsam-tree. Jericho was situated about six miles west of the Jordan and twenty-two from Jerusalem, and its valley was watered by a rivulet which had formerly been salt and bitter until it was sweetened by the Prophet Elisha. It was the first city of the Canaanites taken by Joshua. He sent thither spies, who were received by a woman named Rahab, lodged in her house, and concealed from the king of the city. This woman is called a harlot in the text, and as she is honourably mentioned in the New Testament for her faith, and as it appears (Matt. i. 5) that she was ultimately married to Salmon, by which marriage she became an ancestress of our Saviour, a considerable anxiety has been exhibited to rescue her name from the imputation which rests upon her character. Her vindication is grounded chiefly on the derivation of the word *zonah*, rendered *harlot*, and it is contended that this word ought not to be here derived from *zanah*, *to commit fornication*, but from *zun*, *to nourish*, and consequently that it should be rendered *hostess* instead of *harlot*. Josephus, several Rabbins, and the Chaldee paraphrast, agree in this view, which has been adopted by several modern commentators, but the great balance of opinion is in favour of the common translation, to which the Septuagint and St Paul and St James adhere. The story of the Jews concerning this Canaanitish woman is, that she was ten years of age when the Israelites left Egypt—that she had followed evil courses all the time they were in the Wilderness—and that after the destruction of Jericho she was married to Joshua himself, and had daughters by him, from whom eight Prophets trace their descent—Jeremiah, Hilkiab, Haasia, Hanameel, Shallum, Baruch, Ezekiel, and the prophetess Huldab. Although this is a mere visionary tradition, it is in some respects a valuable testimony, as it shows

that even the Jews thought that the faith and repentance of Rahab rendered her worthy to be the wife of their great leader Joshua, and the mother of prophets; and they would not therefore have deemed her unworthy to have been the wife of Salmon, and the ancestress of David, Solomon, Hezekiah, Josiah, and our blessed Saviour. Stackhouse properly observes, that in ancient times there was great affinity between the business of an hostess and an harlot. In the account of the proceedings between Rahab and the spies, it will be observed that, while she anxiously provides for the safety of her relations, she never mentions her husband or her children, which is the more remarkable when we consider that in the East scarcely any women remain single but those of low character. It ought also to be noticed, that in the East there are no such persons as hostesses. The caravanserais, or places of public entertainment in towns, only furnish empty lodging, and cannot be said to have even a host, much less a hostess; and if a stranger is accommodated in a private house he never sees the lady of it, or hears or asks anything about her. The only woman in general who has a house to herself, and the only woman to whose house a stranger can have access, is one who bears the stigma which attaches to the name of Rahab. To the house of such a woman the Hebrew spies went, and probably they did not overlook its advantageous situation, as it was built close to the city wall, and had a window towards the open country, thus affording facilities for escape of which they afterwards were compelled to avail themselves.

When the spies first reconnoitred Jericho they saw at once the strength of the place. Their arrival was communicated to the king, who immediately sent to Rahab's house and ordered her to deliver them to his officers, but she denied that she knew anything of them, alleging that they went out when it was dark, about the time of the shutting of the gate. —“Whither the men went, I wot not;

pursue after them quickly, for ye shall overtake them." Meanwhile she had carefully concealed them on the roof of her house amid stalks of flax, which she had placed in the usual manner, namely, undressed flax, or flax with its ligneous parts, which she had doubtless placed on the roof of the house to dry—the flat roofs of the Oriental houses, from their full exposure to the air and secure situation, being much employed for laying out those vegetable productions, of whatever kind, which require to be dried in the sun. The officers of the king of Jericho pursued the spies as far as the fords of the Jordan, while Rahab went up to the roof of her house, and after expressing her decided conviction that they would obtain possession of the city, made them swear that her own life and the lives of her relatives would be spared. The signal by which her house was to be recognized when the city was sacked was a scarlet thread, or rather a rope or cord, which she was to bind in the window by which they escaped; and after advising them to conceal themselves three days in the mountains until their pursuers returned, she let them down from the window, and bound in it the scarlet rope, probably the same rope by which they were let down.

Joshua passed the Jordan, and, in obedience to the command of God, closely invested Jericho. The Hebrews were enjoined to march round the city once every day for seven successive days, the soldiers marching first, and after them the priests carrying the ark, seven of whom were to blow with trumpets of rams' horns on the seventh day, which the Rabbins say was the Sabbath. During the first six days the Israelites preserved a profound silence, but on the seventh, in obedience to the Divine injunction, they shouted and blew their horns, and the walls of the city suddenly fell down in a mass of ruins. The besiegers entered the city, and put the inhabitants to the sword, sparing only Rahab and her relatives. They set fire to Jericho, and destroyed every thing in it except the vessels of gold, silver, iron, and brass,

which were ordered to be consecrated to the treasury of the Lord.

There have been some reflections upon the alleged necessary character of this miracle, on the supposition that such a large and well disciplined army as that commanded by Joshua ought to have taken Jericho without a miracle to throw down the walls for them, particularly when the generally miserable state of Oriental fortifications is considered. But the Israelites, it is plain from the report of the spies, Numb. xiii. 28; Deut. i. 28, considered the walled towns of Canaan a great and insurmountable obstacle to the conquest of the country; but Moses expressly assures them that the "cities great, and fenced up to heaven," of the Canaanites, would avail them nothing before the power of that Almighty Leader who went before them, for "as a consuming fire he shall destroy them, and he shall bring them down before thy face," Deut. ix. 1-3. Few towns of the least consequence in Western Asia are without walls, which, whatever may be their character in other respects, are always lofty. The use of artillery is still little known in the East, and when a town has a wall too high to be easily scaled, and too thick to be easily battered down, the inhabitants look upon the place as impregnable, and are chiefly afraid of treachery or of being starved into a surrender. This being the case at the present time, it must have been much more difficult to conduct a siege in those early ages, when the use of gunpowder and artillery was absolutely unknown in military operations. The Israelites, moreover, from their long bondage in Egypt, and their wanderings in the Wilderness, where most of them had been born, were by no means profoundly skilled in military affairs, and were now, perhaps for the first time, to assault a strong city, and probably one which from its importance was the best fortified in the country. The exhibition of divine power in overthrowing the walls of Jericho was in this case absolutely necessary; and, as Dr Hales observes, "this stupendous miracle at the beginning of the war was well

calculated to terrify the devoted nations, and to encourage the Israelites, by showing that the loftiest walls and strongest barriers afforded no protection against the Almighty God of Israel."

An anathema was pronounced against Jericho:—"The city shall be accursed, even it, and all that are therein, to the Lord; only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent. And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it." The city was devoted by solemn bann, or *cherem*, to destruction; and this is one of the most striking instances of the *cherem* operating against a city, the effect of which is fully developed. When it was intended to proceed against a hostile place with extreme severity, it was first devoted to God, as in the case of Jericho, and not only were the inhabitants put to death, but no booty was made by the Israelites. The animals were also slain; the gold, silver, and other metals which would not burn, were added to the treasury of the sanctuary; the whole city, and every thing it contained, was then destroyed, and a malediction pronounced on every attempt to rebuild it. If an Israelitish city introduced the worship of false gods, it was in like manner devoted to destruction, and to remain unbuilt for ever. There were, however, two transgressors against the *cherem* on Jericho; the one was Achan, who committed a two-fold offence—the appropriation of articles which ought to have been destroyed, and the robbery and sacrilege of taking other articles which belonged to the sanctuary; the other was Hiel the Bethelite. After the city was destroyed, Joshua, in obedience to the divine mandate, pronounced the anathema:—"Cursed be the man before the Lord that riseth up and buildeth this city Jericho; he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it." This implies that he would lose all

his sons in the course of this forbidden undertaking—the eldest when he began, the rest during the progress of the work, and the last at its completion. It was probably intended that the city should remain a ruined heap, as an enduring memorial of the great miracle which God had wrought in the presence of his chosen people. In the ancient history of other nations we meet with similar instances of prohibitions to rebuild a city destroyed in war, with imprecations against those who should make the attempt. Strabo relates that it was believed that Troy was not rebuilt on its former site, on account of a curse which Agamemnon was supposed to have pronounced against it; Cræsus uttered a curse on any one who should attempt to rebuild Sidene; and the Romans acted in a similar manner when they destroyed Carthage.

Joshua's prediction was verified between five and six centuries afterwards in the case of Hiel the Bethelite, who rebuilt Jericho, and lost his sons. This was in the reign of Ahab, king of Judah; and we are told that Hiel "laid the foundation thereof in Abiram his first born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun," 1 Kings xvi. 34. But before this period there was a city called Jericho in the vicinity of the original site of the ancient one, which is mentioned in the Second Book of Samuel (x. 5) and the First Book of Chronicles (xix. 5). After Hiel rebuilt old Jericho no one scrupled to dwell in it, and we find it the scene of one of our Saviour's miracles. It was adorned with a magnificent palace and other edifices by Herod, and its importance and prosperity continued until it was sacked by Vespasian. It was repaired by the Emperor Hadrian, and after various vicissitudes was made a bishopric, but it was finally destroyed in the twelfth century by the Mahometans.

Previous to Mr Buckingham's visit, all travellers agreed in the opinion that the site of ancient Jericho is marked by a

poor village called Rihhah, between three and four miles from the Jordan, where, however, it was admitted, no trace of a city could be found. But Mr Buckingham questioned this conclusion on such strong grounds, that his correction has been introduced into the more recent maps of the Holy Land. Following his account, it is necessary to observe that travellers from Jerusalem to Jericho, the road between which is described as being the most dangerous in Palestine on account of thieves, must proceed for about four miles towards the Jordan, after descending the hills on the west. Mr Buckingham had scarcely quitted the foot of these hills before his party came upon the ruins of a large settlement, of which there were sufficient indications to prove it to have been a place of consequence, but no one perfect building remained. "Some of the more striking objects among the ruins were several large tumuli, evidently the work of art, and resembling in size and shape those of the Greek and Trojan heroes on the plains of Ilium. Near to this was also a large square area, enclosed by long and regular mounds, uniform in their height, breadth, and angle of slope, and seeming to mark the place of enclosing walls, now worn into mounds. Besides these, the foundations of other walls in detached pieces, portions of ruined buildings of an indefinable nature, shafts of columns, and a capital of the Corinthian order, were seen scattered about over the widely-extended heaps of this ruined city." These ruins, taken in their greatest extent, covered about a square mile, but the remains were not sufficiently marked to enable Mr Buckingham to form a plan of them. The order of the columns is evidently indicated by the Corinthian capital, which shows that the building was probably erected when the country was dependent on Rome; and it may be safely conjectured that they belonged to the palace which Herod built at Jericho. The fact that such a palace was built at a period so comparatively late strengthens whatever conclusions may be formed in

preference of this site to Rihhah, where no ancient remains whatever are found. The situation, moreover, of these ruins agrees much better than the site of Rihhah with the position which Josephus assigns to Jericho. "It is situate in a plain," he says, "but a naked and barren mountain of very great length hangs over it, which extends itself to the land about Scythopolis, northward, but as far as the country of Sodom, and the utmost limit of the Lake Asphaltites, southward. This mountain is all of it very uneven, and uninhabited by reason of its barrenness." In another place, when speaking of the city of Jericho, he adds, "This place is one hundred and fifty furlongs from Jerusalem, and sixty from Jordan. The country as far as Jerusalem is desert and stony. That as far as the Lake Asphaltites lies low, though it is equally desert and barren."—"Nothing," observes Mr Buckingham, "can more accurately apply in all its particulars than this description does to the site of the present ruins assumed here as those of the ancient Jericho, whether it be in its local position, its boundaries, or its distance from Jerusalem on the one hand, and from the Jordan on the other. The spot lies at the very foot of the barren hills of Judea, which may be said literally to overhang it on the west; and these mountains are still as barren, as rugged, and as destitute of inhabitants as formerly throughout their whole range, from the Lake of Tiberias to the Dead Sea. The distance, by the computation of our journey in time, amounted to about six hours, or nearly twenty miles; and we were now, according to the reports of our guides, at the distance of two hours, or about six miles, from the banks of the Jordan."

The village of Rihhah, which has long borne the honour of being the representative of Jericho, lies about four miles distant in an easterly direction; and it appears to have obtained this distinction from some supposed resemblance between its name and that of Rahab the harlot—Rahab in Hebrew meaning a *sweet smell*, and Rihhah, in modern Arabic, meaning

odour, and *perfume* in the older dialect ; but were this analogy still clearer it would prove nothing, since Jericho was never called after that celebrated woman. Mr Buckingham admits that it “ agrees in the distance assigned to Jericho from the Jordan and from Jerusalem with sufficient accuracy, considering the want of exactness in ancient measurement, if there had been any remains to induce an opinion of their being really those of that city ; but of this it shows no marks. The only things pointed out here are a modern square tower of Mahometan work, which they pretend to be the house of Zaccheus, and an old tree, upon which they say he climbed to obtain a sight of Jesus as he passed. This tree is not a sycamore, as the Evangelist describes that to have been, but a thorny one of the acacia family, common in Egypt.” Mr Rae Wilson, who, like other travellers, previous to Mr Buckingham’s discovery, understood Rihhah to be the ancient Jericho, thus describes it—“ As I entered Jericho when the sun was going down, some remarkable events recorded in Scripture occurred to my recollection, especially of the crowd which followed our Saviour when he entered it, and proclaimed salvation in the house of the rich man. I stopped at what has been called the house of Zaccheus, which is the wreck of an old castle, and the residence of the commander or governor of the district. Familiar as I had become with the general misery that pervades the houses of the inhabitants of the Holy Land, where I had been taught to submit to many privations, and indeed blot out the word comfort from my recollection, the residence of this man appeared to be of all others distinguished for wretchedness.”

The population of Rihhah consists of about fifty families, whose habits are those of Bedouins and shepherds rather than of cultivators of the soil—the latter duty, when performed at all, being done by women and children. The men roam on horseback on the plains, and live by robbery and plunder. They are governed

by a shiekh, whose influence among them is of the most patriarchal description. Their houses are for the most part deplorable hovels, fenced with thorny bushes, while a barrier of the same kind encircles the town, which is one of the most effectual defences against the incursions of Arab horsemen. A fine brook runs near the town, which empties itself into the Jordan about four miles distant, and which supplies the inhabitants with sufficient water for the irrigation of their lands, and for domestic purposes. “ This place,” adds Mr Buckingham, “ is celebrated by many Mahometan authors as the *Dwelling of the Giants* ; and tradition assigns the building of its seven walls to seven different kings. Joshua, its deliverer or its destroyer, has been held by some among both Jews and Mahometans to have been a person elevated above human nature, and partaking in some degree of the divine, from the splendour of his victories. They conceive that he was sent by Jehovah to dispossess the giants of this their stronghold and principal abode. According to the author of the *Tarikh Montekheb*, the first battle of Joshua in the Promised Land was fought on a Friday evening. As the night approached—for by the ordinances of Moses it was forbidden to labour on the Sabbath—he implored Jehovah to lengthen out the day, that he might have time to finish the combat. It was then, continues the same pious author, that by the order of Divine Omnipotence the sun was stayed in his course, and rested an hour and a half beyond his usual time above the horizon, giving to Joshua ample time to cut in pieces the army of his enemies. He adds, that this day having thus become longer than any other by an hour and a half, enjoyed a prerogative to which no other day besides itself could presume ; and he assures us that this was one of the reasons why the Mussulmans chose Friday above all other days of the week for their holy day, instead of the Sabbath of the Jews.”

A peculiar kind of thorny tree abounds in the neighbourhood of Jericho, which

Pococke calls the *zoccum tree*, and describes it as being "like the holly; it has very strong thorns, and the leaf is something like that of the barbary tree; it bears a green nut, the skin or flesh over it is thin, and the nut is ribbed, and has a thick shell, and a very small kernel; they grind the whole, and press oil out of it, as they do out of olives, and call it a balsam." It is the general belief of the Christians of these parts that our Saviour's crown of thorns was made from this tree, and it has some traditional celebrity even among the Mahometans, as rosaries or chaplets are made of its berries, and sold at the door of the Holy Sepulchre at Jerusalem both to Christians and Mahometans.

JERICHO, PLAIN OF, an extensive level tract in which the city of Jericho was situated, stretching in the form of a semicircle, bounded on the east by the mountains of Pisgah where the Jordan runs, from which the Children of Israel had the first view of the Promised Land, and where the ashes of Moses repose; on the west by a chain of mountains, at the foot of which Jericho was situated; on the south by an almost boundless district; and on the north by the Lake Asphaltites, in dead and awful silence. It abounded in palm-trees, and hence that name is often applied to Jericho, the growth of which distinguished it from most other parts of Judea, which are unfavourable to the rearing of these trees. Even in the time of Pompey, when he marched with his Roman legions and Syrian auxiliaries against Aristobulus, the fertility of this Plain, the peculiarity of its productions, and the difference of its climate from the rest of Judea, were particularly noticed. "Here," says Josephus, "is the most fruitful country in Judea, which bears a vast number of palm-trees, besides the balsam-tree, the sprouts of which they cut with sharp stones, and at the incisions they gather the juice, which drops down like tears." Pliny says, in reference to the balsam produced by these trees, "This tree, which is peculiar to the Vale of Jericho (or Juria), was more like a vine than a

myrtle. Both Vespasian and Titus carried each one of them to Rome as rarities, and Pompey boasted of bearing one of them in his triumph. When Alexander the Great was in Juria a spoonful of the balm was all that could be collected on a summer's day, and in the most plentiful years the great royal park of these trees yielded only six gallons, and the smaller one only one gallon. It was consequently so dear that it sold for double its weight in silver; but from the great demand for it adulteration soon followed, and a spurious sort grew into common use at a less price." Justin makes it the source of all the national wealth, and in speaking of this part of the country, he says, "The wealth of the Jewish nation arose from the opobalsamum, which doth only grow in these countries, for it is a valley like a garden, which is environed with continual hills, and as it were enclosed with a wall. The space of the valley containeth two hundred thousand acres, and it is called Jericho. In that valley there is a wood as admirable for its fruitfulness as for its delight, for it is intermingled with palm-trees and opobalsamum. The trees of the opobalsamum have a resemblance to fir-trees, but they are lower, and are planted and husbanded after the manner of vines. On a set season of the year they sweat balsam. The darkness of the place is besides as wonderful as the fruitfulness of it; for though the sun shines no where hotter in the world, there is naturally a moderate and perpetual gloominess of the air." Mr Buckingham observes that the situation, boundaries, and local features of this valley, are accurately given in these details, though darkness, in the sense in which it is commonly understood, would be an improper term to apply to the gloom. At the present time there is not a tree of any description, either of palm or balsam, and scarcely any verdure or bushes, to be seen about the site of the abandoned city, but the complete desolation with which its ruins are surrounded is undoubtedly rather to be attributed to the cessation of the usual agricultural

labours on the soil, and to the want of a proper distribution of water over it by the aqueducts, the remains of which evince that they were constructed chiefly for that purpose, than to any radical change in the climate or the soil." In such high repute were the balsam trees, that they were given by Antony to his mistress, the celebrated Cleopatra, queen of Egypt.

JERUEL, WILDERNESS OF, lay to the west of the Dead Sea not far from Ziz, 2 Chron. xx. 16.

JERUSALEM, *the vision*, or *possession of peace*, the chief city of Judea and the metropolis of modern Palestine, was one of the most ancient and renowned cities of which we have any account. Of Jerusalem it has been appropriately remarked, that "never was subject less known to modern readers, and never was subject more completely exhausted." No city in the world has been the scene of such awful and momentous actions—actions which can never again be witnessed by the human race, or occur in the annals of mankind. Here the carnage of death and desolation has been complete, and here the Saviour of the world achieved his victory over death and the grave. Here the most heroic deeds have been accomplished, the greatest wisdom of the world concentrated, and the most magnificent Oriental splendour exhibited; and from this city went forth that glorious dispensation of the Gospel, of which the whole Mosaic economy was typical—the "day-spring from on high," which has visited the human race in peace. Here have the Assyrians, Babylonians, Romans, Persians, Turks, and the enthusiastic Crusaders, successively encamped, and the banner of the Cross has contested the possession of the Holy City with the Crescent of the Moslem.

In the present article we shall divide the history of this sacred and illustrious city into three parts. I. *Ancient Jerusalem*, from the foundation of the city to its destruction by Titus; II. *Modern Jerusalem*, or the history of the present city; and, III. *The Holy Places in and about Jerusalem*.

I. *Ancient Jerusalem*.—This city was esteemed the most delightful place in all Palestine, and hence it is celebrated in glowing strains by the inspired writers. In the Song of Songs it is stated, "Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners." Isaiah exclaims, "Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city;" and Jeremiah, when lamenting the future desolation of this seat of true religion, prophetically says, "All that pass by clap their hands at thee, they hiss and wag their heads at the daughter of Jerusalem, saying, Is this the city that men call the perfection of beauty, the joy of the whole earth?" It was specially chosen by the Almighty Jehovah as the great seat of his worship, where the Divine glory was manifested in a peculiar manner, and where the Lord was emphatically said to dwell. "The Lord said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever."

Jerusalem is supposed to have been called Salem, and the most ancient part of the city was subsequently known by that name. In the time of Abraham, Melchizedek, about whom there has been much controversial discussion, was its king, Gen. xiv. 18. It was also called Jebus, or Jebusi, and was possessed by the Jebusites, Josh. xviii. 28. Near Mount Zion was Mount Moriah, on which the Temple was afterwards built, and which some commentators contend was the place where Abraham was commanded to offer up his son Isaac. The Patriarch named the place *Jehovah-Jireh*, because the providence of God was eminently manifested to him, and the word *Jireh*, prefixed to the ancient name of Salem, makes the compound name of the city Jerusalem.

All the existing topographical notices of Jerusalem are of much later date than the historical statements in the Old Testament. The earliest description of the city is that given by Josephus, as it

JERUSALEM

OR THE
CITY OF THE LORD

Scale of Fathoms
0 100 200 300 400 500



existed in his time, but it must have undergone considerable alterations, for we know that it suffered greatly when it was taken by Nebuchadnezzar. The city is said to have been founded in the year of the world 2023, and in its original state occupied only the two hills of Acra and Sion, upon the latter of which the Jebusites built a fortress, and gave it the name of their ancestor. Joshua made himself master of the Lower Town, but the Jebusites remained masters of the citadel until the time of David. It is necessary, however, to quote the description of Josephus, as it is the basis of all statements concerning the site of Jerusalem. Adopting Whiston's translation, we find the historian thus proceeding in his account of the Jewish War: "The city of Jerusalem was fortified with three walls on such parts as were not encompassed with impassable valleys, for in such places it hath only one wall. The city was built upon two hills, which are opposite to one another, and have a valley to divide them asunder, at which valley the corresponding rows of houses on both sides end. Of these hills, that which contains the upper city is much higher, and in length more direct. Accordingly, it was called the *Citadel* by King David, but by us it is called the *Upper Market Place*. The other hill, which was called Acra, and sustains the Lower City, is in the shape of a moon when she is horned; over against this there is a third hill, but materially lower than Acra, and parted formerly from the other by a broad valley. However, in those times when the Asamoneans reigned, they filled up that valley with earth, and had a mind to join the city to the Temple. They then took off part of the height of Acra, and reduced it to be of less elevation than it was before, that the Temple might be superior to it. Now, the *Valley of the Cheesemongers*, as it was called, and was that which we told you before distinguished the hill of the Upper City from that of the Lower, extended as far as Siloam. On the outsides these hills are surrounded by deep valleys, and, by reason of the preci-

pices on both sides, are everywhere impassable." Recurring to the walls mentioned in the first sentence of the passage now quoted, Josephus says, "Of these three walls the old one was hard to be taken, both by reason of the valleys, and of that hill on which it was built, and which was above them. But besides that great advantage as to the place where they were situated, it was also built very strong, because David and Solomon, and the following kings, were very zealous about this work." After a more minute account of the walls, he adds, that "the city in its ultimate extension included another hill, the fourth, called *Bezetha*, to the north of the Temple, from which it was separated by a deep artificial ditch. This new built part of the city was called *Bezetha* in our language, which, if interpreted in the Grecian language, may be called *the New City*." As this part of Jerusalem belongs to the New Testament history, it will not at present engage our attention.

Tasso gives a topographical description of Jerusalem, the accuracy of which is affirmed by all travellers—

"Jerusalem is seated on two hills,
Of height unlike, and turned side to side,
The space between a gentle valley fills,
From mount to mount expanded far and wide;
Three sides are sure enchas'd with crags and hills,
The rest is easy, scant to rise espied;
But mighty bulwarks fence that plainer part,
So art helps nature, nature strengtheneth art.

The town is stored of troughs and cisterns, made
To keep fresh water, but the country seems
Devoid of grass, unfit for ploughman's trade,
Not fertile, moist with rivers, wells, and streams.
There grow few trees to make the summer's shade,
To shield the parched land from scorching beams,
Save that a wood stands six miles from the town,
With aged cedars dark, and shadows brown.

By East, among the dusty valleys, glide
The silver streams of Jordan's crystal flood;
By West, the midland sea, with bounders tied
Of sandy shores, where Joppa whilom stood;
By North, Samaria stands, and on that side
The golden calf was rear'd in Bethel wood;
Bethlem by South, where Christ incarnate was,
A pearl in steel, a diamond set in brass."

FAIRFAX.

It thus appears from Josephus, as compared with other accounts, that Jerusalem stood on three hills, Mount Zion, Mount

Acra, and Mount Moriah, on which the Temple was built; or they may be considered as two hills, after Mount Acra was levelled, and the valley filled up which separated it from Mount Moriah. Zion was the largest of those hills, and contained the Upper City, the City of David, with the citadel, the strength of which, and its strong position, enabled the Jebusites long to retain it as their stronghold, and to maintain their command over the lower part of the city even when the Israelites occupied it with them. Mount Zion, which is almost excluded from the present city, formed the southern portion of ancient Jerusalem. "It is nearly a mile in circumference," says Dr Richardson, "is highest on the west side, and towards the east slopes down in broad terraces on the upper part of the mountain, and narrow ones on the side, as it slopes down towards the brook Kedron. This Mount is considerably higher than the ground on which the ancient city stood, or that on the east leading towards the Valley of Jehoshaphat, but has very little relative height above the ground on the south and on the west, and must have owed its boasted strength principally to a deep ravine by which it is encompassed on the east, south, and west, and the strong high walls and towers by which it was enclosed and flanked completely round." This ravine is described as being about 150 feet in breadth; and its depth, or the height of Mount Zion, above the bottom, about sixty feet. The bottom is rock, with a thin sprinkling of earth, and in the winter season conveys off the water which falls into it from the high ground. On both sides the rock is cut perpendicularly down, and it was probably the quarry from which much of the stone used for building the city was taken.

We may therefore consider ancient Jerusalem as situated on a mass or ridge of barren hills, forming the southern end of a plain which extends northward towards Samaria, and of which Mount Zion forms the southern and most elevated part. The component hills of this mass are not now

so distinctly marked as the description of Josephus would suggest, but he himself describes one hill as having been levelled, and the valley which separated it from the adjoining hills filled up; and the present undulated appearance of the site may be ascribed to the wearing away of the hills and the filling up of the valleys, or to the concurrence of both causes. But taking the site of Jerusalem as a whole, and without attending to the distinction of hills, it is surrounded, on the east, west, and south, by valleys of various depth and breadth, but to the north it extends into the plain which is locally designated the *Plain of Jeremiah*, and is the best wooded tract in the neighbourhood. The town began at the southern or Mount Zion part of this site, its progressive extension being necessarily northward as stated by Josephus; and in its ultimate extension, according to the same historian, comprehended a circuit of thirty-three furlongs, or very nearly four miles, whereas that of the modern town is not more than two and a half miles. The confining valleys are often mentioned by the inspired writers, and those on the east and south are very deep. The former is the Valley of Jehoshaphat, through which flows the brook Kedron; the latter is generally called the Valley of Hinnom, a name which is also extended by some travellers to the western and less deeper valley, while others call it the Valley of Rephaim, and the Valley of Gihon. On the opposite side of these valleys rise hills mostly of superior elevation to the city itself. That beyond the brook Kedron on the east is the Mount of Olives; that on the south side is usually designated the *Hill of Offence*, or the *Hill of Evil Counsel*, which is broad and barren, loftier than the Mount of Olives, and without its picturesque beauty; and this is considered by some travellers to be the true Mount Zion, for even its situation has been disputed. On the west there is a rocky flat, which has a considerable elevation towards the north, and which is termed Mount Gihon. At Scopo, where the Romans encamped under Titus at

the memorable siege, the ground is considerably elevated above the immediate site of the city. Hence, perhaps, the beautiful expression of David, "As the mountains are round about Jerusalem, so the Lord is round about his people."

It is impossible to contemplate Jerusalem in its ancient state without the strongest emotions, and the ordinary panoramic paintings of even the modern city recall to the serious mind many overwhelming and sacred historical associations. The best view of it is said to be obtained from the Mount of Olives, which is usually visited by travellers for that purpose. This view comprehends in the distance the Dead Sea and the mountains of Arabia Petræa. To the west, the city, with its surrounding valleys and all its topographical characteristics, is below and very near the spectator, the Valley of Jehoshaphat only intervening between the city and the Mount. The relative height of the surrounding mountains gives Jerusalem an apparent elevation inferior to what it actually possesses. Its real elevation is estimated by Mr Buckingham at 1500 feet above the level of the sea, and this situation moderates the heat of the climate, which seldom exceeds 84° Fahrenheit in summer. There are also frequent falls of snow in the mountains, which rarely occurs in the southern parts, especially the plains, of Palestine. The barren and cheerless character of the country many miles round Jerusalem, whatever may have been its former condition, has excited the surprise of some travellers that it should have ever been selected as the site of a great city. But it ought to be recollected that the disadvantages under which it now labours are the results of wars, desolations, pestilences, and the natural indolence of its Moslem masters. The situation of the town, observes Mr Carne, "on the brink of rugged hills, encircled by deep and wide valleys, bounded by eminences the sides of which were covered with groves and gardens, added to its numerous towers and Temple, must have given it a singular and gloomy magnificence

scarcely surpassed by any other city in the world." Whatever may have been the motives for the selection of this spot for the metropolis of Judea—as it cannot be denied that there are many places in the interior and on the coast which greatly excel Jerusalem in beauty, with more ample advantages for commerce, and a larger supply of water—whether the original choice was one of accident or design, or whether David naturally selected it because he had been born in its neighbourhood, we know that Solomon permanently fixed its metropolitan character by the erection of the Temple, and it was chiefly the Temple which in subsequent times maintained Jerusalem as the capital of the Holy Land. Even after the destruction of that magnificent fabric, the mere fact that it had existed at Jerusalem sufficiently influenced the national partialities, and prevented the selection of a new or more advantageous site for a metropolis when opportunities occurred. The revolt of the Ten Tribes, and the erection of the separate kingdom of Israel, after the death of Solomon, farther operated against any intentions of change which might have arisen, during the long series of years after Jerusalem had become in a civil sense the capital of the smaller of the two kingdoms into which the country was divided, although it always remained the ecclesiastical metropolis of the whole territory of the Tribes.

Ancient Jerusalem was situated on the frontiers of Judah and Benjamin, a part of it being built in the territory of both Tribes, and hence it is sometimes considered a part of the one and sometimes of the other. By the distribution of Joshua it belonged to Benjamin, Josh. xviii. 28, but by right of conquest it belonged to Judah—that Tribe having twice subdued it, first under the Judges, and afterwards under David. But to revert more minutely to its ancient history, although Joshua made himself master of the lower town in the first year of his arrival in Canaan, we find the Jebusites mentioned among those of the league

entered into by the confederated kings to fight against Joshua, after he had taken the city of Ai by stratagem. Another strong confederation was formed to attack Gibeon, which had made peace with Joshua, at the head of which was Adoni-zedek, king of Jerusalem. These kings were defeated, taken, and put to death. It appears, also, that during the administration of the Judges, or at least previous to the time of David, the Jebusites, in addition to their possession of the citadel, had obtained a considerable control over the lower city, for it is said that David took the lower city *by force*, and that he afterwards took the "stronghold of Sion, the same is the city of David; so David dwelt in the fort, and called it the City of David," 2 Sam. v. 6-9. This account of the taking of the *lower city* first, and of the *citadel*, afterwards, on Mount Zion, is confirmed by Josephus.—"The citadel," he says, "held out still, whence it was that the king, knowing that the proposal of dignities and rewards would encourage the soldiers to great actions, promised that he who should first go over the ditches beneath the citadel, and should ascend to the citadel itself and take it, would have the command of the people conferred upon him. They were all therefore ambitious to ascend, and thought no exertions too great in the attempt, out of their desire of the chief command. Joab, the son of Zeruiah, prevented the rest, and as soon as he got up to the citadel, cried out to the king, and claimed the chief command."

Having made this important conquest, David appointed Joab the governor of Jerusalem, and removed from Hebron to the city. His great object now was to make it the metropolis of the kingdom, and he "erected buildings round about the lower city; he also joined the citadel to it, and made it one body; and when he had encompassed all with walls, he appointed Joab to take care of them." The Jewish historian farther informs us, that "Hiram, king of the Tyrians, sent ambassadors to David, and made a league of mutual friendship and assistance with

him. He sent him presents of cedar-trees, and also mechanics, and men skilful in building and architecture, that they might build him a royal palace at Jerusalem." The aid of those workmen, as well as the presents themselves, must have been accepted, as we find David expressly mentioning that he dwelt in an "house of cedars," 1 Chron. xvii. 1. The prosperous monarch now resolved to bring the ark from Kirjath-jearim to Jerusalem, and for this purpose appointed a magnificent procession, consisting of the Levites who were to carry it, singers, musicians, dancers, and others, while a vast concourse of people assembled to witness the solemn ceremony. The ark was eventually brought to Jerusalem, David having "made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent."

Nothing of importance occurs in the history of Jerusalem until the reign of Solomon and the building of the Temple, a structure which his father David had projected, and from which he was commanded to desist by the Prophet Nathan. But although the honour of erecting that magnificent structure was thus reserved for Solomon, the site of it was chosen in the reign of David, and he made suitable arrangements to facilitate the work. The inspired historian informs us that David "gathered together the strangers that were in the Land of Israel," namely, the proselytes to the Jewish religion, who were probably better skilled in the arts and works for which they were required than the Jews, and he "set masons to hew wrought stones to build the house of God" at Jerusalem. He prepared "iron in abundance for the nails for the doors of the gates, and for the joinings, and brass in abundance without weight; also cedar-trees in abundance, for the Sidonians and they of Tyre brought much cedar-wood to David." The reason is assigned for this preparation. David said within himself, "Solomon my son is young and tender, and the house that is to be built for the Lord must be exceeding magnificent, of

fame and glory throughout all countries." He subsequently gave his last injunctions to Solomon respecting this great undertaking, and after explaining to him that he himself had been prevented from performing it on account of the wars in which he had been engaged, and the blood which had been shed, he informed him that he "had prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver, and of brass and iron without weight"—that there were workmen, "hewers and workers of stone and timber, and all manner of cunning men for every manner of work"—and that "of the gold, the silver, and the brass, and the iron, there is no number," 2 Chron. xxii. 7-16.

The sum here mentioned is remarkable, when we add to it what is afterwards mentioned, 2 Chron. xxix. 2-5. We are there told that David prepared for the intended structure, "gold for things to be made of gold, and silver for things of silver, and brass for things of brass, and iron for things of iron, and wood for things of wood; onyx-stones, and stones to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble-stones in abundance"—and that, in addition to the other sums already mentioned, he had destined "three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses." This immense treasure was increased by a voluntary gift from the "chief of the fathers and princes of the tribes of Israel," of five thousand talents and ten thousand drams of gold, ten thousand talents of silver, eighteen thousand talents of brass,

and one hundred thousand talents of iron. The mention of such sums evidently denotes that Judea, and especially its metropolis, was in a most flourishing condition towards the end of David's reign, and that the city was elevated to the greatest splendour in the reign of Solomon; but the amount of gold and silver amassed by David for the Temple is considered so extraordinary, that many judicious writers contend that the talents mentioned in the text must have been of less value than those mentioned by Moses, or that an error as to the number must have been introduced into the text, for the number specified amounts to more than one thousand millions sterling of our money. Dr Prideaux justly observes, that if we are to take the sums which David set apart as king for the erection of the Temple, and that which he gave as a private individual, and add to these what was given by the princes and chief persons of the Tribes, they were sufficient to have built the whole with solid silver. It would also have required David to lay aside annually, during the forty years of his reign, a larger sum than is necessary to carry on the government and support the expensive establishments of the British Empire. Assuming that the talent of 125lbs. troy is intended, the following is a statement of the English weight of this immense mass of treasure at Jerusalem, and the present value at the rate of L.4 an ounce for gold, and 5s. per ounce for silver. The brass and iron are omitted, as the amount of that which the chief persons gave is only stated, that which the king contributed being "without weight."

	TALENTS.		WEIGHT POUNDS TROY.		VALUE POUNDS STERLING.	
	Gold.	Silver.	Gold.	Silver.	Gold.	Silver.
By David as King.....	100,000	1,000,000	12,500,000	125 000,000	600,000,000	375,000,000
By David as an individual	3,000	7,000	375,000	375,000	18,000,000	2,625,000
By chief persons, more than	5,000	10,000	625,000	1,250,000	30,000,000	3,750,000
	108,000	1,017,000	13,500,000	126,625,000	648,000,000	381,375,000
					Gold, . . .	648,000,000

Total value of gold and silver, £1,029,375,000

Every reader will at once see from this statement that there must be some discrepancy in the text, otherwise we must suppose that, as the Book of Chronicles was written after the return from the Babylonian Captivity, the inspired historian computed by the Babylonian talent, which was little more than one-half of the Mosaic talent, or more probably by the Syrian, which was only one-fifth of the Babylonian. Making every allowance for the treasure which David would accumulate by his successful wars with the neighbouring states, and for the tribute which they were continually paying, the sum just stated, or anything approaching to it, is absolutely incredible, and it may be safely said that the treasures of all the kings in the world could not furnish nearly its amount. The plunder of India, the richest nation in the world, did not yield Nadir Shah a twentieth part of this sum, although his success was most remarkable. It is therefore generally admitted that the common reading of the text has been corrupted.

Dr Kennicott thinks it probable that a cipher was added to the two sums given by David in some very ancient Hebrew copy; but the parallel texts in the 22d and 29th chapters of First Chronicles do not give us any information as to the quantity, by which we might be able to ascertain the amount or comparison. The Arabic version of 1 Chron. xxii. 14, renders the sum "a thousand talents of

gold, and a thousand talents of silver," which, in the opinion of Parkhurst, affords a trace of an important various reading in the copy of the Septuagint from which that version was made. This would make the whole, as given in that and the 29th chapter, amount to L.60,752,490, which, immense as that sum is, brings it more within the bounds of probability. Josephus gives the quantity as 10,000 talents of gold and 100,000 talents of silver, which would be equal to L.60,000,000 sterling for gold, and L.37,500,000 for silver, in all L.97,500,000; but this sum, although only one-tenth of what is stated in the text of the 22d chapter, is too large when we add the contributions stated in the 29th. We have already mentioned the probability that the Babylonian, or perhaps the Syrian, talent is meant in the text, and thus the whole mass of gold and silver would be reduced to a comparatively moderate quantity, and yet be abundantly sufficient to build a most magnificent Temple. If, therefore, we estimate the Babylonian talent of gold at L.3500, and that of silver at L.218, 15s., and the Syrian at one-fifth of this, combining the respective amounts in 1 Chron. xxii. and xxix., and showing the effect, with this application, of the different numbers assigned by the present Hebrew text, by the Jewish historian, and by the Arabic version, respectively, to chap. xxii. 14, the result will be nearly as follows:—

	<i>Hebrew Talent.</i>	<i>Babylonian Talent.</i>	<i>Syrian Talent.</i>
Text,	L.1,029,375,000	L.600,468,750	L.120,093,750
Josephus,	151,375,000	88,593,750	17,718,750
Arabic,	60,752,490	35,437,500	7,087,500

This exhibits clearly the results of the different interpretations, and requires no farther explanation. At the same time, while the reader, who may hesitate on which of these alternatives to fix, will yet be satisfied to find that the text is fairly open to conjectures, it is proper to state that the Jews probably had their great and small talents, their talent of weight and their talent of account, such as the Greeks had their great and small talent,

as the Romans their great and small sesterces, and as the French and English have, and even the Romans had, their pound of weight and their pound of account. With respect to the Hebrew talent of gold, for instance, the valuations have differed from L.7200 to L.648, the latter sum being inferior to that assigned even to the Syrian talent in the preceding calculation.

David died at Jerusalem, and was

buried by Solomon with extraordinary magnificence and funereal pomp. Josephus mentions some interesting incidents connected with his tomb.—“He had great and immense wealth buried with him, the vastness of which may be easily conjectured by what I shall now say; for, one thousand and three hundred years afterwards, Hyrcanus the high priest, when he was besieged by Antiochus, who was called *the Pious*, and was desirous of giving him money to raise the siege and draw off his army, and having no other mode of compassing the money, opened one room of David’s sepulchre, and took out 3000 talents, and gave part of that sum to Antiochus, and thus persuaded him to raise the siege. Nay, after him, and that many years, Herod the king opened another room, and took away a great deal of money; and yet neither of them came at the coffins of the kings themselves, for their bodies were buried under the earth so artfully, that they did not even appear to those who entered into their monuments.”

Jerusalem, at the accession of Solomon, appears to have been in the highest degree of prosperity. He built, enlarged, and fortified the walls of Jerusalem in a stronger manner than they were before, erecting great towers upon them; “for he thought,” says Josephus, “that the walls which encompassed Jerusalem ought to correspond to the dignity of the city.” This building of the walls of Jerusalem soon after David’s death illustrates the conclusion of the 51st Psalm: “Do good in thy good pleasure unto Zion, build thou the walls of Jerusalem”—the walls which David had begun not being completely finished, 2 Sam. v. 9; 1 Kings iii. 1. We also find Solomon raising an extraordinary levy on his subjects, “to build the house of the Lord, and his own house (or palace), and Millo, and the wall of Jerusalem.” So magnificent was the commencement of this reign, that we are told “Solomon made silver and gold at Jerusalem as plenteous as stones, and cedar-trees made he as the sycamore-trees that are in the vale for abundance.” He

now resolved to commence the building of the Temple, and for this purpose he “told out threescore and ten thousand men to bear burdens, and fourscore thousand to be hewers in the mountains, and three thousand and six hundred overseers to set the people at work.” This immense body of labourers were not Jews, but the “strangers that were in the land of Israel,” who amounted to “an hundred and fifty thousand and three thousand and six.” It appears from the more minute account in the First Book of Kings (ix. 20, 21), that those “strangers” were the surviving remnant of the Amorites, Hittites, and other previous inhabitants of the country, whom the Israelites had not been “able utterly to destroy.” After the account there it is added, “but of the Children of Israel did Solomon make no bondmen,” nor does it appear that he could have done so if such had been his inclination. He raised a levy, however, of 30,000 Israelites, who served in alternate monthly courses of 10,000 men. Having renewed the treaty which existed between David and Hiram, he sent an embassy to the latter informing him of his undertaking, and requesting him to send skilful workmen to be associated with those already engaged by David. “Send me also cedar-trees, fir-trees, and algum-trees out of Lebanon, for I know that thy servants can skill to cut timber in Lebanon; and behold my servants shall be with thy servants, even to prepare me timber in abundance, for the house which I am about to build will be wonderfully great. And behold I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.” Hiram complied with his request, and sent “the son of a woman of the daughters of Dan” to Jerusalem, whose father had been a native of Tyre, and who was particularly celebrated for his skill “to find out every device which should be put to him.” Josephus says that this man’s name was Hiram, but he differs from the text in

Chronicles, and agrees with that in Kings, in describing him as "by birth of the tribe of Naphtali on the mother's side (for she was of that tribe), but his father was not of the stock of the Israelites."

The Temple was begun on the second day of the month Zif, the second month of the sacred and eighth of the civil year, and, according to the Hebrew chronology, one thousand and twelve years before the Christian era. Mount Moriah was the chosen site of this magnificent structure—a place remarkably significant of the sacrifices to be offered in succeeding ages on the very spot. Thousands of implements resounded in Jerusalem; its streets were densely crowded with myriads of artizans; the cedars of Lebanon were transported to the holy city, while the busy slaves incessantly attended on the hired workmen employed in rearing the wonderful edifice. The whole of the summit of Mount Moriah, on which the mosque of Omar now stands, was occupied by the buildings, and its surface was even artificially extended to admit the extensive courts by which the fabric was surrounded. It is unnecessary to attempt a very minute account of this edifice, which occupied seven years and six months in the erection, the whole exterior and interior being described at great length in the Books of Kings and Chronicles. Josephus tells us that the foundations were laid very deep in the ground, and the materials were strong stones, such as would resist the force of time. The front was to the east, and it was surrounded, except in front, with three storeys of chambers each five cubits square, which reached to half the height of the Temple. It was built of white stone, and the entire altitude of the edifice was one hundred and twenty cubits. The front was adorned with a magnificent portico twenty cubits in length, corresponding to the breadth of the building, and one hundred and twenty cubits in height. Thirty small rooms surrounded the structure, which all communicated with each other; above these were other rooms, and others above them, and these

reached to a height equal to the lower part of the edifice, the upper part having no building surrounding it. The roofs were of cedar, each room having a roof of its own connected with the other rooms, but for the other parts there was a covered roof common to them all, constructed with very long beams which passed through the rest and through the whole edifice, to support the middle walls, which were strengthened by the same beams. Those parts of the roof under the beams were made of the same materials, smooth, having proper ornaments, and plates of gold nailed upon them. The walls were enclosed with boards of cedar, with sculptured plates of gold, the splendour of which dazzled the eye when the sun shone in the apartments. The whole fabric was constructed of polished stones, laid so ingeniously together, that they appeared as if they had naturally united themselves without the use of any implements. The Temple was also overlaid both within and without with cedar, joined together by thick chains. There was a curiously contrived ascent to the upper room over the Temple by steps in the thick walls, there being no large door in the east side, as the lower house had, but the entrances being by the sides through small doors.

Such is an outline of the exterior of the Temple of Jerusalem as given by Josephus, which completely harmonizes with the sacred narrative. Referring the reader to the First Book of Kings and the Second Book of Chronicles for an account of the interior, and its costly treasures, vestments, and utensils, we may here observe that its style of architecture has caused many ingenious speculations. As the representations of it are entirely fanciful, it has been recently suggested, that of all the surviving remains of very ancient architecture, those of Egypt perhaps exemplify in a most striking manner the ideas suggested by the description, particularly in the ornamental details. It is not maintained that Egypt furnished the models which were followed at Jerusalem, but it

is evident that this earliest written account of a magnificent building concurs with the most ancient structures, those of India excepted, in testifying that the original ornaments of architecture were immediately derived from the types which nature offered. A flower, with a long and straight stem and crowning calyx, like the lotus, or a tree like the palm, with its tall tapering stem and spreading head, was imitated in the shafts and capitals of pillars, and in Egypt this is most strikingly exhibited according to the concurrent testimony of all travellers. This principle of imitation supplies an important test for determining the native or borrowed character of the architecture in which it is employed. Wherever a style of architecture originated, the imitated vegetable forms, if any, are those which nature there exhibited; but when it is borrowed, the fact is attested by the foreign character of the forms represented. The foreign foliage of our Corinthian capitals attests the derivation of the style from Greece and Rome, whereas the native foliage in the English cathedrals evinces a native origin. The application of this principle to Solomon's Temple is difficult, because many vegetable productions are common both to Egypt and Palestine. The plants architecturally mentioned in the account of the Temple are the palm-tree, the lily, and the pomegranate. The two former are the most common Egyptian forms, and their existence in Solomon's Temple would evince imitation, if these productions had been peculiar to Egypt, but as they existed in Palestine, they merely prove similarity. Yet the pomegranate does not occur in Egyptian architecture, nor is it so common in Egypt as in Syria. This fact, therefore, greatly determines the balance of evidence, the result of which is, that although there was such a general resemblance between the Temple of Jerusalem and the temples of Egypt as might have been expected, yet there were distinctions which attested the absence of specific imitation.

The Temple itself was a small edifice;

it was the courts and offices about it which made the whole a vast pile. The exquisiteness of the art, and the limited number of artists that could be employed, might naturally have operated to retard its progress; yet, considering all things, considerable dispatch was used. Calmet has given a ground plan of the edifice and its buildings, which conveys a good idea of the whole. "Its entire front or entrance stood towards the east, and the most holy or most retired part was towards the west. In the Books of Kings and Chronicles we have chiefly a description of the Temple properly so called, that is, the holy place, the most holy, and the apartments belonging to them; also, the vessels, implements, and ornaments of the Temple, without much details of the courts and open areas, which, however, constituted a principal part of the grandeur of this august edifice. But Ezekiel has supplied the defect by the exact picture which he has delineated of the parts. It must be owned that the Temple, as described by Ezekiel, was never restored after the Babylonian Captivity according to the model and mensuration which that Prophet has given of it; but as the measures he sets down for the holy and most holy places are nearly the same as those of the Temple of Solomon, and as this Prophet, who was himself a priest, had seen the first Temple, it is to be supposed that the description which he gives us of the Temple of Jerusalem is that of the Temple of Solomon." In illustration of these observations, let the reader suppose Mount Moriah a square surface of six hundred cubits, and this space enclosed by a wall six cubits high, and the same in breadth. In this wall were four gates on the west, two on the south, one on the north, and one on the east, at which were lodges for the porters, the east gate being peculiarly styled Solomon's Porch. Within this outer wall the first court was the *Court of the Gentiles*, fifty cubits wide, and surrounded by cloisters supported by pillars. Within this was erected a great wall which enclosed the *Court of the Children of*

Israel, and separated it from the *Court of the Gentiles*. This second court was five hundred cubits square, and was ornamented on each of its four sides by magnificent galleries supported by rows of pillars. It had also four gates or entrances from the *Court of the Gentiles*, to the east, west, north, and south, each gate of the same form and size, and having each an ascent of seven steps. Other plans, however, represent it as having three gates on the north and south, one on the east, and none on the west. On each side, between the wall and the galleries supported by pillars, were chambers or apartments, and at each of the four corners of the court in the angles were rooms for the use of the Priests. This court was paved with marble of various colours, and had no covering, but the people in case of need could retire under its galleries. The third court was called the *Court of the Priests*, placed in the centre of the *Court of Israel*, which was a regular square of one hundred cubits on each side. This court was enclosed by a great wall, attached to and within which were various covered galleries and apartments round about, and those apartments were for the accommodation of the Priests, and for laying up such things as were required for the use of the Temple. The *Court of the Priests* had three entrances from the east, the north, and the south, and these entrances were by a flight of eight steps. On each side of these three gates were apartments for the singers and guards, and various offices for the Priests, and at the four angles of the court were the chambers in which the meat was prepared for the offerings. In the porch of the north gate of this court the beasts were killed, and in the east side adjoining the south-east and north-east angles in which the meat for the offerings was prepared, were stairs leading to the upper chambers of the Priests. The interior of this court was surrounded by galleries supported by pillars. Before and over against the east gate of this court, a throne was erected for the king, being a magnificent alcove

where the king stationed himself when he came into the Temple. Within the Court of the Priests, and opposite the same eastern gate, was the altar of burnt offerings, twelve cubits square according to Ezekiel (xliii. 16), or ten cubits high and twenty broad according to another inspired writer (2 Chron. iv. 1), the ascent to which was by stairs on the eastern side, and the altar was partly surrounded by the *wall of separation*. Beyond this altar, which was exactly before its west front, stood the Temple, properly so called, namely, the most holy place, the holy place, and the porch or entrance, the latter of which was twenty cubits wide and six cubits deep. The Temple was in form oblong, and round three of its sides were three storeys of small apartments in which the necessaries were kept for its use, entered by stair-cases on the north and south side of the porch. The holy place, which occupied the centre of the Temple, was forty cubits wide and twenty deep: on it stood the golden candlestick, the table of shew-bread, and the golden altar upon which the incense was offered. The *most holy place* was a square of twenty cubits in the west recess of the Temple separated from the holy place. There was nothing in it but the ark of the covenant, including the tables of the Law. No one was permitted to enter it except the High Priest, who approached it once a year. Solomon embellished the inside of the *Holy of Holies* with palm-trees in relief, and cherubim of wood covered with plates of gold; and, in general, the whole of it was adorned and overlaid, as it were, with plates of gold. A few more minute particulars may be here added, such as, that the *Brazen Sea* stood in the south-west corner of the *Court of the Priests*; that the Hall of the Great Sanhedrim was in the south-east corner of that Court; and that within the whole precincts were the several places or apartments where the knives for the sacrifices were kept—the robing-rooms; places where the sacrificial cakes were made; apartments in which the priests assembled; the salt store; the place for

washing the burnt-offerings; the wells in which were kept the machines used in drawing water for the Temple services; the priests' kitchens; the place for the lambs of the daily sacrifice; the bath for the priests; halls, or synagogues, and kitchens; different apartments for lodgings, and for containing the furniture of the Temple; wood piles; the magazine of perfumes; apartments for the lepers; the place for alms; the second Sanhedrim; the apartment for the Nazarites; and engraved pillars, prohibiting the entrance of Gentiles and unclean persons.

This is a very imperfect outline of this great structure, on which many elaborate treatises have been written; but the difficulty of the subject, and the mistaken reference to classical models and ideas, with a comparative ignorance of the ancient and modern Oriental architecture, have prevented any satisfactory results from being obtained. Many learned commentators and illustrators of Scripture have been so conscious of this, that they have generally declined to attempt the description. Bishop Horne assigns this as a reason for omitting it:—"Various attempts have been made," he says, "to describe the proportions and several parts of this structure, but as scarcely any two writers agree on the subject, a minute description of it is designedly omitted." Others decline the attempt on the ground that the details would be unintelligible without plates, yet little can be done even with plates; and there is scarcely a representation of it, without any exception, which is not calculated to mislead the reader.

Having completed his great undertaking, Solomon assembled all the heads of the Tribes—the princes and elders of Israel at Jerusalem, to remove the ark from Mount Zion, and deposit it in the Temple on Mount Moriah, which is about three quarters of a mile distant from the former place. This assemblage took place at the feast in the month Ethanim, from which it appears that there was an interval of eleven months between the completion of the Temple and its dedication

—an interval which may have been necessary for the finishing of the utensils, drying the walls, and clearing away the rubbish. He might also be induced to delay until the suitable opportunity was offered in this month by the feast of tabernacles, when vast numbers of people resorted to Jerusalem from all parts of the kingdom. This has induced some commentators and chronologists to think that the Jubilee year now opened, and that the king waited for that most appropriate and joyous occasion; but the text gives us no indication that it was such. The inspired writers of the Books of Kings and Chronicles give a graphic account of this grand ceremony of the feast of the dedication of the Temple, perhaps the most sacred and splendid ever witnessed in Jerusalem. The Levites, in virtue of their office, took the ark from Mount Zion and carried it to the Temple, where it was received by the Priests, who alone were privileged to carry it into the most holy place, or *Holy of Holies*, where it was solemnly deposited under the wings of the cherubim; "for the cherubim spread forth their two wings over the place of the ark, and the cherubim covered the ark and the staves thereof above." We are informed that there was "nothing in the ark save the two tables of stone which Moses put there at Horeb;" but from the Epistle to the Hebrews (ix. 4) it appears, that in addition to those venerable and interesting memorials of the great Jewish lawgiver, and of the wanderings of the Israelites through the Wilderness, there were also in the ark "the golden pot that had manna, and Aaron's rod which budded." To explain this apparent discrepancy, the passage in the Epistle has been thought simply to express that the golden pot and the rod were not in the ark, but *near* or *beside* it, which the original text warrants. The "tabernacle of the congregation, and all the holy vessels that were in it," were also brought from Gibeon by the Levites, and deposited in the sacred edifice by the priests. The king, his great men, and an immense concourse of

spectators, were present at this great solemnity, "rendering the ground moist with sacrifices and drink-offerings," says Josephus, "and the blood of a great number of oblations, burning an immense quantity of incense, and this until the very air itself everywhere round about was so full of these odours, that it met in a most agreeable manner persons at a great distance, and was an indication of God's presence, and, as men's opinions were, of his habitation with them in this newly built and consecrated place; for they did not grow weary either of singing hymns or of dancing until they came to the Temple." As soon as the priests retired from the holy place, the cloud of glory, which formerly was concentrated in the tabernacle, ascended into the Temple, filling the whole edifice at first with inexpressible darkness, out of which burst forth a light so brilliant and dazzling, that the priests could not continue the service till it abated. The acceptance of the Temple, and of the dedication which Solomon was now about to make of it, was thus visibly manifested by the "glory of the Lord" filling the edifice, as related in the text, as it was immediately afterwards by fire coming down from Heaven, as soon as he had ended his prayer of dedication, and consuming the burnt-offering and the sacrifices.

The prayer of Solomon which followed this visible manifestation of the Divine presence has been justly esteemed one of the noblest and most sublime compositions in the canonical Scriptures, 1 Kings viii. 15-53. It is omitted in the Second Book of Chronicles, and the royal benediction to the people is only there inserted, 2 Chron. vi. 1-11. The prayer of the Dedication contains a few special allusions, of which the following is the most prominent:—"If thy people go out to battle against their enemy whithersoever thou shalt send them, and shall pray unto the Lord toward the city which thou hast chosen, and toward the house which I have built for thy name"—and, if they "make supplication unto thee in the land of them that carried them captives," and

"pray unto thee toward their land which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name; then hear thou their prayer and their supplication in Heaven, thy dwelling-place, and maintain their cause," 1 Kings viii. 44, 47, 49. This refers to a very ancient custom, which prevailed under different systems of religion, of the worshippers, when engaged in prayer, to turn their faces toward some particular point, where either the presence of their deity was supposed to be peculiarly manifested, or which was acknowledged to be the holiest place their religion recognised. This point is called the *kebla* among the Eastern nations, and hence Jerusalem and the Temple were the *kebla* of the Jews, to which they always turned wherever they might be, as the meridian was the *kebla* of the Sabians, the east of the Magians, and Mecca is that of the Mahometans. This custom is still retained, and the Jews, in all their wide dispersions, invariably turn their faces in prayer towards their lost inheritance. We have a remarkable instance of this custom in the case of the Prophet Daniel. An order was issued by the Emperor Hadrian, not only forbidding the Jews to enter Jerusalem, then called *Ælia*, but even to *look* towards it.

Solomon then proceeded to offer the sacrifices. This consisted altogether of 22,000 oxen and 120,000 sheep, which we are not to understand as being offered on the same day, but during the whole of this splendid festival, which, it appears (1 Kings viii. 65), occupied a fortnight, and probably included the feast of tabernacles. A considerable proportion of those immense sacrifices offered by Solomon consisted of peace-offerings, the flesh of which would be distributed among the multitudes then assembled at Jerusalem. This is indeed intimated by Josephus—"for then it was," he says, "that the Temple did first of all taste of the victims, and all the Hebrews with their wives and children feasted thereon." When all the solemnities were duly performed, the assembled concourse was

dismissed by Solomon, and all returned to their own cities "rejoicing, and making merry, and singing hymns to God." The ceremony of the dedication began on the eighth day of the seventh month of the sacred and the first of the civil year, answering to the end of our month October.

After the erection of the Temple, Solomon began his own palace at Jerusalem, which occupied him thirteen years in building, 1 Kings vii. 1. Josephus intimates that the king did not proceed with the same rapidity in the erection of the palace as he had done with the Temple. He describes it as a large and curious building, sufficiently capacious to contain a multitude of persons for hearing causes and other judicial matters—an hundred cubits long, fifty broad, and thirty high, supported by quadrangular pillars of cedar, with folding doors, their adjoining pillars being of equal magnitude. "There was also another house so designed that its entire breadth was placed in the middle; it was quadrangular, and its breadth was thirty cubits, having a temple over against it raised upon massy pillars, in which temple there was a large and very glorious room where the king sat in judgment." It does not appear distinctly from the sacred record, whether this palace was what is emphatically called Solomon's "own house" at Jerusalem, 1 Kings vii. 1, or the "house of the Forest of Lebanon" mentioned in the next verse, and of which a description is given. It is evident that this palace was not in Mount Lebanon, but was so designated either on account of the number of cedar-trees employed in its construction, or on account of the number of cedar columns, which might not inaptly be compared to a forest of cedars. It must, therefore, have been either the palace at Jerusalem, or a country residence at no great distance from the city. Josephus seems to understand the former, and the Targum the latter. We are told that "Solomon made also an house for Pharaoh's daughter, whom he had taken to wife;" and Josephus in like manner says, "To this was joined another

house that was built for his queen; there were other smaller edifices for diet and for sleep, after public matters were over, and these were all floored with boards of cedar." It is probable that the king's palace, the house of the Forest of Lebanon, and the house of Pharaoh's daughter, were only different parts of the same building, and this supposition agrees with the arrangement exhibited in Oriental palaces. If we adopt this view, we may suppose the palace to have stood in the centre of a large oblong square, against the enclosing walls of which were built the necessary apartments of the officers of the court, the palace itself resembling an oblong building also, and consisting of two hollow squares, one on each side of a great central hall and portico. This central hall, one hundred cubits long and fifty broad, was perhaps in a more particular sense the "house of the Forest of Lebanon," on account of the forty-five cedar pillars which supported the cedar ceiling, and this appears to have been the grand hall of the palace, which was devoted to public affairs. On the one side of this hall and porch would be the king's house, and on the other side a similar house for Pharaoh's daughter, or the harem for that princess and her female establishment. It is not pretended that every particular in this detail is substantiated by the text, yet it is a fair interpretation of its meaning, and is at least strictly in accordance with existing usages. We are farther told that the "foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits;" and it is remarkable that many of the stones in the existing walls of Jerusalem are fifteen or sixteen feet long, four high, and four deep. The Jewish historian is very minute in his details of this palace, and adds, "To say all in brief, Solomon made the whole building entirely of white stone, and cedar wood, and gold, and silver. He also adorned the roofs and walls with stones set in gold, and beautified them thereby in the same manner as he had beautified the Temple of God with the like stones. He also made

himself a throne of prodigious size of ivory, constructed as a seat of justice, and having six steps to it, on every one of which stood, on each end of the step, two lions, two other lions standing above also; but at the sitting place of the throne hands came out and received the king, and when he sat backward, he rested on half a bullock which looked towards his back, but still all was fastened together with gold."

If Solomon enlarged, fortified, and embellished Jerusalem in proportion to his other works, enterprises, and undertakings at a distance, he must have made it during his reign one of the most magnificent cities in the world. Though it was the residence of the sovereign, the ecclesiastical as well as civil metropolis, and consequently very populous, it had no trade, but the king supplied this deficiency by erecting or repairing various sea-port towns, and fitting out fleets for his mercantile speculations, a great proportion of the returns of which would be carried to Jerusalem. The great prosperity of the city may be inferred from the fact that the warlike and civilized Philistines, the Edomites, the Moabites, and Ammonites, the nomade Arabians of the Desert, and the Syrians of the wealthy Damascus, all poured their tribute into the treasury of Jerusalem: peace gave to his subjects an abundance of wealth, and promoted the arts and sciences, which found an active and liberal patron in Solomon, who was himself distinguished for his learning. The Hebrews were instructed by the foreign artists whom he employed. Many foreigners and even sovereign princes were attracted to Jerusalem, to see and converse with the royal sage. Among the latter was the celebrated queen of Sheba, who came to Jerusalem, says Josephus, "with great splendour and rich furniture, for she brought with her camels laden with gold, with several sorts of sweet spices, and with precious stones. She was amazed at the wisdom of Solomon, and discovered that it was more excellent upon trial than what she had heard by report; and especially

she was surprised at the fineness and largeness of the royal palace, and not less so at the good order of the apartments, for she observed that the king had shown great wisdom therein; but she was beyond measure astonished at the house which was called the Forest of Lebanon, as also at the magnitude of his daily table, and the circumstances of its preparation and ministration, with the apparel of his servants that waited, and the skilful and decent management of their attendance; nor was she less affected with those daily sacrifices which were offered to God, and the careful management which the Priests and Levites used about them. She made her disposition known by certain presents, for she gave him twenty talents of gold, and immense quantities of spices and precious stones." The regular progress of all business in Jerusalem, the arrangements for security from foreign and domestic enemies, the army, the cavalry, the armouries, the chariots, the palaces, the royal household—in short, the good order observed in the administration of the affairs of the kingdom and in the affairs of the court, excited as much admiration as the wisdom and learning of Solomon himself. The administration of justice was also marked by impartiality. Yet notwithstanding this splendour and all these recommendations, Solomon, like other Oriental monarchs, governed in an arbitrary manner. His numerous harem at Jerusalem, which consisted of one thousand females, was a direct violation of the Mosaic Law, as was also his introduction of a body of cavalry, which amounted to 12,000 men; for, although they might be necessary for the defence of an empire so extensive, the Law, from religious motives, prohibited the multiplying of horses. As he advanced in years he receded farther from the Mosaic ritual, which every king of the chosen people was bound to obey. To tolerate idolatry in conquered countries was not a violation of the Law, the observance of which was solely imperative on the Hebrews, but he latterly not only permitted the idolatry of his wives in his own dominions,

but even built temples for their worship, in his capital, was a direct violation of the fundamental principles of the Jewish state, and an open encouragement to his subjects to rebel against Jehovah, which was amply punished in the reign of his successor. Solomon died in the ninety-fourth year of his age, B.C. 975, and the fortieth of his reign; and notwithstanding his wisdom, riches, and glory, he was little lamented. He was buried in the royal sepulchre at Jerusalem.

The accession of Rehoboam is celebrated for the revolt of the Ten Tribes, and the erection of the independent kingdom of Israel. Jerusalem then became the metropolis of the small kingdom of Judah, which comprised the two Tribes of Benjamin and Judah, in both of which the city was situated. The setting up of the golden calves at Bethel and Dan by Jeroboam prevented the revolted Tribes from resorting thrice a-year to the holy city, in compliance with the Law, and we may reasonably suppose that its prosperity would be lessened on account of this desertion; but it was perhaps compensated by the numbers of Levites and others who disapproved of Jeroboam's proceedings, and repaired to Jerusalem. In the reign of Rehoboam the city surrendered unconditionally to Shishak, king of Egypt, who plundered the Temple and the royal treasury. The local history for a long series of years after this event is completely intermixed with that of the kingdom of Judah, and is considered in other parts of the present work. In the reign of Joash, or Jehoash, the Temple was repaired, the people voluntarily contributing to defray the expense. In the same reign the city was threatened by Hazael, king of Syria, who advanced towards Jerusalem at the head of a body of troops, put to death the rulers who had demanded the toleration of idolatry, and would probably have committed other excesses, if he had not been presented by the king with the treasures in the Temple and in his own palace, by which means he

returned laden with spoil to Damascus, without injuring the city. In the reign of Amaziah, Jerusalem was plundered by Jehoahaz, king of Israel, who demolished four hundred cubits of the city wall. Uzziah, the son of Amaziah, repaired this damage, built new fortifications, and towers "at the corner gate, and at the valley gate, and at the turning of the walls, and fortified them." His grandson Ahaz introduced the Syrian idolatry into Jerusalem, erected altars to the Syrian deities, altered the Temple in many respects according to the Syrian model, and finally shut it up entirely. So zealous was Ahaz in this idolatry that we are told he erected altars in every corner of Jerusalem. In his reign the riches of the Temple, the royal treasury, and the nobility, were again employed to purchase a peace from the troublesome Assyrians. Jerusalem recovered from its depression under the mild and virtuous reign of Hezekiah, although it was closely invested by Sennacherib's army under Rabshakeh, who was compelled to raise the siege in a very remarkable manner with great loss. The Temple was totally purged of all idolatrous altars and innovations, which were destroyed by the Levites at the Brook Kedron; a solemn assembly of the people was held, and we are told that "there was great joy in Jerusalem, for since the time of Solomon, the son of David, there had not been the like in Jerusalem." Manasseh his son rebuilt those altars in Jerusalem, and made groves, and erected idolatrous images even in the Temple. He set up an image which was worshipped with obscene rites, maintained numbers of necromancers, soothsayers, and astrologers, in the city, and sacrificed his own son to the rites of Moloch. For this conduct he was defeated in battle, and carried prisoner to Babylon, and the city was possessed by the conquerors. But during his captivity Manasseh repented, and he was restored to his throne. He now abolished idolatry, purified the Temple, and fortified the city of Zion on the west by

a second high wall, or perhaps only rebuilt and carried to a greater height the wall which the Assyrians had thrown down. In the reign of his grandson Josiah, Jerusalem was again purified from the idolatrous altars and images, and the Temple was thoroughly repaired, during the progress of which the manuscript of Moses was found. His younger son Jehoahaz was raised to the throne by the people at his death, but he was invaded and deposed at Jerusalem by Pharaoh Necho, who took him into Egypt, and levied a contribution of one hundred talents of silver and one talent of gold. From the smallness of this sum it will be easily inferred how low Jerusalem had sunk in poverty, and the kingdom in its resources.

Necho placed Jehoiakim, the elder brother of Jehoahaz, on the throne of Judah, who shortly afterwards surrendered to Nebuchadnezzar, by whom he was reinstated in the sovereignty. The Babylonian conqueror took a part of the ornaments of the Temple as booty, and carried with him several young men, sons of the principal nobles, among whom were Daniel and his three friends. Jehoiakim rebelled against the king of Babylon, which brought Nebuchadnezzar once more against him, who either caused him to be slain, or dragged his dead body before Jerusalem, and suffered it to lie unburied, as Jeremiah had predicted. Jehoiakim, or Jeconiah, succeeded, but was kept a close prisoner in Jerusalem. He was also deposed, and his whole court, with seven thousand soldiers, one thousand artificers, and two thousand nobles and men of wealth—who, with their wives and children, amounted to 40,000 souls—were carried into captivity. The money in the royal treasury and some of the golden utensils of the Temple furnished by Solomon were sent to Babylon; only the lowest classes of the citizens and the peasantry were left in Jerusalem. Zedekiah, the deposed king's brother, was placed on the vacant throne by the conqueror. He revolted against the Babylonians, who once more

invested Jerusalem. The city was taken, and the generals of the besieging army quartered themselves in the Temple. The king was seized, and sent a prisoner to Nebuchadnezzar. Soon afterwards Nebuzaradan, commander of the Babylonian life-guards, entered Jerusalem with his sovereign's orders to pillage and burn the Temple, and to level the city to the ground. He accordingly carried out of the Temple all the sacred utensils which remained, stripped the edifice of every thing valuable, and on the third day after his entrance, which was the tenth day of the fourth month, and a Sabbath day, set fire to it and to the city, five hundred and ten years and six months after its erection by Solomon. The fortifications of Jerusalem were overthrown, and the city reduced to a mass of ruins. The inhabitants, with the exception of a few of the poor, were carried into captivity; no new colonies were introduced, and Jerusalem, as well as the country of Judah, remained for the most part uninhabited, but ready for the Hebrews, who were one day to return.

Such was the first destruction of Jerusalem, which marks that memorable epoch in Jewish history, the Babylonian Captivity, B.C. 588, when the kings of David's line became extinct, and their capital city reduced to a mass of ruins. In this melancholy state lay the once prosperous Jerusalem, until the overthrow of the Babylonian Empire by Cyrus, who, B.C. 536, in the first year of his reign, the twentieth of the Captivity, and the fifty-second after the destruction of Jerusalem and the Temple, caused a decree to be promulgated throughout the empire, announcing that all the "people of God" were free to return to Judea and rebuild the Temple. As Cyrus in his proclamation declared that the God of heaven had given him all the kingdoms of the world, and charged him to build a temple at Jerusalem, the edict was not merely a permission, but an invitation to all the Jews, including the captive Ten Tribes, to return to their own country, and rebuild their ancient

metropolis. Cyrus delivered five thousand five hundred sacred vessels of gold and silver to the released captives which Nebuchadnezzar had carried from Jerusalem to Babylon, prescribed the size of the Temple, and directed that the expense of its erection should be defrayed from the royal treasury.

Some of the tribes of Judah and Benjamin, and the great majority of the Ten Tribes who had lived in the countries of their captivity two hundred years longer than the former, remained in the land of their exile, not choosing to hazard the happiness they there enjoyed for the prospect of the uncertain advantages of Palestine. Zerubbabel, a grandson of King Jehoiakim, Jeshua, a grandson of the high priest Jozadak, and ten of the principal elders, with upwards of fifty thousand of the captives, set out for Judea, which they entered after a journey of four months. They carried with them the sacred utensils which had been restored, and various donations towards the erection of the Temple from their countrymen who chose to remain behind. In the month Tishri the whole colony assembled at Jerusalem at the feast of tabernacles, erected an altar among the rubbish of their ancient Temple on Mount Moriah, and resumed the customary sacrifices; and in the second month of the second year after their return, by voluntary contributions they laid the foundation of the second Temple. Again the busy sound of implements resounded throughout revived Jerusalem, yet joyful as the occasion was to the younger colonists, who were loud in their acclamations, these were counterbalanced by the lamentations of the elder people, who had seen the Temple of Solomon in all its glory before the Captivity. "They perceived," observes Professor Jahn, "that from the very commencement of the work this edifice could neither be so large, so magnificent, nor so highly ornamented as the former. It is true, as appears from a record found in the palace at Ecbatana, during the reign of Darius Hystaspes, that Cyrus had directed a sanctuary

to be built twice the dimensions of Solomon's Temple, and the expense to be defrayed from the royal treasury; but either the treasurer had neglected to give effect to these orders, or the Jews, out of modesty, not choosing to avail themselves of the favour of the monarch to its full extent, were satisfied with what was granted without reluctance, lest they should awaken the envy of the worshippers of Ormuzd, and expose themselves to their persecutions. Accordingly they did not build the Temple so large as Cyrus had directed." To this it may be added, that the Jews maintain this Temple to have been destitute of five remarkable appendages which were the chief glory of the first—the ark and mercy-seat, the shechinah, the holy fire on the altar kindled by Heaven, the Urim and Thummim, and the spirit of prophecy.

The Persians offered no molestation to the Jews during the progress of the work, and the chief opposition to it proceeded from the colonists of the Assyrian kings in the territory of the Ten Tribes, who, having intermarried with the Israelites, now formed one people under the general name of Samaritans. They represented to the governors of the several districts that they ought to interrupt the Jews in the rebuilding of Jerusalem and of the Temple. They also pretended to some right in the Temple, and demanded to be associated with the Jews in rebuilding it. This dangerous request was refused, and the Samaritans during the life of Cyrus made every possible attempt to thwart the enterprise. They were unable to accomplish this, yet they contrived to throw so many obstacles in the way that the work proceeded heavily, and the people became languid in their zeal. They wrote to Darius informing him that the Jews were fortifying their city, and that the Temple more resembled a citadel than an edifice for religious worship. Josephus informs us that the Jews were at length compelled to send an embassy to Darius, consisting of Zerubbabel and four others, to refute the accusations of the Samaritans, and to vindicate

all their proceedings. The representations of those ambassadors were successful, and Darius issued an edict not only prohibiting the Samaritans from obstructing the progress of the work, but also enjoining the governors to supply the Jews "with whatever they want for their sacrifices, and that out of the royal treasury of the tributes of Samaria, as the priests shall desire, that they may not leave off their offering daily sacrifices, nor praying to God for him (Darius) and the Persians." The conduct of the Samaritans very naturally exasperated the Jews, and thus arose that hatred between the two nations, which was continually increased by new provocations, until all friendly intercourse entirely ceased.

The Persian king Xerxes after his accession to the throne greatly favoured the city of Jerusalem, and appointed Ezra to be its governor, with a commission to punish the refractory by fines, imprisonment, banishment, or death, according to the degree of their offence. Ezra had also permission to make a collection for restoring the Temple among those Jews who still chose to remain in the country of their exile, and Xerxes not only contributed liberally, but ordered the guardians of the royal revenues in Syria and Phœnicia to supply him with whatever he should require, of silver to one hundred talents, wheat to one hundred cori, wine and oil to one hundred baths of each, and salt without limitation, that the sacrifices might be regularly offered, and that the divine wrath might be averted from the king and his sons. All persons employed in the erection of the Temple, even the Nethinim, or common labourers, were exempted from tribute, and thus placed on an equality with the Medes and Persians, which was probably done to induce the Priests and Levites to settle at Jerusalem, whither few of them had as yet returned. Notwithstanding these privileges no Levites were found in the Jewish caravan which assembled on the banks of the unknown river Ahava in Babylonia, and it was with difficulty that Ezra induced

two families to accompany him. This new colony, which probably amounted to 6000 persons, arrived at Jerusalem after a journey of three months and a fortnight, and deposited the donations they had received for the Temple, while Ezra delivered his credentials to the Persian officers of the district.

Josephus informs us that Ezra "died an old man, and was buried in a magnificent manner at Jerusalem," and the death of this distinguished person must have taken place while the restoration of the city was in progress. It also appears that the works were abandoned by the dispirited Jews, who were grievously molested by their neighbours. In this state of affairs, Nehemiah, who held the office of cup-bearer to the Persian monarch, and resided in the royal city Shushan, heard some strangers who were entering that city conversing in the Hebrew tongue. He accosted them, and asked them whence they came, when one of them, who was his own brother, named Hanani, informed him that they had come from Judea. Nehemiah then asked them concerning the state of Jerusalem and of the people, to which they replied that the Jews were in a deplorable condition—that few of the regulations introduced by Ezra remained in force—that amid the confusions of war their affairs were continually becoming worse—that the walls of the city were almost thrown down to the ground—and that the roads in its neighbourhood were often found full of dead men. This account of Jerusalem so affected Nehemiah that the king observed his melancholy, and when he knew the cause, he appointed him governor of Judea, with full power to fortify Jerusalem, and to secure it from those disasters to which unprotected places are exposed. Orders were given to the governors "beyond the river," namely, west of the Euphrates, to permit the requisite quantity of timber from the royal forests, probably Lebanon, near the sources of the Kadisha, celebrated for its cedars, that the Temple might be completed, and the whole city restored.

Thus commissioned, Nehemiah commenced his journey towards Jerusalem, B.C. 445, accompanied by a guard of military officers and some cavalry, Neh. ii. 9. He arrived safely in Jerusalem, and after resting three days, he took a survey of the city attended by a few chosen friends in private, unknown to the influential leaders of the Jews, to whom he had not yet communicated his commission. He tells us that "he went out by night by the gate of the valley," and after making a circuit of the whole city, he returned by the same gate. He pointed out the deplorable state of the walls, and of Jerusalem generally, and then made known to them his appointment as governor, and stimulated them to activity and exertion. Being confirmed in his high station by the acknowledgment of the Persian officers, Nehemiah submitted his proposition for fortifying Jerusalem to the Jewish Council. All the heads of the people, and the high priest Eliashib, zealously engaged in the work. The city wall was the first commencement of the undertaking, which occupied two years and four months in its erection. The names of those who assisted in it, and the particular parts of the work they executed, are minutely recorded in the third chapter of the Book of Nehemiah. It ought to be observed, however, that the chiefs of the Samaritans—Sanballat, Tobiah, and Geshem—endeavoured to frustrate the work by insults, plots, threats of hostility, and malicious insinuations; but the Jews proceeded resolutely in the business, armed the labourers, protected them by a guard of armed citizens, and at length completed the walls of the city. During the progress of the work, Nehemiah improved the condition of the people by the abolition of illegal usury, and he provided the new fortifications with suitable defenders by inducing his countrymen to settle at Jerusalem. "He exhorted the Priests and Levites," says Josephus, "that they would leave the country and remove themselves to the city, and there continue; and he built them houses at his own expense; and he

commanded that part of the people employed in cultivating the land to bring the tithes of their fruits to Jerusalem, that the Priests and the Levites, having whereof, they might live perpetually, and not leave the performance of divine worship, who willingly hearkened to the exhortations of Nehemiah, by which means the city of Jerusalem became fuller of people than it was before." He re-established the regular services of the Temple, and, after the example of Ezra, expelled those idolatrous women who were married to Jews.

Jerusalem was now recovering from its depression, notwithstanding the machinations of Sanballat and his Samaritan associates. Nehemiah himself was a person of high rank and authority, who maintained a large body of servants, and kept open table at Jerusalem, without receiving the usual compensation from the Jews as their governor, Neh. v. 15. At the close of the twelfth year of his office, B. C. 432, he returned to the Persian Court, but he afterwards came a second time to Jerusalem, which he is generally supposed to have done in the following year, the thirty-third of the reign of Artaxerxes, although it is more than probable that a longer period elapsed. This is inferred from the fact, that, during his absence, many great innovations had crept in which he found it necessary to correct; and those innovations could have hardly made much progress during one year, such as the gross profanation of the Temple, the open violation of the Sabbath, and the unjust withholding of the tithes, in consequence of which the priests were forced to neglect their official duties, and to accept defective offerings to procure subsistence. Nehemiah, according to Josephus, died at a good old age, and was probably the last governor appointed by the Persian kings, who may have allowed the high priest to assume the office until their Empire was overthrown by Alexander the Great. The canonical history of Jerusalem ends with the Book of Nehemiah.

Let us now take a short view of the city as repaired by Nehemiah. In ancient Jerusalem the gates (*shaharim*) were ten in number, five from west to east by south, and five others by north. Those by south were the *Dung Gate* (*Haaspoth*), the *Fountain Gate* (*Haain* or *en*), the *Water Gate* (*Hammajim*), the *Horse Gate* (*Hasoussim*), and the *Prison Gate* (*Hamiphkad*). Those by the north were the *Valley Gate* (*Haggai* or *ge*), the *Gate of Ephraim* (*Ephraim*), the *Old Gate* (*Haieshan*), the *Fish Gate* (*Haddaggim*), and the *Sheep Gate* (*Hazon*). The entrance of the *Gate of the Valley*, by which Nehemiah went out of the city to view the ruins, was on the west, and it was upon this gate, or upon the wall close to it, that he placed himself when he made the dedication of the rebuilding of Jerusalem by a double procession of the people, one half going to the right or south, the other to the left or north, in order to come by the east to the Temple. As they did not go near this gate when they went out, it is not mentioned in the account of the places through which they passed, Neh. xii. 38, but only where the particulars are given of the repairs of the walls and chief gates of Jerusalem, Neh. iii. 13; nor is there any notice of the *Horse Gate* in this procession, probably because the rubbish stopped up the passage, and might also be the reason of their turning to the left to go to the Temple. It is conjectured that the *Water Gate*, turning to the east, answered to the southern part of the palace, near the place or square in which Ezra read the Law to the people. The *Gate of Ephraim* took its name from the highway leading to the territory of that tribe. The *Fish Gate* corresponded to one afterwards built in the new city, and called the *Gate of Joppa*. The *Prison Gate*, called also the *Gate of Mattara*, stood eastward of the palace and the city. The *Sheep Gate* reminds us of the Pool of Bethesda, which was near the Sheep Market. Those are supposed to have been all the gates of Jerusalem, either as

it stood before the Captivity, or as it was restored by Nehemiah. Other gates are mentioned, but these were probably merely different names of the same gates; hence we find that the outward gate of the eastern wall of the second Temple was called the *Gate of Shushan*, and on it was carved a representation of the city of Shushan, in acknowledgment of the decree granted by Darius to rebuild the Temple. The *Corner Gate* was probably the same as the *Old Gate*, which may be inferred from the account of the city occasionally given by Jeremiah, from the north-east, over against the Temple, going along to the north-west, where stood the eminences Gareb and Golgotha or Calvary. Then, according to the directions by the Prophet, one turned towards the south through the Valley of Hinnom and the south-east fields, called the *Fuller's Fields*, unto the corner of the *Horse Gate*, towards the east, Jer. xxxi. 38-40. There is a gate called the *High Gate of Benjamin*, which was said to have been by the House of the Lord, or perhaps in that house. If this sense be followed, this gate was none of the ten; if otherwise, the gate led into the territory of Benjamin, and is also called the *Higher Gate which lieth towards the north*.

Nehemiah mentions four towers—*Meah*, eastward; *Hananeel*, north-eastward; *Hattanourim*, westward; and lastly *Ophel*, south-eastward. The first was also the first built, and the Jews passed near it in going to the Sheep Gate in the dedication of the walls, Neh. xii. 39. The second stood more to the north, and the third quite to the west. The fourth gave its name to a ward and the adjoining wall, and is supposed to have been a watch-tower of considerable height.

There were various pools and springs in and near Jerusalem. The *King's Pool*, called by Josephus the *Pool of Solomon*, is mentioned by Nehemiah as being near the *Fountain Gate*, namely, to the south-west of Zion. Isaiah speaks of the *Old Pool*, the water of which was conveyed

between two walls, and might be the same as that made by Hezekiah, simply designated the *pool made*, a kind of artificial pool, the spring of which was natural, but made to water the eastern parts of Zion. Maundrell mentions the *Pool of Gihon*, which, according to the Targum, is the same as Shiloh; but it is probable that, as there were two pools, Gihon might be the upper, and Shiloh the lower pool. Hence we read that "Hezekiah stopped the *upper* water-course of Gihon, and brought it straight down to the west of the city of David." It naturally ran to the south and east of the city, but the king turned its course to make it run towards the west of Zion. The most prominent stream at Jerusalem was the Brook Kedron, which in summer was rendered almost dry, but in other seasons the rain from the adjacent mountains increased it to the appearance of a river.

The streets of Jerusalem were probably called after the trades of the persons who occupied them; thus, there was one bearing the name of *Haophim*, or *Baker's Street*. The public buildings in Mount Zion were the palace of David, on the summit of an eminence in the midst of a fortress, and the sepulchre of that prince. The palace was reached by a flight of steps, and at the bottom of these was the *House of the Mighty*, which might serve as a guard-house to the palace, or at least was the station of the chief commanders, without whose permission no one was allowed to proceed to the palace. The arsenal or armoury was in the city; and not far from it, towards the centre, was a palace belonging to the high priest, which had been occupied as such by Eliashib in the time of Nehemiah, who mentions it casually when speaking of the repairs of the city, but in such a manner as to infer that it was a spacious building. At a little distance was the *House of Azariah*, a man of distinction of the tribe of Benjamin. Not far from the royal palace was the *Mattara*, translated *prison*, but if it was a place of confinement, it must have been of

great extent, for when Jeremiah was confined in it he not only was allowed considerable liberty, but he completed the purchase of an estate in it in presence of several witnesses who signed the deed of agreement, and of all the Jews who resided there. The house of the governor, supposed to be that of Nehemiah, was in the quarter of the city called Acra, near the Gate of Ephraim. The place of the *Haoshelim*, merchants, retailers, or money-changers, was at the gate of the Temple, the usual resort of strangers from all parts. These scanty notices of the localities and buildings of Jerusalem are chiefly gathered from Nehemiah, who evidently did not rebuild Jerusalem on a new plan, but preserved its ancient divisions and foundations. The walls had indeed been thrown down, and the gates destroyed, but the great outlines were still visible, and several parts of them in existence. Thus we read that "the walls of Jerusalem were made up, and the breaches began to be stopped," Neh. iv. 7.

After the death of Nehemiah nothing of importance occurs in the local annals of Jerusalem until the time of Alexander the Great, if we except the murder of Jesus by his brother Jonathan or John in the Temple—a sacrilegious act which greatly irritated Bagoses, the Persian general who commanded the military forces in that quarter, and he exacted as a punishment a tribute of fifty drachms for every animal offered in sacrifice, which was rigorously demanded during the seven years he remained in the country. Reckoning only the daily and festive offerings, the paschal lamb, and the sacrifices connected with it, this tax would amount to not less than L.50,000 annually—a sum which must have been sensibly felt, as the priests had for many years been accustomed to receive large contributions from the Persian monarchs towards defraying the expenses of their sacrifices. Nevertheless, Jerusalem appears to have been in a prosperous condition, and its citizens remained faithful to the Persian government. Attached to it by grateful

recollections and associations, the aged high priest Jaddua refused to obey the summons sent by the Macedonian conqueror to surrender, to pay to him the usual tribute, and to furnish his army with provisions. Jaddua pleaded his oath of fealty to Darius, which he declared he would not violate while that prince was living. Incensed at this refusal, after the reduction of Gaza, B.C. 332, Alexander marched against Jerusalem, determined to punish the city and its inhabitants. The high priest and the citizens were thrown into the greatest consternation, and offered many sacrifices, with earnest entreaties to God for deliverance from the formidable invader. Josephus relates that God warned the high priest in a dream to take courage, open the gates, and adorn the city in the most magnificent manner, and to go out fearlessly and meet the conqueror arrayed in his official robes, attended by the other priests in their sacerdotal garments, and by the citizens clothed in white. Everything was done according to these directions. This imposing procession advanced as far as an eminence called Sapha near Jerusalem, which commanded a view of the city and the Temple, and there waited the approach of Alexander. As the latter advanced, and saw Jaddua in the robes of his office, he was so struck with profound awe at the extraordinary spectacle, that, instead of indulging in revenge, he went forward alone to the high priest, adored the name of God engraven on the golden frontal plate of his turban, and saluted Jaddua with religious veneration. Immediately the priests and citizens surrounded the king, and welcomed him with joyful acclamations. The Greeks were astonished at the conduct of Alexander, and Parmenio asked him how it happened that he, to whom all others did homage, should now himself do homage to the high priest of the Jews? He replied that he did not adore the man, but the God who had honoured him with the priesthood, for he had seen that very person clothed in the same habit in a dream when he was

at Dios in Macedonia, considering how he should obtain the dominion of Asia, and that man exhorted him to make no delay, but boldly to pass the sea thither, and he would achieve the conquest of the Persians. Alexander then gave his hand to the high priest, attended him into the city, and went to the Temple, where he offered sacrifices in the manner which the priests directed. The high priest showed him the prophecies of Daniel respecting himself, with which he was highly gratified, and readily granted the Jews the free exercise of their religion, the observance of their laws, and exemption from the payment of tribute every seventh year, in which the Law required that they should neither reap nor sow. He promised the same indulgence to those Jews who would join his army, which induced many to enter his service. Hecataeus, quoted by Josephus, certifies that there were Jews among the soldiers of Alexander.

After the death of Alexander, Jerusalem was subject to the kings of Egypt, Ptolemy Soter having taken the city by stratagem, B.C. 320, when he carried into captivity about 100,000 persons. Josephus relates that Ptolemy came to Jerusalem for the purpose of sacrificing in the Temple in imitation of Alexander, and that on this occasion he declared himself master of the country. In this statement Agatharchides, quoted by Josephus, so far coincides, as to say that Ptolemy took possession of Jerusalem without striking a blow, and for this purpose entered the city on a Sabbath, when the Jews, out of conscientious regard to their Law, refused to take arms; but this author was deceived if he supposed that the Jews on any day except the Sabbath could at that time have resisted Ptolemy.

The local history of Jerusalem is again almost silent for a long series of years. In the year B.C. 245, Ptolemy Euergetes died at Jerusalem, when on his return from his Eastern victories. He offered many sacrifices, and made magnificent presents to the Temple. The Jews

would probably show him on this occasion the prophecy of Daniel (xi. 6-8) which had been accomplished in his achievements, and this would likely induce him to make these offerings and presents. After the victory which Ptolemy Philopater gained over Antiochus the Great, B.C. 211, the Jews renewed their homage to the Egyptian monarch. Philopater visited Jerusalem, offered sacrifices according to the Jewish Law, and gave rich presents to the Temple; but when he ventured to violate the sanctuary, and attempted, in defiance of the earnest entreaties of the high priest, to enter the Holy of Holies, he was seized with a kind of supernatural terror, and hastily rushed out of the Temple. It is said that when he returned to Egypt he vented his rage against the Jews of Alexandria; but the story is of doubtful authority, as it is mentioned by no writer except the author of the Book of Maccabees, and the event which Josephus relates of a similar nature belongs to the times of Ptolemy Physcon.

Jerusalem suffered severely from Antiochus Epiphanes, who deposed Onias the high priest, and sold the sacred office to his brother Jason for an annual tribute of three hundred and sixty talents. He was also soon deposed, and his other brother Menelaus was appointed for six hundred and sixty talents. A report having been circulated of the death of Antiochus, Jason entered Jerusalem at the head of one thousand soldiers to recover the priesthood, and massacred great numbers opposed to him, or whom he considered his adversaries, while Menelaus secured himself in the castle of Zion. An exaggerated report of these disturbances reached Antiochus in Egypt, who, exasperated that the Jews rejoiced at his death, hastily marched against Jerusalem, B.C. 170, took the city by storm, slew 80,000 persons, including women and children, took 40,000 prisoners, and sold as many into slavery. Not content with this cruelty, in the company of the high priest Menelaus he entered the sanctuary of the Temple, uttering blasphemous

language, took away every thing valuable he found there, the golden table, altar, and candlestick, and all the gold vessels, searching even the subterranean vaults; and in this manner he collected eighteen hundred talents of gold, which he carried away. He then sacrificed swine upon the altar, broiled a piece of the flesh, and sprinkled the Temple with the broth. He returned to prosecute his wars against Egypt, leaving Menelaus confirmed in the high priesthood.

But in this war Antiochus was disappointed, and when he returned from Egypt in disgrace, he sent Apollonius, his chief collector of tribute, at the head of 22,000 men of his army, to revenge himself on Jerusalem. Apollonius arrived in the city in June, B.C. 167, and on the first Sabbath following, he sent his soldiers with orders to massacre all the men they met, and to make slaves of the women and children. The streets of Jerusalem flowed with blood, the houses were plundered, the city walls thrown down in many places, the daily sacrifice in the Temple ceased, and Jerusalem was deserted, the surviving inhabitants being compelled to flee for their lives. Apollonius demolished the houses which stood near Mount Zion, and strengthened the fortifications of the castle with the materials. The castle, which he furnished with a garrison, and held under his own command, was so situated that it gave him the complete control over the Temple, which the Jews could no longer visit.

At this very time Antiochus issued an edict from Antioch his metropolis, commanding all his subjects to acknowledge no other religion but his idolatry. The Samaritans, who boasted of their Jewish origin in the time of Nehemiah and Alexander the Great, wrote to Antiochus, informing him that they were Sidonians, and offered to dedicate their temple on Mount Gerizim to the Grecian Jupiter. Many Jews submitted for fear of punishment, but the greater part fled, and concealed themselves. An old man named Athenæus was sent to Jerusalem to instruct the Jews in the Greek idolatry

and to compel the observance of its rites. The Temple was dedicated to Jupiter Olympus, and on the altar of Jehovah he placed a smaller altar to be used in sacrificing to the mythological deity. This altar was set up on the fifteenth day of the month Kisleu (December), and the sacrifices were commenced on the twenty-fifth of that month. The Samaritan Temple on Mount Gerizim was at the same time dedicated to Jupiter Xenios, or the *Protector of Strangers*, in compliance with the request of that degenerate people. Circumcision, the Sabbath, and the Law, were now proscribed; the observance of either made a capital offence, and every copy of the sacred books which could be found was defaced, torn in pieces, and burnt. The citizens were commanded to offer sacrifices to the gods, and to eat swine's flesh; and at the feast of Bacchus they were ordered to be crowned with ivy, and to walk in procession. Those who refused were instantly put to death. Among other instances of cruelty at Jerusalem one is especially recorded. Two women, who had circumcised their infant children with their own hands, were thrown from the battlements on the south side of the Temple with their children into the deep valley below. Never had Jerusalem witnessed such a relentless persecution, and yet so resolute were most of its citizens in their attachment to their religion that, rather than renounce it, they submitted to the tortures and cruelties of their enemies.

But the emancipation of the city was at hand. At that time an officer of Antiochus named Apelles was sent to a town west of Jerusalem, near the sea-shore, to execute the orders of the tyrant. He attempted by fair promises to persuade Mattathias, one of the principal inhabitants of the place, and a priest of the fourth sacerdotal class, to obey the king's edict, and offer sacrifices to the idol. The noble Jew, in the hearing of a large assembly, indignantly refused to comply, and when one of his countrymen approached the idolatrous altar with the intention of offering sacrifice, he

struck down the renegade with his own hand as a rebel against Jehovah. He also rushed on Apelles and his retinue, and, assisted by his sons and some other Jews, who were emboldened by his courage, he slew them, and destroyed the idolatrous altar. He then encouraged his countrymen to follow him, and fled into the Wilderness of Judea, where he was soon joined by great numbers. But a disaster almost immediately occurred most fatal in its consequences. Those conscientious Jews adhered too strictly to the letter of their Law concerning the Sabbath, and considered it criminal to take up arms on that day even in defence of their own lives. About a thousand men, who had concealed themselves in the immediate neighbourhood of Jerusalem, were accordingly attacked on a Sabbath, by Philip, the Phrygian governor of Judea, and most of them were slain without offering the least resistance. This disaster had a most salutary effect on Mattathias and his adherents, who at once perceived their misunderstanding of the Law, and they resolved to fight in their own defence, but not to commence an attack on the Sabbath.

Thus originated that revolt of the Jews which produced the celebrated wars of the Maccabees against their oppressors, in which they were completely successful. Judas Maccabæus, the third son of Mattathias, obtained a decisive victory over the Syrians at Bethsura, which put him in possession of the whole country, and he determined to march to Jerusalem, then deserted and dilapidated, to repair and purify the Temple. When he entered the city he commenced the work of renovation; new utensils were provided for the sacred services; the old altar, which had been polluted by idolatrous and degrading sacrifices, was removed, and a new one erected; and on the 25th day of the month Kisleu, the same day on which, three years before, the Temple had been dedicated to Jupiter, and three years and a half after the city had been laid waste, the sacrifices

were recommenced amid the most enthusiastic rejoicings, which continued for eight days. It was also resolved that this new dedication should be annually commemorated as a festival. The garrison in Mount Zion, however, often interrupted the Jews in their festivities, and their apostate countrymen who had taken refuge there made frequent sallies, and slew many as they were repairing to the Temple. The army of Judas was too small to leave a force sufficient to blockade that stronghold, but he fortified the Temple, surrounding it with a high and strong wall furnished with towers, and stationed as many soldiers as were necessary to protect the worshippers from their Syrian enemies.

In the following year, in the reign of Antiochus Eupator, the son of Antiochus Epiphanes, Judas laid siege to this fortress, but some of the apostate Jews in it, who knew they had no hope of pardon if they fell into the hands of their countrymen, contrived to escape out of the fort, and made their way to Antioch, where they were successful in stirring up a new war against the Jews. An army of 100,000 foot, 20,000 horse, thirty-two elephants, and three hundred chariots armed with scythes, advanced against the Jews. Judas gained another advantage over the Syrians while they were besieging Bethsura, but he was compelled to retire to Jerusalem, the fortifications of which he strengthened, and put in a state of defence. The city was now closely besieged, and nothing but inevitable ruin awaited the Jews, when, fortunately for them, the tidings of an insurrection at Antioch induced the Syrian general Lysias to conclude a peace. He acceded to all their demands, and was admitted by Judas into the city, but, in violation of the treaty he had sworn to observe, he threw down the walls between the Temple and the citadel, and then returned to Syria.

Jonathan Maccabæus repaired and rebuilt the walls of the city, surrounded it with strong fortifications, and erected a house for his own residence. Josephus

mentions that about this time a famous controversy arose in Egypt between the Jews and the Samaritans, the former contending that Mount Moriah in Jerusalem, and the latter that Mount Gerizim, was the proper place for worshipping God. The cause was argued before the king, and was lost by the Samaritans, whose advocates were put to death, in accordance with an agreement previously made that such should be the fate of the losing party. About this period also Josephus first mentions the three sects of the Jews—the Pharisees, Sadducees, and Essenes.

In the year B.C. 143, Simon Maccabæus strengthened the fortifications of Jerusalem—precautions not unnecessary, as Judea was soon afterwards invaded by Tryphon, who had elevated Antiochus to the throne of Syria for the sole purpose of murdering him, and usurping the regal authority. The Jews took the field against him under Simon, and as much as possible frustrated his purposes. The Syrian garrison in Mount Zion, who had endured a long blockade, now made their sufferings known to Tryphon, who ordered his cavalry to advance to their relief, but during the night there was a great fall of snow, which not only prevented this relief, but compelled Tryphon himself to retire to winter quarters in Gilead. In this year the Jews once more became an independent people—an event which is commemorated on the coins of Simon, who now enjoyed the supreme authority, and also by Josephus and the author of the First Book of the Maccabees. On the following year, B.C. 142, he forced the garrison in Mount Zion to surrender, and Josephus relates that he demolished the castle, to prevent it falling again into the hands of the enemy, and levelled Mount Zion on which it stood, because it commanded the Temple—a work which took three years to accomplish; but nothing of this levelling is noticed in the First Book of Maccabees, the author of which (xiv. 37) rather tells us that “he placed Jews therein, and fortified it for the safety of the country and the city.”

Simon strengthened the fortifications of Moriah, and built there a residence for himself called *Baris*, originally the Persian name for a royal residence, but afterwards, according to Josephus, applied in Palestine to all large quadrangular buildings built with turrets and walls. In the year B.C. 141, a general assembly was held at Jerusalem, when the people, out of gratitude to the house of Mattathias, made the high priesthood and the office of prince of the Jews hereditary in Simon's family. The decree of this assembly was engraved on plates of copper, and fixed to a monument which was erected in the Temple, 1 Maccabees, xiv. 25-49.

John Hyrcanus succeeded his father Simon in the year B.C. 135, and soon afterwards Antiochus Sidetes entered Judea with an army, laid waste the country, and besieged Jerusalem. The citizens defended themselves with great bravery, but the siege was vigorously conducted, and famine would have compelled them to surrender unconditionally, if an opportunity had not occurred of making peace. Hyrcanus requested an armistice during the approaching feast of tabernacles, which Antiochus not only granted, but even sent animals into the city to be used in the sacrificial solemnities of the festival. This act of humanity and piety induced Hyrcanus to propose a permanent peace, to which Antiochus agreed, although the Syrian generals attempted to instigate their king to root out the Jews. The distress of the citizens at this time was so great, that they not only consented to pay tribute for Joppa and several cities, but they offered to demolish the fortifications of Jerusalem, and to rebuild the castle of Mount Zion. Antiochus relinquished the last offer for the sum of five hundred talents, of which three hundred talents were to be paid immediately; and in order to obtain the money, Hyrcanus is traditionally said to have opened the sepulchre of David, and to have taken from it three thousand talents. Hyrcanus is said to have made a regular castle of the house which Simon built north of the

Temple, and it was ever afterwards the residence of the Asmonian rulers.

John Hyrcanus left the principality to his wife, but his eldest son, Aristobulus I., usurped the government, and, as his mother would not relinquish her authority, he committed her to prison, where she perished by hunger. He subdued the Itureans, compelled them to submit to circumcision, and incorporated them with the Jewish nation. He fell sick during the campaign, and left his brother Antigonus to conclude the war. The latter returned to Jerusalem at the close of the feast of tabernacles, and having entered the Temple attended by his body guards in complete armour, it was told Aristobulus that his brother was conspiring against him to usurp his power. Scarcely crediting this calumny, he sent a summons to Antigonus in the Temple to appear before him unarmed, at the same time stationing a party of well-armed soldiers in the dark passage which led from the Temple to the *Baris*, or royal tower, through which he must necessarily pass, with instructions to kill him. But the messenger was bribed to violate his instructions, and to direct Antigonus to go in his armour, as the king desired to see it, and he was accordingly slain in the passage.

In the reign of Alexander Janneus, who succeeded his brother Aristobulus, Jerusalem enjoyed considerable prosperity; but in the year B.C. 94, the hatred of the Pharisees broke out in open violence against that prince, his father Hyrcanus having withdrawn from that sect. At the feast of tabernacles, while Janneus was performing the functions of his office as high priest at the altar, the populace, instigated by the Pharisees, assailed him with the citrons which it was customary for them to carry in their hands at that festival, and exclaimed that he was a slave, the son of a captive, and unworthy of the priesthood. Janneus, fortunately for his own security, had taken into his pay 6000 Pisidians and Cilicians, who were almost at this time his only supporters. By their aid he quelled the insurrection, and cut

off six thousand of the insurgents, who were treated in accordance with the severe principles of the Sadducees. A short time afterwards Janneus was engaged in subduing his own revolted subjects, eight hundred of whom he led prisoners to Jerusalem, where they and their leaders were fastened to crosses, and their wives and children massacred before their eyes. During this barbarous execution, Janneus enjoyed himself at a feast which he gave to his wives and household in sight of the crucified victims. This inhuman conduct, which procured for him the appellation of *The Thracian*, had the desired effect, and Jerusalem was never again disturbed during his reign.

Nothing of importance occurs in the history of Jerusalem until the time of Pompey, who subdued Syria, and made Judea tributary to the Roman Empire. Aristobulus II. and his brother Hyrcanus both claimed the sovereignty, and the usual intrigues were instituted in favour of the contending parties. Antipater, the father of Herod, joined the partizans of Hyrcanus, and he persuaded that prince to enter into a secret alliance with Aretas, an Arabian chief. Many Jews were brought over to their party; and at length, by the aid of Aretas, Hyrcanus and Antipater defeated Aristobulus, and took possession of Jerusalem without resistance. Aristobulus retired to the Temple, where he was closely besieged by Aretas; and the hatred of the besiegers towards him was so great, that at the feast of the Passover, they would not allow animals for the sacrifices to be carried into the Temple, although the full sum was offered for such a permission. But Aristobulus extricated himself from his difficulties for a season, and he attempted to obtain an acknowledgment of his authority from the Romans. Pompey was then at Damascus, and Aristobulus, after having had three fruitless interviews with the Roman general, was compelled to surrender all his fortified places and flee to Jerusalem. Pompey followed him thither, and, as he advanced towards the city, the Jewish

prince went out to meet him, and offered him a sum of money to discontinue the war. The proposal was accepted, but Aristobulus was detained, and Gabinius was sent with a division of the army to Jerusalem to receive the money. The party of Aristobulus shut the gates, but the partizans of Hyrcanus being more numerous, afterwards admitted Pompey into the city; and the adherents of the former, among whom were many of the priests, retired to the Temple, determined to hazard the result of a siege. The Roman general brought his military engines from Tyre, and commenced the necessary preparations. The first point of attack was the north side of the Temple, where it was least fortified, and, assisted by the followers of Hyrcanus, he pressed the siege with great vigour. Yet it would have been protracted to a tedious length if the Jews had made any efforts in their own defence on the Sabbath, but as they religiously abstained from all labours on that day, Pompey filled up the ditch every Sabbath, and set his engines against the walls without opposition, which enabled him to make his attacks with greater effect on the other days of the week. A breach was thus eventually made, and the Temple taken in the third month of the siege. The Romans, we are told, rushed in and put 12,000 Jews to the sword, among whom were some priests, who, being engaged in offering sacrifices at the time, would not move from the altars to escape the fury of their enemies. The Jews of the faction of Hyrcanus were the most relentless in this massacre of their countrymen. The Temple was taken in the summer of the year B.C. 63, on the very day observed with lamentation and fasting in commemoration of the conquest of Jerusalem by Nebuchadnezzar. Pompey, attended by some of his officers, entered the Temple, and viewed the sanctuary and the Holy of Holies, but he removed none of the sacred utensils, nor did he touch the treasures, which are said to have amounted to 2000 talents of gold. He ordered the whole edifice to be puri-

fied, and the services to be continued in it as before ; and, after demolishing the walls of Jerusalem, and appointing Hyrcanus to the high priesthood and sovereignty of the country under the Romans, he left Judea and marched to Pontus.

Hyrcanus subsequently applied to Gabinius, the Proconsul of Syria, for aid to rebuild the walls of Jerusalem, and it appears that he obtained permission from the Roman senate, as a reward for services he had rendered to Cæsar in the Egyptian war. Gabinius was removed from his government, and being found guilty of extorting large sums of money in his province, was condemned and banished. He was succeeded by Crassus, but Jerusalem gained nothing by the change of proconsuls. Soon after his arrival Crassus entered the city with a part of his army to pillage the Temple. Eleazar, the treasurer of the sacred edifice, promised him a bar of gold weighing three hundred minæ, which was preserved in a wooden beam at the entrance of the Holy of Holies, and known only to Eleazar himself, as a ransom for the whole, on condition that he would leave the sacred treasures untouched. Crassus swore to observe the agreement, but as soon as he obtained the bar, he robbed the Temple of the 2000 talents which Pompey had left, and spoiled it of all the gold, amounting to 8000 talents more. "Let no one," says Josephus, "wonder that there was so much gold in our Temple, since all the Jews throughout the habitable earth, and those that worshipped God, nay, even those of Europe and Asia, sent their contributions to it, and this from very ancient times." It is to be recollected, that previous to this period the Jews were greatly scattered throughout the provinces of Asia Minor, Egypt, and even some parts of Europe, where many of them possessed great wealth. We find Strabo declaring that the "Jews are already gotten into all the cities, and it is hard to find a place in the habitable earth that hath not admitted this tribe of men, and is not possessed by them." The Jews, wheresoever they

were located, contributed liberally towards the sacred edifice of their holy city. About the year B.C. 54, or a little sooner, Flaccus, the prætor of Asia, seized the money which the Jews of Asia Minor and the neighbouring countries had collected for taxes and presents to the Temple. For this he was afterwards brought to trial, and on that occasion Cicero, who conducted his defence, remarked that the Jews were already very powerful at Rome.

During the high priesthood of Hyrcanus II., Antipater was appointed Procurator of Judea by Cæsar. He assisted in restoring the walls of Jerusalem, and made his eldest son, Phasaël, governor of the city, his second son, Herod, being also constituted governor of Galilee. On account of his summary proceedings with various banditti who infested Galilee, Herod was summoned by the Sanhedrim of Jerusalem to appear before them, for having in an arbitrary manner assumed the power of life and death. He obeyed, but at the suggestion of his father Antipater, he presented himself before the Jewish Judges arrayed in a purple robe, and attended by his guards. The Sanhedrim were astonished, and during their confusion they were told by Sameas, one of their members, who is thought to have been Simeon, of whom honourable mention is made in St Luke's Gospel (ii. 25, 35), that the time would come when Herod would refuse to pardon them as they had already pardoned him. Hyrcanus gave Herod a hint to leave Jerusalem, which he instantly obeyed. He immediately collected a small army, and marched towards the city to punish the Sanhedrim and depose Hyrcanus, but he was persuaded by his father and his brother to relinquish the design.

When the Parthians made themselves masters of Syria, B.C. 37-34, they placed Antigonus on the throne of Judea for 1000 talents in money, and 500 female slaves. Antigonus then marched towards Jerusalem, but was there repulsed by Herod and Phasaël, and obliged to take refuge in the Temple, while the two

brothers garrisoned the castle of Baris in its immediate vicinity. The city was now in complete disorder by the violence of the contending factions, yet neither could gain any considerable advantage, even when the strength of both was increased by those Jews who came to Jerusalem to celebrate the feast of Pentecost. They at length came to an agreement, and Pacorus, the Parthian cup-bearer, was admitted into the city, at the request of Antigonus, to act as umpire, at the head of five hundred cavalry. Hyrcanus, the rival of Antigonus, and Phasaël, were both ensnared and put in chains by the wily Parthians, and the same fate was reserved for Herod, but he departed from Jerusalem during the night with his family and adherents. The Parthians now plundered the city, and elevated Antigonus to the throne, who rendered his opponent Hyrcanus for ever incapable of holding the office of high priest by cutting off his ears, and in this mutilated condition he sent him back to the Parthians.

Herod received aid from the Romans, but as their general had no sincere intention of assisting him in the execution of his plans, he was compelled to retire from Jerusalem, which he attempted to besiege. Antony ordered the Roman general Ventidius to furnish him with two legions of soldiers and one thousand cavalry, under the command of Macherus. That general marched to Jerusalem at the head of the auxiliaries to hold a conference with Antigonus, but when he approached the city he was driven back by the slingers on the walls, at which he was so irritated that he slew all the Jews he met, not excepting the troops of Herod. In the next campaign, early in the spring of the year B.C. 35, Herod led his army to Jerusalem, which he closely besieged. He then went and consummated his marriage with Mariamne at Samaria, and when he returned to his camp, the Roman general Sosius, by the command of Antony, joined him with a body of troops, and his army now amounted to eleven legions, besides the Syrian auxiliaries, and 6000

cavalry. The city, nevertheless, held out till the following year, B.C. 34, when it was taken by the besiegers; and the Romans, enraged at the obstinate defence made by the citizens, massacred and pillaged even after all resistance had ceased. Notwithstanding all the remonstrances made to him, Sosius refused to restrain the fury of the soldiers, and Herod was obliged to prevent the total destruction of Jerusalem by a large sum of money. He obtained possession of the kingdom of Judea, and Antigonus, the deposed high priest, was carried to Antioch, where he was executed by the axe of the lictor.

No sooner had Herod obtained possession of Jerusalem than he murdered as many of his opponents as he could find. All the members of the Sanhedrim were condemned to death except Sameas, already mentioned, and Pollio, who, during the siege, had continually urged their countrymen to acknowledge him as king. He appointed to the high priesthood one Ananel, a common priest, without connections or influence which could render him dangerous, though descended from the ancient high priests. The analogy between the conduct of Herod and Jeroboam, who made priests of the very lowest of the people, is very remarkable at this eventful crisis, when the Saviour of the world was about to appear, and the Jewish priesthood to cease. In the midst of his other projects he contrived to get into his power Hyrcanus II., who was still maintained in princely state at Seleucia by the Eastern Jews. The venerable prince, once the king and high priest, trusted to the insidious professions of Herod, notwithstanding the remonstrances of the Oriental Jews, and came to Jerusalem B.C. 33, where he was for some time treated with great respect, but under the pretence of being engaged in a treasonable correspondence with some of Herod's enemies, he was soon afterwards put to death.

No longer in danger from rival claimants to the throne, Herod now ventured to introduce innovations opposed to the Jewish customs. He greatly enlarged and

embellished the city, he built a theatre and an amphitheatre, and, B.C. 22, instituted games which he ordered to be celebrated every fifth year in honour of Augustus Cæsar. The citizens viewed these games, especially the combats between men and wild beasts, with the greatest dissatisfaction; they peculiarly disliked the military trophies which were suspended in the theatre, which they imagined to be idolatrous images; yet once, when Herod removed the armour, and they saw nothing but plain blocks of wood, their dislike was turned into laughter and ridicule. A conspiracy was formed against Herod, consisting of ten Jews, one of whom was blind, to assassinate him as he entered the theatre, but the plot was discovered, and the parties implicated were put to death with the most cruel tortures. He also laid the foundation of a palace on Mount Zion, which was commenced B.C. 21, in the Grecian style of architecture, and finished in the most magnificent manner. "He raised the rooms," says Josephus, "to a very great height, adorning them with the most costly furniture of gold, marble, seats, and beds; and these were so large that they could contain many companies of men. The apartments were also of distinct magnitudes, and had particular names; for one apartment was called Cæsar's, another Agrippa's."

But the innovations which Herod had introduced excited the loud complaints of the citizens, and although he excused himself by pleading that he was under the necessity of giving way to the Romans, the people were still dissatisfied. In the year B.C. 16, Herod resolved to erect a new Temple at Jerusalem, on a larger and more magnificent scale than the one then standing, that he might gain the affections of his subjects, and immortalize himself in their history. He unfolded his project to an assembly of the people in the Temple, or rather in the Court of Israel; but finding that they distrusted his intentions, he promised not to demolish the one which then stood until all the materials for the new building were ready. Two years were spent in these prepara-

tions, when the Temple was taken down by degrees, as conveniently as its parts could be replaced by the new building. The main body of the edifice was completed in nine years and a half, but the whole was not finished till after the death of Herod, when Gessius Florus was Procurator of Judea. An allusion is made to this, which is recorded in St John's Gospel (ii. 20). The Jews, who thought that our Saviour spoke literally, said, "Forty and six years was this Temple in building, and wilt thou rear it up in three days?" As our Saviour was then in the thirtieth year of his age, or first of his ministry, and as it was begun sixteen years before his advent, they rightly stated that it had been forty-six years in building; and it continued increasing in splendour and magnificence till the time of Nero. Josephus gives a long and very minute account of this structure raised by Herod, which he himself had often seen, and says that the Temple itself, namely, the Holy Place, was built by the priests in a year and six months. Herod sacrificed three hundred oxen when this part of it was finished, and the people contributed according to their ability. "There was a concealed passage," says Josephus, "built for the king; it led from the Tower Antonia to the inner temple at its eastern gate, over which he also erected for himself a tower, that he might have the opportunity of a subterraneous ascent to the Temple to guard against any sedition." It is also reported that during the time the Temple was building, it did not rain during the day, but that the showers fell in the nights, so that the work was not hindered.

Whatever popularity Herod acquired from this great undertaking was soon counteracted by a new law which he enacted, ordering all thieves to be sold into slavery out of the country. In the year B.C. 4, Herod, then in want of money, secretly opened the sepulchre of David, but he found nothing therein except the royal ornaments with which that king had been buried.

We are now arrived at that greatest of

all events which ever happened in the world, foretold by the Prophets from the earliest ages, and typified under all the previous dispensations, in which the whole human race are deeply interested. In the beginning of the last year of Herod's reign, or at the close of the preceding one, our SAVIOUR JESUS CHRIST came into the world. A general expectation then prevailed that a universal sovereign was to arise in Judea, and the Jews were anxiously looking for the appearance of their long-promised Messiah. But Jerusalem, the Holy City, which had seen many vicissitudes, and experienced the most appalling reverses of fortune, was not honoured as the birth-place of Him who was to be a "light to lighten the Gentiles, and the glory of his people Israel." The little town of Bethlehem—the "least among the thousands of Judah"—witnessed the advent of that Divine Person of the glorious Trinity "whose goings forth have been of old, from everlasting." This illustrious era, which began the changes of empires and the renovation of the world, is here merely noticed. The reader will find it detailed in a more appropriate place. See JUDEA.

At this time Herod was sick. He was then in his sixty-ninth year, and as his disease daily increased, the citizens of Jerusalem began to take courage, and show their dislike to their king in many unequivocal instances. Among these, two teachers, Judas and Matthias, instigated their followers to tear down a golden eagle which Herod had placed over the eastern gate of the Temple. The act was scarcely done when the royal guards appeared and seized the two leaders, and about forty of their followers, some of whom were burnt, and others executed in different ways. At length Herod died in a most miserable manner at Jericho. He was succeeded by his son Archelaus, who was hailed as king at Jerusalem, although he did not at first assume the regal title until his father's will had been approved by Augustus. After eight days of mourning he gave

some sumptuous feasts to the citizens. Seated on a golden throne in the court of the Temple, he promised them a mild and an equitable administration, but he deferred the consideration of several petitions until his authority should be confirmed at Rome. The citizens generally were willing to wait, but the Pharisees insisted on the immediate deposition of the high priest Joazar, and demanded the punishment of those men who had advised Herod to put Judas and Matthias to death for tearing down the golden eagle over the Temple. They would listen to no remonstrances from Archelaus, who represented to them the impropriety of adopting any public measure before he had been confirmed on the throne by Augustus; the tumult constantly increased, and great numbers of Jews, who had come to Jerusalem to celebrate the Passover, attached themselves to the disaffected. They proceeded to attack the soldiers, by pelting them with stones, upon which the whole troops composing the royal guard turned on their assailants, massacred about three thousand of them near the Temple, and dispersed the remainder.

Soon after this Archelaus went to Rome, and the citizens of Jerusalem, who appear at this period to have been peculiarly factious and turbulent, rose in open revolt against the Roman power. The insurrection was partially suppressed by Varus, who left a legion in the city to preserve order, but no permanent tranquillity was restored. In reality, the whole country was full of bands of robbers, each having a leader who assumed the regal functions; and these bands were in daily expectation of their Messiah to deliver them from the Romans, who, instead of protecting the people, exasperated them by their extortions. Sabinus seized the fortified places of Jerusalem by force, and began to plunder the royal treasures. The citizens combined in great numbers, took possession of the hippodrome and of the eastern and western quarters of the city, and closely besieged the Roman soldiers. Varus was applied to for assist-

ance, but as it could not arrive immediately, the Romans forced a passage through their assailants. The citizens, driven to desperation, betook themselves to the roof of the Temple, where they attacked their enemies with great bravery, till the Romans set fire to the lower part of the building, and rushed upon them through the flames. They now began to plunder the treasures of the edifice, which so much enraged the Jews that they commenced the attack with renewed vigour, and drove the Romans into the palace. Here they were closely besieged, and some of the royal guards quartered in it went over to the Jews, while others joined the Romans. The citizens demanded nothing more than the removal of the Roman troops from the city, but Sabinus would not trust to their protestations.

The Romans were thus closely besieged when Varus advanced towards Jerusalem, burning all the towns and villages in his way, and putting the inhabitants to death. As he approached the city, the chief ringleaders of the insurrection fled, and even Sabinus, ashamed of what had happened, privately withdrew. Varus entered the city, and as most of the citizens asserted that they had nothing to do with the insurrection, but, on the contrary, had been considerable sufferers by it, the Roman general caused great numbers of the guilty parties to be apprehended, nearly two thousand of whom he ordered to be crucified. He then left one legion in Jerusalem as a garrison, and marched to Antioch. Soon after this Archelaus arrived at Jerusalem from Rome, and he so far complied with the popular feeling as to deprive Joazar of the high priesthood, and to elevate his brother Eleazar to the pontifical office.

In A. D. 14, the Temple of Jerusalem was polluted by some Samaritans at the feast of the Passover. They got into the edifice by night, and strewed it with the bones of dead men, so that the Jews could not enter it. Previous to this, however, the holy city had been visited

by our blessed Saviour. The Evangelical writer informs us that his real and reputed parents went to Jerusalem every year at the feast of the Passover, "and when he was twelve years old, they went up to Jerusalem, after the custom of the feast; and when they had fulfilled the days"—the eighth day, the day of the Passover, and the seven following days of unleavened bread—"the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it." They inquired at a variety of places, and returned to Jerusalem, where, after a fruitless search of three days, they at length "found him in the Temple, sitting in the midst of the doctors, both hearing them, and asking them questions; and all that heard him were astonished at his understanding and answers."

Pontius Pilate, whose name is inseparably connected with the history of our Saviour's Passion, and is incorporated in the Apostles' and Nicene Creeds of the Church, was appointed procurator of Judea in A.D. 26, and held the office eleven years. Philo characterizes him as one who "sold justice, plundered the people, and executed the innocent." His soldiers marched from Samaria to Jerusalem into winter quarters, and he directed them to carry the images of Cæsar, which were on their standards, into the city by night. The citizens regarded this as a direct violation of the Law, and a deputation of them proceeded to Samaria, to entreat him to remove the images from Jerusalem. They waited five days before his residence before he granted an audience, and on the sixth he received them in one of the public places of Samaria seated on a throne. When the deputation appeared before him he caused his guards to surround them, and threatened them with instant death if they did not depart to their houses; but they threw themselves on the ground, laid bare their necks, and declared that they would rather die than suffer the images to remain in Jerusalem. Alarmed, doubtless, by this undaunted resolution, and apprehensive of the consequences, he consented to remove

the obnoxious standards. Philo says that Pilate afterwards set up shields with idolatrous inscriptions at Jerusalem, but was ordered by Tiberius to take them away at the request of the citizens. It was probably to revenge this interference that he resolved to construct an aqueduct to the city from a fountain at the distance of twenty English miles, and demanded that the expenses should be paid from the treasury of the Temple. This caused him to be beset at Jerusalem by numbers of petitioners against the order, but he sent disguised soldiers among the multitude, armed with daggers or concealed bludgeons, by whom several were slain, and others trampled to death in the confusion which ensued.

Now it was that Jerusalem was honoured by the ministrations of the Divine Messiah long typified and foretold, whom the Jews at this very time expected, but who, when he did appear, was rejected by them with feelings of mortified disappointment and disdain. Our Saviour entered on his ministry in his thirtieth year, and was crucified only three years afterwards; yet what eventful years were those, unparalleled in the annals of mankind! But the commencement of his ministry was not in the Holy City. He proceeded from Galilee to the Jordan to be baptized by John—the memorable temptation in the Wilderness followed, after which he returned into Galilee—some of the disciples were called—and the first miracle was wrought at the marriage-feast in Cana of Galilee. In the first year of his public ministry our Saviour, in compliance with the usual custom, came to Jerusalem at the time of the Passover. To the amazement of the citizens he proceeded to the Temple, and his first act was to expel the money-changers and other traders within its precincts, which he appears to have done again near the close of his ministry, Matt. xxi. 12. The Temple was the most frequented place of Jerusalem, where the public and private business of the buyers and sellers was transacted—not literally in the Temple, but in the outer court

called the *Court of the Gentiles*. Here were all the money-changers with their tables—those who furnished the Jews who came from foreign parts with specie for their bills, or with the current money of Judea for that of their own country, or changed larger pieces of money into smaller—and here were those who sold doves, to which St John adds “sheep and oxen,” all of which were required for the sacrifices, the doves being for offerings made by the poor. In the second year of his ministry our Saviour again attended the Passover at Jerusalem, when he healed a man on the Sabbath day who had lain diseased thirty-eight years at the Pool of Bethesda, and made a most divine discourse to the citizens who sought to kill him because he said that God was his Father. In the following year he made his public entry into Jerusalem amid the loud shouts of multitudes—of many, doubtless, who were soon to exclaim, “Away with him! His blood be upon us, and upon our children!” During this triumphal procession, when he viewed Jerusalem from the Mount of Olives, he predicted its speedy destruction in language of the deepest distress, yet which conveyed the stern retribution to be inflicted on this most guilty of all cities, and on its most obstinate of all people. Nothing can be finer than the scene as described by the Evangelical historian on this occasion—“When he beheld the city, he wept over it.” No prediction was ever more amply verified than that which He, the Son of God, uttered—“If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation.”

It is almost impossible in any account of Jerusalem to pass over the awful facts connected with the crucifixion of our

Saviour, and yet what human pen can give any additional effect to the plain, the minute, and yet the eloquent and affecting narratives of the Evangelical writers—of those who were eye-witnesses of events which it is impossible adequately to describe. Here let us draw the reader's attention to the celebrated passage in Josephus, the genuineness of which has often been contested, but is now universally admitted. "Now, there was about this time Jesus, a wise man, *if it be lawful to call him a man*, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him many both of the Jews and of the Gentiles. He was *the Christ*." Here the reader will observe that the name of Christ was well known when Josephus wrote, and the meaning of the Jewish historian is, that *this Jesus* was *the Christ* from whom the Christians are denominated. "And when Pilate," he continues, "at the suggestion of the principal men amongst us, had condemned him to the cross, those who loved him at the first did not forsake him, for he appeared to them alive again the third day"—Josephus here merely relates what the Christians asserted—"as the divine Prophets had foretold these and many other wonderful things concerning him; and the sect of Christians so named from him is not extinct at this day." The principal objections to the authenticity of this passage are—1. The mention of Jesus is contrary to the plan of Josephus, for he says in his Preface that he designs only to relate the remarkable events of his nation, and the history of one who died on the cross could not be considered as honourable to the Jews. 2. The style of the passage is different from that of Josephus. 3. It is said that the passage is wanting in some manuscripts. 4. A zealous Pharisee like Josephus would not call Jesus simply *Christ*, or the *Messiah*, and say that he wrought miracles, and appeared again after his death, as the Prophets had foretold; and accordingly Josephus, in another Book of his Antiquities (XX. ix. 1), refers to him as *Jesus who was called*

the Christ. But to the *first* objection it may be replied, that it was an important event, and even honourable, since Jesus had then many distinguished disciples among the Gentiles. To the *second* it may be urged, that a difference of style can scarcely be perceptible in such a short passage; and, moreover, there are many who maintain that the style is altogether the same as that of Josephus. As it respects the *third* objection, the passage is quoted as genuine by Eusebius, St Jerome, St Ambrose, Cassiodorus, and other Fathers; it must consequently have been extant in the manuscripts of their times, and it is found in nearly all those now in existence. The *fourth* objection will be best answered in the words of Professor Jahn:—"The common objections which have been urged against the passage with so much confidence, namely, that it stands too early in the order of time, and that the omission of it does not interrupt the connection of the author's narrative, are little worthy of the importance which have been attached to them. For every attentive reader of Josephus must know that he often, especially in his history of this period, when he was but a child, and the dates of which he could not have ascertained with any great degree of accuracy, neglects the order of time and follows the order of his subjects; and again, if every passage of a writer, especially of such a writer as Josephus, the omission of which does not interrupt the connection of the discourse, is to be regarded as spurious, large portions of their writings must be rejected; as, for example, the whole third book of his Jewish War. It is also worthy of remark, that Josephus in his Antiquities refers to Christ as a well known person, for in giving an account of the Apostle St James, he says that *he was the brother of Him who was called Christ*, and immediately adds, *his name was James*."

But to return from this digression: On the first day of unleavened bread, when the Passover of the Jews was to be slain, which some ingenious chronologists fix on the 2d day of our April, our blessed

Saviour ate the Passover with his disciples in the city of Jerusalem, and immediately thereafter instituted the Holy Eucharist, which he commanded to be observed in his Church throughout all ages as the symbol of his broken body and shed blood. The treacherous Judas was there, and received from our Saviour the significant hint, "What thou doest, do quickly." He soon departed, and bargained with the chief priests to betray his Master for thirty pieces or shekels of silver. Our Saviour withdrew from the city to the Garden of Gethsemane on the Mount of Olives, attended by the eleven disciples; but what he endured of agony during the short time he passed in that most sacred of all gardens no mortal man can ever appreciate or comprehend. The cup must indeed have been bitter which called forth from *Him* the earnest exclamation, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." Meanwhile Judas had concluded his bargain with the chief priests and rulers, and when our Saviour had ended his Passion he appeared at Gethsemane, guiding an armed band sent by the authorities of the city to apprehend him. It had been arranged that the person whom he saluted would be the individual whom they were in search of. Our blessed Saviour, thus treacherously betrayed, was brought the following day before Pilate, and reluctantly condemned by him on the unfounded charge of sedition and blasphemy preferred by the Jews. The city was at this time full of people, who for a season forgot their hatred towards the Romans, declared that they had no king but Cæsar, and intimated to Pilate that if he refused to pass sentence on Jesus they would impeach him to the Emperor his master. The holy Evangelists narrate at full length the subsequent transactions of this momentous scene, when the citizens of Jerusalem filled up the measure of their iniquities, and made their city a memorial of Divine wrath. The Saviour of the world was led out of the city to Calvary, and there

crucified between two malefactors. During the crucifixion the sun was darkened, and the vail of the Temple was rent in the middle. Christ prayed for his enemies, and expired on the cross; and then was accomplished all which had been prefigured under the previous dispensations—God was glorified, divine justice satisfied, and the human race redeemed. The extraordinary circumstances which attended the crucifixion compelled even the Roman centurion, who was ordered to attend with a guard and see the sentence performed, to exclaim, "Truly this was the Son of God."

We pass over the resurrection of our Saviour on the third day, his frequent conversations with his disciples afterwards, his ascension into heaven in the presence of chosen witnesses at a little distance from the city, and the subsequent proceedings of the Apostles previous to the day of Pentecost, equivalent to the Christian festival of Whitsunday. On that day, which immediately succeeded the feast of the Passover at which our Saviour had been crucified, the Holy Ghost descended on the Apostles at Jerusalem, and "Parthians, Medes, and Elamites, the dwellers in Mesopotamia, and in Judea, and Cappadocia, and in Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians, heard them speak in their own tongues of the wonderful works of God." St Peter's celebrated sermon followed, and about three thousand were added to the church of sincere and devout converts, who "continued stedfast in the Apostles' doctrine and fellowship."

Notwithstanding all the opposition of the Jews in general, and of the citizens of Jerusalem in particular, Christianity made rapid progress within the city, and the church of Jerusalem, with St James as its bishop, soon numbered many members. The Jews perceived with feelings of bitter disappointment and exasperation that the schism or sedition, as they designated the Gospel, instead of being

extinguished by the death of its Divine Author, spread every where with remarkable celerity, and Jews and Gentiles alike acknowledged its truth and inspiration. Not only so, but the Apostles—those who on the awful day of the crucifixion had timidly deserted their Master, and especially that one who with loud oaths had denied him, and declared that he “knew not the man”—were animated with a boldness unanticipated, and no threatenings could restrain them from preaching to the citizens. The healing by St Peter and St John of a lame man who sat begging alms at the principal gate of the Temple, which, from the sumptuousness with which it was built, was called *Beautiful*, occasioned another eloquent and energetic discourse by the former Apostle, when two thousand more were converted. These proceedings were now too public to escape the notice of the authorities, and the two Apostles were apprehended, and brought before the Sanhedrim. In reply to the question, “By what power or by what name have ye done this?” St Peter boldly declared his commission. The Sanhedrim were astonished at their conduct, and as the fact of the miracle at the gate of the Temple was undoubted, they knew not how to dispose of them. The Apostles were at last dismissed with an injunction to refrain from addressing the citizens, which they declared they could not obey.

The Evangelical historian informs us that “by the hands of the Apostles were many signs and wonders wrought among the people, insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits, and they were healed every one.” Nothing else was now talked of in Jerusalem; the citizens appear to have suspended for a season their political animosities and grievances, and to have become attentive observers of the

proceedings of the Apostles. As for Pilate, he seems to have given himself no farther concern with the religious affairs of the Jews after the crucifixion of our Saviour, and to have viewed the whole with indifference. The two Apostles were again committed to prison by order of the Sanhedrim; but when the Council met on the following day, and sent to the prison to command their attendance before them, it was found that the gates had been mysteriously opened during the night, and the two Apostles were set at liberty, the prison having been carefully locked after they were out. Nor was this all: The Sanhedrim, while deliberating on this singular circumstance, were informed that the same men whom they had imprisoned were at that moment in the Temple, teaching the people in the Court of the Gentiles. The Apostles were immediately brought before the Council, and when asked why they had disobeyed the previous injunction of silence, St Peter declared that they ought to obey God rather than man, and boldly asserted the Messiahship of Christ, reminding them of their wickedness in sanctioning his crucifixion. This retort irritated the Sanhedrim to such a degree that they proposed to put them to death, when one of the members, Gamaliel—the preceptor of St Paul, and who is said to have been the son of Simeon mentioned in St Luke’s Gospel—rose, and having procured the removal of the Apostles, addressed a speech to the Sanhedrim replete with moderation, in which he reminded them of two sects whose leaders were slain, and which had become extinct; and advised them not to interfere with the Apostles, “for if this counsel or this work was of men, it would come to nought, but if it was of God, they could not overthrow it.” The Sanhedrim agreed, and after scourging the Apostles, and again commanding them not to teach in the name of Jesus, they set them at liberty.

The advice of Gamaliel appears to have been followed a short time, and the Apostles were permitted to preach daily in the Temple, and to go from house to

house. But this quiet was soon succeeded by a most violent persecution, in which St Stephen first received the martyr's crown. After the election and ordination of the Seven Deacons we are told that "the word of God increased, and the numbers of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith." St Stephen, one of the Seven Deacons, was involved in a disputation on the truth of Christianity with the members of a certain synagogue called the Synagogue of the Libertines, who are commonly understood to have been the descendants of such Jews as had been slaves at Rome, and had purchased their freedom. Other Jews belonging to Alexandria, Cyrene, Cilicia, and various parts of Asia Minor, took part in this discussion, for every considerable synagogue—and the Jews pretend that there were four hundred altogether in Jerusalem—had an academy, in which the Rabbins taught the traditions to their scholars. Irritated at their defeat, the Libertines and others bribed witnesses to swear that St Stephen had uttered blasphemy against Moses and against God. A popular tumult was the consequence, and the apostolic deacon was carried before the Sanhedrim, and charged with declaring that the Temple would be destroyed, the Jewish customs and ceremonies abolished, and supplanted by Christianity. The high priest asked if such were the opinions he actually maintained. The charge he admitted to be true, and he vindicated himself from the imputation of blasphemy by appealing to several facts in the Jewish history, to show that God did not intend to confine his favour to any particular place for ever—that the rites and ceremonies of the Mosaic Law were never designed to be perpetual—and that even the Mosaic Law, for which they now affected such a reverence, had been insufficient to retain them in their duty, as appeared from their frequent relapses into idolatry and rebellion. He gave a historical account of the most memorable actions and events from Abraham down

to Solomon, and concluded by an animated rebuke for their obstinacy, unbelief, and persecuting spirit. This address excited their utmost exasperation; they would not permit him to say another word in his defence; the whole audience was in a state of violent commotion; a simultaneous rush was made towards the undaunted speaker; and he was dragged without the walls of the city, where he was stoned to death by the infuriated multitude, and fell the first of the noble army of martyrs who resisted unto blood in defence of Christian truth. This martyrdom of St Stephen was not done by a sentence of the Sanhedrim, and it does not appear that the Jews had the power of life and death at that time, but was an irregular tumultuous act of the citizens. St Paul, then a young man, was present, and took charge of the clothes of which the first martyr's murderers divested themselves to execute their purpose with greater facility—a circumstance of which he afterwards bitterly repented.

The death of St Stephen ushered in a general persecution of the church of Jerusalem, yet the Apostles proceeded throughout the cities of Judea boldly and successfully preaching the Gospel. In A. D. 35 occurred the memorable conversion of St Paul near Damascus, when on a persecuting expedition against the Jewish Christians of that city, and he returned to Jerusalem three years afterwards with a very different commission from that with which he set out. About A. D. 37 or 38, however, the persecution ceased, and we are told that the "churches had rest throughout all Judea, and Galilee, and Samaria." In A. D. 37, in consequence of a complaint preferred by the Samaritans to Vitellius, Proconsul of Syria, of the violence of Pilate, that functionary sent Marcellus to Judea to supersede him in the office of Procurator, and ordered Pilate to proceed to Rome, to answer the accusations brought against him. Caius Caligula, who succeeded Tiberius in the Imperial Government A. D. 37 or 38, banished Pilate to Vienne in Gaul, where he is said to have committed

suicide. At the following Passover, Vitellius went to Jerusalem, and was received with great splendour. He remitted to the citizens the taxes on fruit, and delivered up the valuable wardrobe and sacerdotal vestments of the high priests, which had been preserved in the Castle of Baris, and in Antonia, after Herod had enlarged Baris, and erected it into that magnificent castle. He also removed Caiaphas from the high priesthood, and gave the office to Jonathan, the son of the former high priest Ananus, and returned to Antioch.

The tyrant Caligula, who wished that the whole Roman people had but one neck, sent Petronius to Jerusalem in room of Vitellius, with orders to place his statue in the Temple, and in case of resistance to compel submission by arms. The Jews were soon informed of this order, and thousands of them proceeded to Ptolemais to meet the new procurator, where they informed him that they had resolved rather to die than to suffer such a violation of their Law. When he marched to Tiberias he was met by thousands more with the same protestations. Nothing could exceed the horror which this intelligence excited at Jerusalem and throughout the country; during forty days all labour was suspended, and, though it was then the time for planting, the fields remained uncultivated. Aristobulus, the half-brother of King Agrippa, and other chief men among the Jews, entreated Petronius to inform the Emperor of the true state of affairs, which might induce him to recall his order. The Procurator consented, although well aware of the danger to which he exposed himself. Meanwhile Agrippa, who was then at Rome, had induced Caligula to relinquish the design of erecting the statue, and the Emperor had written to Petronius to that effect; but no sooner did he receive the Procurator's letter than he burst into a furious passion, and sent a threatening answer, intimating that he had been bribed by the Jews. But Caligula was assassinated soon after, in A.D. 41 or 42, and the Temple was saved from being

profaned by that monster's unhallowed statue.

Agrippa, called Herod in the Acts of the Apostles, received from Claudius, the successor of Caligula, the entire kingdom of his grandfather Herod the Great, and when he arrived at Jerusalem, A.D. 42, presented many thank-offerings on the altar, and suspended a golden chain near the treasury of the Temple which he had received from Caligula. He relieved the citizens of the taxes on their houses, and took the high priesthood from Theophilus, the son of Ananus, who had succeeded Jonathan, and conferred it on Simon Cantharas, the son of Simon Boethus. The next year he offered it to Jonathan, who declined it, but recommended his brother Matthias, who became high priest. Agrippa undertook to strengthen and raise the walls about *Bezetha*, or the new part of Jerusalem, but Claudius issued an imperial edict prohibiting the farther progress of the work. In A.D. 44, he beheaded St James, the brother of St John, and imprisoned St Peter. He died at Cæsarea towards the close of that year, in the manner related by the Evangelical historian, Acts xii. 20-23.

Agrippa's brother, also called Herod, was appointed by Claudius over the Temple and treasury of Jerusalem, and was invested with the power of nominating the high priests, which he exercised by deposing Cantharas in A.D. 45, and elevating Joseph, the son of Camus, to that dignity. In A.D. 48, during the procuratorship of Cumanus, a lamentable disaster occurred in Jerusalem. At the feast of the Passover a cohort was stationed before the gates of the Temple, according to the usual custom, to prevent disorder. On the fourth day of the feast one of the soldiers disrobed himself, and exposed his nakedness to the multitude. The Jews regarded this obscene act as a flagrant insult and demanded satisfaction, but when they saw that the soldier was not punished, they accused Cumanus of being privy to this outrage on the sanctity of the Temple. The Procurator in vain attempted to allay their irritated

feelings; the tumult constantly increased, and the soldiers were pelted with stones. Cumanus ordered all his troops to withdraw into the castle of Antonia, a movement which so terrified the people, that they rushed out of the Temple in the utmost disorder, and some thousands of them were trampled to death in the crowd.

In A.D. 53, Claudius appointed his freedman Felix to be Procurator of Judea. How long he held the office is uncertain, but according to Acts xxiv. 10, he had then been Procurator some years. The country was at this time full of robbers, magicians, false prophets, false Messiahs, and impostors, who deluded the people by promises of great events. Scarcely had Felix suppressed these armed banditti when a new set of assassins arose called Sicarii, from the *sica*, or short daggers which they used. They committed their murders even in the Temple, where they could easily conceal themselves among the crowd. Such was the state of things, that Josephus thus writes of this period: "It seems to me to have been the reason why God, out of his hatred of the wickedness of these men, rejected the city; and as for the Temple, he no longer esteemed it sufficiently pure for him to inhabit therein, but brought the Romans upon us, and threw a fire upon the city to purify it, and brought slavery upon us, our wives and children, as desirous to make us wiser by our calamities." The robbers recovered their strength, new false prophets, jugglers, and Messiahs, appeared, one of whom, an Egyptian Jew, came to Jerusalem, claimed the prophetic character, and persuaded thirty thousand men to follow him to the Mount of Olives, promising his deluded adherents that the walls of Jerusalem would fall down at his command, when they might easily expel the Roman governor and regain their freedom. This multitude was attacked by Felix with his infantry and cavalry; about four hundred were put to the sword, and two thousand were made prisoners. The impostor himself unfortunately escaped.

We now approach that memorable era in the history of ancient Jerusalem when our Saviour's prediction was literally fulfilled, and the city of David's triumphs and Solomon's splendour was levelled with the ground. The conduct of the Roman governors had completely prepared the Jews throughout the country for a revolt, and the arbitrary actions of Florus, the Procurator at Cæsarea, accelerated the insurrection, but as yet there was no direct appearance of sedition. His proceedings had caused great excitement at Jerusalem, yet, in order to inflame them still more and provoke them to rebellion, he sent from Cæsarea and demanded seventeen talents out of the treasury of the Temple for the use of the Emperor. A tumult ensued, and loud reproaches were hurled against the Procurator. He marched towards the city in person to enforce his demand at the head of a body of horse and foot; the citizens went out to meet him with every demonstration of respect, but instead of returning their salute he ordered his cavalry to drive them back to the city. On the following day he insisted that all those citizens who had joined in the reproaches against him should be delivered up; he would listen to no apology, palliation, or petition for pardon; he ordered his soldiers to plunder the Upper Market, and when they had done so they proceeded to pillage the houses of the inhabitants, and to massacre the people. Many innocent persons, and some publicans who held the rank of Roman knights, were dragged before Florus, and ordered to be scourged and crucified; and about three thousand persons lost their lives in this disturbance. On the following day the chief priests and principal citizens went about, dressed in mourning, using every exertion to repress the lamentations of the people over their murdered friends and relatives, lest such demonstrations should inflame the rage of Florus. They were soon summoned before him, and he insisted that the people should go out in a body, and welcome two cohorts which were advancing from Cæsarea. With

the utmost difficulty the leading citizens prevailed upon the inhabitants to comply, and when they went they were received with insult, for Florus had previously instructed those troops not to answer the salute, and to fall upon the Jews if they exhibited any dissatisfaction at this neglect. The result was, that many of the citizens were either wounded, slain, or crushed to death in the crowd, and the remainder driven back to the city. The next day Florus attempted to seize the Temple, but the inhabitants resisted so bravely that the Romans were compelled to retire into the royal castle. The covered passage which led from the castle of Antonia to the Temple was then demolished by the Jews, to secure their sanctuary from the approach of the Romans. Florus, having thus sufficiently kindled the flame of discontent, left one cohort in the city and returned to Cæsarea.

Shortly after this, Agrippa returned from Alexandria and proceeded to Jerusalem, accompanied by Neapolitanus, the friend of the Roman general Cestius Gallus, who had been informed by Agrippa's queen, Berenice, and the principal Jews, of the cruel conduct of Florus. Agrippa and his companion were received with every mark of respect, and when Neapolitanus saw that the hostile feeling of the citizens was solely directed against Florus, he exhorted them to peace, and returned to Cestius. Agrippa also addressed a speech to them in the gymnasium by which they were entirely pacified, willingly paid the arrears of the tribute, and rebuilt the covered portico between the Temple and Antonia. But when he ventured afterwards to advise them to obey Florus until another Procurator arrived, they became so exasperated that they insulted him, attacked him with stones, and drove him out of the city.

A party was now formed at Jerusalem whose sole object was to drive matters to the utmost extremity. Eleazar, president of the Temple, a son of the high priest Ananus, persuaded the priests, contrary to the law of Moses, to reject all the offer-

ings presented by Gentiles, and the sacrifices for the Emperor were consequently discontinued. The more prudent of the principal citizens attempted in vain to prevent this rash determination, and they sent deputies to Agrippa and Florus, to obtain a body of troops to keep the seditious party in awe. Florus, who rejoiced at this unequivocal sign of the revolt, returned no answer; but Agrippa sent a body of three thousand horse, and with this force the peaceable party took possession of the Upper City, while the Temple and the Lower City were seized by the revolted. Many obstinate skirmishes now took place between the two factions. Seven days afterwards the revolted refused to admit any of the opposite party into the Temple at a particular feast; and they even broke into the Upper City, and set fire to the palace of Agrippa and the public offices, in the hope that all the bonds deposited there would be destroyed, and the assistance of those who were in debt secured. The next day, the 5th of July, A.D. 66, they attacked the castle of Antonia, which they took in two days, and put the Roman garrison to the sword. They next invested the castle of Herod, in which several Jews of high rank had taken refuge, who defended themselves with great bravery. While engaged in this attack, Menahem, a son of the notorious Judas of Galilee, entered Jerusalem at the head of a large party of followers, chiefly consisting of robbers and other desperate characters, well armed, assumed the regal title, and the direction of the siege. One of the towers was thrown down by a mine, but a second wall had been erected within by the besieged, which protected them from the assault of their enemies. The sight of this unexpected obstacle damped the courage of the assailants, and the besieged took that opportunity to request permission to depart. This was granted to all except the Romans, who, after the Jews had withdrawn, betook themselves to the towers of the castle, which were now closely invested, but many of them were overtaken and slain. On the fol-

lowing day the high priest Ananus, who was found concealed in an aqueduct, was put to death with his brother Hezekiah, and soon after the usurper Menahem was slain in the Temple with many of his adherents by Eleazar. The well disposed citizens now hoped that the revolt would proceed no farther, but the seditious party still closely besieged the Roman soldiers in the royal castle. Metilius their commander offered to capitulate if the garrison would be allowed peaceably to depart, and the besiegers promised with an oath to allow them to pass unmolested. No sooner, however, had the Romans laid down their arms than they were all massacred with the exception of Metilius, who saved his life by promising to be circumcised, and to adopt the Jewish religion. This perfidious action took place on a Sabbath.

By a singular coincidence, almost all the Jews in Cæsarea were put to death on the same day—a massacre which caused a general revolt throughout the country. The Roman general Cestius took the field attended by Agrippa, and after repressing disorders in various parts he encamped at Gabao, about fifty stadia from Jerusalem. At this time the feast of tabernacles was celebrating at Jerusalem, and when the Jews there assembled heard of the approach of the Romans they seized their weapons, and rushed out of the city in great numbers, and without order, on the Sabbath. They attacked the Romans with a tumultuous shout, forced them to give way, and slew upwards of 500 men, while they lost only two of their own party. The Romans retreated towards Beth-horon, where they were attacked in the rear by one Simon, and suffered considerable loss. Agrippa now sent two officers, Borceus and Phebus, to Jerusalem, to exhort the Jews to lay down their arms, and promising them forgiveness, but the rebels killed the latter and wounded the former, who effected his escape. This act was strongly condemned by the people in general, and the city was now completely divided into factions. Cestius returned to Scopus,

seven stadia from Jerusalem, and waited three days for proposals of peace in vain. On the fourth day, the 30th of the month Tishri (October), he obtained possession of the two northern quarters of the city, drove the rebels into the Inner City and the Temple, and burnt the timber market. He then advanced against the Upper City, and encamped opposite the royal palace. If he had proceeded to storm the walls he would have taken the city in a short time and finished the war, but some of his officers, supposed to have been bribed by Florus, persuaded him to abandon his design. The peaceable citizens invited Cestius into the city, and promised to open the gates; but the Roman general hesitated, distrusting their sincerity. The design, whatever it was, was abandoned, and the proposer was thrown over the walls by the rebels. For five days the Romans exerted every effort to obtain possession of the walls, and on the sixth a chosen party assaulted the Temple on the north side, but both attempts were unsuccessful. The Romans now formed a testudo, under cover of which they undermined the walls, and approached the gates to set them on fire. At the sight of this many of the rebels fled panic-struck from the city, and the people joyfully opened the gates to Cestius; but he, not knowing the terror of the rebels and the friendly disposition of the citizens, unexpectedly withdrew from the city. This movement revived the courage of the seditious faction; they pressed on him during his retreat; often attacked him in front and rear, until at length he abandoned his military machines and fled to Antipatris, thus concluding a campaign which appears to have been disastrous chiefly by his own indecision.

The revolted, on their return to Jerusalem from the pursuit of Cestius, persuaded or compelled the peaceable citizens to join in the rebellion, but the more prudent now left the city, and this is the time referred to by the Evangelist, Matt. xxiv. 15–20. Military and civil officers were appointed, and the government of

Jerusalem was committed to another high priest, called Ananus, and to Joseph the son of Gorion. No public office was given to Eleazar on account of his arbitrary disposition, but he acquired unbounded influence over the people by his professions, promises, and gifts, the last of which he was well able to bestow, as he had seized most of the booty taken from Cestius, and had enriched himself from the public treasury. Generals were also appointed to the respective districts of Judea, one of whom was the celebrated Josephus, who was governor of Galilee; but as our immediate business is exclusively with Jerusalem, we pass them over for the present. When the high priest Ananus saw that all attempts to restore peace were vain, he put the walls of Jerusalem in a state of defence, provided armour and military machines, and diligently trained the young men in arms. Such was the state of matters in Jerusalem when Vespasian, in A.D. 67, entered Galilee and Samaria, attended by Agrippa, at the head of a numerous and well-disciplined army.

The Romans were every where successful, and the Jews suffered defeat after defeat, yet, with an obstinacy peculiar to them, they devoted themselves to destruction by persisting in the war. A personage named John the Gischalite effected his escape from Gischala in Galilee, when that town was taken by Titus the son of Vespasian. He came to Jerusalem, and although he endeavoured as much as possible to conceal the disasters of the Jews in Galilee, the hopes of the citizens were considerably depressed by the rumours. Jerusalem now became the resort of all the desperate characters of the neighbouring towns and villages; and they commenced the same depredations in the city which they had committed in the country, robbing and murdering not only secretly and during the night, but openly, and by day. This violence awed the citizens, and made the banditti still more daring. They invaded the hereditary rights of the high priests, and disposed of the priesthood by lot to

the meanest of the inferior priests; and in this way one Phannias, a labourer in the fields, was elevated to the office, who knew nothing of its duties, and consequently brought it into contempt. The citizens were at length roused, by the persuasions of Ananus, against those outlaws, who gave themselves the name of *Zealots*, and they withdrew to the Temple, which they made the citadel of their tyranny. But while Ananus was arranging his forces the Zealots made a sally out of the Temple and massacred all they encountered. Although the forces of Ananus were indifferently and even scantily supplied with arms, an obstinate battle ensued, in which many were killed and wounded on both sides. Similar conflicts succeeded, and the Zealots were generally victorious, until on one occasion Ananus pressed so closely on their retreat that he rushed with them into the Temple. They succeeded in gaining the Inner Court and closing the gates, and Ananus, out of reverence to the sacred place, declined to pursue his advantage farther; but he left a garrison of 6000 men in the Court of the Gentiles, who were relieved at regular intervals.

The cause of Ananus was publicly maintained by John the Gischalite, while at the same time he held a secret correspondence with the Zealots. His treachery was suspected, but he asserted his fidelity with a solemn oath, and succeeded so well in removing from himself all suspicion that he was sent to the Zealots to negotiate a peace. On this occasion he advised the Zealots to call the Idumeans or Edomites to their assistance, and two thousand of them soon appeared before the walls of Jerusalem. Ananus shut the gates against them, and in vain entreated them to return. They lay all night before the city exposed to a violent storm of wind, rain, and thunder. The Zealots took advantage of the noise which this war of elements occasioned, sawed off the bars which confined the gates of the Temple unheard by the garrison in the Outer Court, went

unperceived to the gates of the city, which they opened, and conducted the Idumeans to the Temple, where their associates had already issued from the inner court to meet them. Thus united, they attacked the garrison in the outer court, who at first defended themselves with great bravery, but as soon as they perceived the Idumeans among them they threw down their swords and uttered a cry of despair. This cry awakened the citizens, who responded by a shriek of terror. The garrison in the outer court were cut to pieces, and many threw themselves from the porticoes of the Temple into the city. The Idumeans then rushed into the city and murdered all they met, seeking especially the chief priests, among whom Ananus was slain. Great numbers of the citizens were massacred by the united Zealots and Idumeans; others of influence were thrown into prison, where they were either compelled to join their party or barbarously murdered; but the conduct of the Zealots at length disgusted the Idumeans, and when they were informed of the crimes of which they had been guilty, they released two thousand persons whom they had taken prisoners, and withdrew from the city, mortified at the violence of their allies. Many now sought refuge with the Romans, who beheld with great satisfaction the Jews destroying each other. The avenues from Jerusalem were indeed strictly guarded, and instant death was inflicted on those who were caught leaving the city, but money could open for any one a facility of escape, and those only who were unable or unwilling to bribe the sentinels were delivered up and executed as traitors. The dead bodies of the murdered citizens lay unburied in the streets, and no one ventured to discharge the last rites of humanity to the corpses lest he himself should be subjected to the resentment of the tyrants. The laws of God were despised, and the ministers of religion treated as fanatics in this once holy but now most deeply polluted and abandoned city; human laws were completely dis-

regarded, and scarcely a day passed without bloody conflicts between the contending factions. We are told that every species of enormity was practised by the Zealots, and especially by John the Gischalite and his Galileans. To plunder and murder the rich and to ravish women was mere pastime to those wretches, and Josephus well describes Jerusalem as "one great brothel, a horrid den of robbers, and a hateful cave of murderers."

Meanwhile, Vespasian had obtained possession of the whole region round Jerusalem, and was adopting vigorous measures to cut off all communication with Jerusalem, so that those in the country who favoured the Jews could not join them in the city. While occupied in these formidable preparations to finish the war, the pleasing intelligence was brought to him that he had been called to the imperial throne. He immediately sent his son Titus to Judea, and he himself set sail from Rome in the midst of winter.

In A. D. 70, before the advance of Titus to Jerusalem, the city was inflicted by a third faction. Eleazar, already mentioned, who had at first separated the Zealots from the people, and induced them to retire to the Temple, pretended to be displeased with John the Gischalite, although the real secret of his animosity towards him was jealousy of his power. He had already, according to Josephus, brought over some of the more influential persons and a party of the Zealots to his interest, and was in possession of the inner court of the Temple; but as his adherents were limited in numbers, he remained quiet until John began to attack him. The Gischalite found his military engines of little use in these assaults, the part of the Temple occupied by Eleazar being higher than that which he possessed, yet many were slain, and some even at the altars, for Eleazar admitted all into the Temple who wished to offer sacrifices. John was also compelled to maintain a constant warfare with Simon, who was in possession of the Upper and of a great

part of the Lower City. Thus situated. the Gischalite, who supported himself and his followers by plundering the people, carried on a continual twofold war—the one against Eleazar, who lived on the stores of the Temple, and the other against Simon, who was so liberally supplied with necessities by the people that his men were often found intoxicated. John made frequent attacks against Simon, and set fire to the streets as far as he could penetrate; and Simon retaliated by burning all the houses which stood in his way. All the streets in the neighbourhood of the Temple were destroyed, and immense quantities of provisions consumed in the flames; nor was there any chance of escape from this misery, as all the avenues were now strictly guarded. The citizens dared not even complain, for whoever exhibited any symptom of discontent was sure to be murdered as a friend to the Romans, and his body thrown out unburied among the heaps of dead which had been slain in battle, or had fallen by the hands of the executioner. When John perceived that he could gain no advantage over Eleazar in the Inner Court of the Temple, he constructed moveable towers of the timber belonging to the edifice; but before he could use them Titus advanced against the city with four legions of Roman soldiers and a strong body of auxiliaries.

The time had now arrived when divine justice was to be inflicted on this most sinful, polluted, and apostate city, and its siege is one of the most remarkable in ancient or modern history. The Jewish historian chiefly supplies us with the narrative, of which the following is the substance as condensed by Professor Jahn.

Titus led his army from Cæsarea through Samaria and Gophna to Gabaoth-Saul. It was now time for all who wished to escape to flee from the city, according to the directions of Christ, Matt. xxiv. 15–20. Titus encamped about thirty stadia from Jerusalem, and then rode forward with six hundred cavalry

to reconnoitre the condition and strength of the place, and to learn the dispositions of the Jews, for he had been informed that the people wished for peace. When he drew near the gate of the city, opposite the tower of Psephinus, the besieged rushed out by the Women's Tower, near the monument of Helena, separated him from the main body of his party, and surrounded him and a few horsemen who kept close by his side. He was unable to go forward for some time on account of the ditches and garden walls, and a large body of Jews threatened to cut off his retreat, but at length he broke through the ranks of his enemies, and escaped from the shower of darts and arrows which fell around him, though he wore no coat of mail, nor armour of any kind. Titus then advanced to Scopus, where he could view the northern part of the city. He here posted three legions, and formed a line of entrenchments behind them. The legion which arrived from Jericho encamped on the Mount of Olives, and he then began his line of circumvallation. While the Romans were entrenching their camp, the three conflicting parties in Jerusalem united and sallied out against the legion on the Mount of Olives. These attacks were often repeated, but this union was of short duration, for when Eleazar opened the gates of the inner court of the Temple at the feast of the Passover to admit the people, John sent some of his adherents among them with weapons concealed under their garments. The Zealots sought refuge in the subterranean vaults, and there was a bloody massacre among the people. The former were drawn from their places of concealment and dismissed without injury. John made himself master of the whole Temple, and there remained only two parties at Jerusalem, those of Simon and of John.

Titus suffered considerably for want of water—a deprivation to be expected in a country like that around Jerusalem, yet the preparations for the siege were not interrupted. Under the protection of a

strong guard, he cut down the trees, destroyed the garden walls and fences, and began to level the whole space between Scopus and the Serpent's Pool. During the progress of this work he summoned the city to surrender without effect. On the next day the Jews, by a stratagem, made a sally on the Romans with considerable success. Four days afterwards the work of levelling the ground was completed, and Titus then stationed a party of his bravest soldiers near the walls on the west side of the city to prevent the assaults of the Jews, and under this protection he removed his camp to a position only two stadia from the city, but the camp on the Mount of Olives still remained. In this manner the city was blockaded at the time of the Passover, when a great concourse of Jews had assembled to celebrate the feast. Simon had under his command about fifteen thousand men including Idumeans, and held possession of the Upper and Lower City, and the walls as far as Kedron and Siloam. John had eight thousand five hundred men, including the Zealots who had joined his party, and held the Temple, the Valley of Kedron, and those places adjoining the Temple—the common battle ground of both parties, where they still continued their conflicts.

After Titus had blockaded the city, he determined to make an assault upon it at a place where the outer wall was the lowest, and whence a passage to the third wall could be easily effected. Josephus approached that part of the wall to persuade the Jews to surrender, but they answered by a shower of arrows, and wounded Nicanor, a Roman officer, in the shoulder. Titus then gave orders for the raising of the necessary banks, which the soldiers soon completed, being protected from the Jews by their military engines. John could not attack the Romans through fear of Simon, who nevertheless brought upon the wall the military machines taken from Cestius, and plied them vigorously, but they produced little effect on account of the unskillfulness of his men. The sallies he made were also

unavailing. After the banks had been raised three moveable towers were constructed upon them, and the battering rams were brought to bear on the walls at three different places. The noise and destruction occasioned by these machines excited a cry of terror throughout the city. One of the towers fell, but this accident did not interrupt the progress of the siege; the other two continued to act, and the wall gave way. The Romans then rushed in through the breach, opened the gates, and took possession of the new part of the city fourteen days after the commencement of the siege. They demolished a great part of the outer wall, and the Jews retired into the Inner City. The Romans made themselves masters of the wall in five days, and stormed the defences. Wishing to spare the city, they threw down none of the second wall—an act of moderation which nearly proved fatal to them, for the Jews made a vigorous resistance, and an obstinate battle was fought in the streets, which obliged Titus to open a way to retreat. The courage of the Jews was revived by this transient success; they took possession of the breach, and maintained their ground three days. The Romans now demolished a large part of the wall, and gained this part of the city.

Titus suspended his operations four days in the hope that famine would compel the Jews to surrender, and on the fifth he began to raise a bank against the tower of Antonia. He again sent Josephus to persuade them to yield, but they replied by insults and ridicule. While the Jews thus obstinately resisted, and the Romans were vigorously pressing the siege, several of the citizens contrived to escape from the city. They sold their property to any purchaser, and some were even known to swallow their money that they might not be plundered by the robbers. Titus permitted them to pass through his camp, and go wherever they chose. The besieged now began to suffer the miseries of famine; the houses of the inhabitants were forcibly entered in search of food, the inmates scourged if they pretended

to have none, and if any was afterwards found they were beaten for their deception. If any one appeared in good health he was immediately suspected of having provisions concealed, his house was broken open, and his family inhumanly treated, without regard to age or sex. The rich were impeached by false witnesses of either wishing to leave the city or of betraying it to the Romans, and were executed without mercy. The most shameful atrocities were hourly committed. Josephus justly observes that no city ever suffered so severely, nor was there ever on the earth a more abandoned race of men than those who then had possession of Jerusalem. As their distresses often compelled them to venture out of the city in quest of food, Titus waylaid them, and scourged and crucified all those whom he caught in sight of their countrymen. Hundreds were often executed in one day, and the Romans even invented new modes of crucifixion, to render the punishment more ignominious. The Jews gave out that these unhappy persons were deserters, but Titus cut off the hands of some of his prisoners, and sent them back mutilated to the city, to inform their countrymen that none except prisoners of war would be punished. He again warned Simon and John not to compel him to destroy their city and Temple, and to save their own lives by a timely surrender, but they replied that they despised death, and that, as to the Temple, the world was God's temple, and a far more magnificent one than that which the Romans threatened to destroy.

The preparations for the assault of Antonia were continued. Between the 2d and 29th days of May four banks were completed for the assault on the tower, yet the indomitable Jews contrived to destroy two of them, and compelled the Romans to retreat to their camp, where they sustained a bloody conflict before they could drive back the assailants. As materials for the reconstruction of the banks could not be procured in the neighbourhood, Titus built a wall round the entire circumference of the city, to

compel the Jews to surrender by famine. This immense work was completed by the soldiers in ten days; and the officers were on duty by turns to enforce the vigilance of the sentinels, and cut off all escape from the city. The besieged now experienced the distresses of famine in all its horrors; multitudes died of hunger, dead bodies were plundered, and the last fragment of covering was torn from the dead and dying. The dead bodies were thrown over the walls, and when Titus saw the defiles full of corpses, he called Heaven to witness that the Jews were the authors of their own miseries. The humanity of the Roman induced him to reconstruct the banks against the tower of Antonia, that he might shorten the distress and save the remainder of the people, and he was obliged to bring wood for this work from a considerable distance. Meanwhile the tyranny of Simon continued unabated; he put to death the high priest Matthias, his three sons, the high priest Annanias, and fifteen men of the first rank. This and other cruelties induced an officer named Judas with ten confidential friends to meditate a surrender of the city: an offer was made to Titus, but before his decision was known the plot was discovered, and Judas and his accomplices were put to death. Another attempt was made by Josephus to induce the Jews to surrender, but as he was going round the walls he was severely wounded in the head with a stone and fell insensible. The Romans rescued him with some difficulty from the hands of his countrymen, who rushed out to seize him and drag him into the city. It was supposed that he was dead until he again made his appearance, and in vain urged them to submit.

The distresses of the besieged daily increased. Many finding no other way of escape leaped from the walls; others, under pretence of making an assault, succeeded in joining the Romans, among whom numbers lost their lives by imprudently eating too much food. As it was well known that many of the Jews had swallowed their money, it is said that the Arab

and Syrian auxiliaries cut open the bodies of two thousand deserters in one night in search of gold. Titus prohibited under pain of death this inhuman crime, yet it was still secretly practised; and Josephus observes, in reference to this affair, that "God condemned the whole nation, turning every course that was taken for their preservation to their own destruction." John now seized the consecrated gifts and sacred utensils of the Temple, impiously alleging that those who fought for God had a right to the things dedicated to God. A person named Manneus fled to the Romans, and he acknowledged to Titus that from the 14th day of April (Xanthicus) to the 1st day of July (Panemus), no fewer than 115,880 dead bodies had been carried through one gate of the city where he was stationed, exclusive of those burned by relatives. Some deserters estimated the number of dead at 600,000, and those disposed of otherwise could not be calculated. At last the corpses became so numerous that they were thrown together in heaps.

The tower of Antonia was taken during the night of the 5th of July. Titus brought up his army as speedily as possible, and rushed after the retreating Jews into the Temple. An obstinate battle was fought, which continued till noon, when the Romans were compelled to withdraw, and content themselves with the possession of the tower. It was ordered to be destroyed by Titus to open an easier passage to his army, and in seven days it was entirely levelled. Overtures were again made to the Jews to submit, that their city and Temple might be preserved, and their own countrymen who had escaped to the Romans entreated them to surrender in vain; Titus also addressed them by Josephus as his interpreter to the same effect, but his moderation was ascribed to cowardice, and he recommenced hostilities. Four banks were begun on the site of the tower of Antonia. The Jews made a desperate sally on the Mount of Olives, which was attended with considerable loss on both sides. The Romans having now nearly

completed their works, the Jews themselves set fire to the northern cloister of the Temple against which the banks were directed, and two days afterwards the adjoining cloister was burnt by the Romans. Still the Jews not only resisted their assailants by force, but annoyed them in every possible way by stratagem. Meanwhile the famine became daily more distressing in the Upper City and in the Temple, and multitudes died of hunger. Every possible place was ransacked for food, and when none was found the plunderers devoured anything they could swallow—their girdles, sandals, the leather of their shields, and dried grass, of which a very small quantity was sold for four drachms. A woman of a distinguished family in Peræa, who had been frequently plundered by the robbers and deprived of every morsel of food, at last murdered her own son at the breast, and roasted one-half of the infant. Allured by the smell some Jews rushed into the house and demanded food. She confessed what she had done, showed them the half of the child which remained, and in a frantic manner invited them to partake. Although they were now inured to scenes of misery, this horrid transaction struck them with dismay, and spread consternation throughout the city. It was soon known in the Roman camp, and Titus again protested that he was not the author of these calamities, as he had frequently offered peace to the Jews.

On the 8th day of August, and for six days successively, the battering rams were plied against the Temple without effect; at the same time the Romans ineffectually attempted to undermine the northern gate. They then ascended the cloisters with their ladders, but the Jews beat them off and captured one of their standards. Titus now determined to bring the war to a close, and ordered his soldiers to set fire to the gates of the Temple. When the silver-work had melted the flames were communicated to the wood, and extended to the cloisters. The fire continued to rage a day and a night, without the Jews making any effort to

repress it. On the following day Titus ordered his own soldiers to extinguish the fire and open a way to the Temple, after which he held a council of war respecting the preservation of the edifice. Some of his officers urged that it ought to be destroyed, as the Jews would always make it their rallying point and excite perpetual disturbances, but Titus insisted on preserving it if possible, alleging that such a magnificent building would be an ornament to the Roman Empire. Orders were accordingly issued that the sanctuary should not be injured. The next day the Jews made two fruitless sallies through the eastern gate.

Titus intended to storm the Temple the next day, when it happened that those soldiers who had extinguished the fire in the outer court rushed in after the Jews into the inner court when repelling one of their sallies. A Roman soldier seized a firebrand, and with the assistance of his comrades pitched it through a small door or window into a passage which communicated with the apartments on the north side of the sanctuary. Titus immediately hastened to stop the conflagration, but though he raised his voice and beckoned his hand, the soldiers, who were still fighting with the Jews, paid no attention to him. Even those who followed him disregarded his entreaties and threats, and rather made every effort to increase the flames. The whole space round the altar was now covered with dead bodies, and streams of blood and gore flowed down the stairs into the outer court. When Titus perceived that his soldiers would not extinguish the flames, he went with his generals into the sanctuary and Holy of Holies, the fire consuming the adjacent apartments not having penetrated into the interior. When he returned he made another effort to save the edifice, which was equally unavailing; on the contrary, the soldiers applied firebrands to the gates, the flames burst out from the sanctuary with redoubled fury, and Titus, finding it impossible to save the Temple, withdrew to his quarters. During the conflagration

the Romans plundered whatever they could find, and cut down all they met, but the Zealots and others forced their way through them and fled to the Upper City. The cloisters of the inner court were burnt, and the rest of the building was speedily destroyed. About six thousand people, chiefly women and children, lost their lives in the outer court by their misplaced confidence in an impostor, who directed them to go into the Temple, where God would work miracles for their deliverance.

The omens which are said to have preceded the destruction of the Temple are related by Josephus and Tacitus according to the custom of the Greeks and Romans. The former says that before the siege a star resembling a sword stood over the city, and a comet continued a whole year. At the feast of unleavened bread a dazzling light suddenly shone during midnight round the altar and the sanctuary, which continued for half an hour. At the same festival a heifer led by the high priest to be sacrificed brought forth a lamb in the midst of the Temple. The eastern gate of the inner court, which was of immense weight, and its bolts fastened deep into one entire stone, opened mysteriously about the sixth hour of the night. Chariots and troops of soldiers in armour were also seen running about in the clouds, as if encompassing and storming a city. At the feast of Pentecost, as the priests were entering by night into the inner court to perform their ministrations, they heard an astounding noise, accompanied by a loud quaking, after which a simultaneous exclamation, "Let us remove hence." But the most remarkable instance is that of a husbandman, who four years before the war commenced came to Jerusalem, and went through the streets exclaiming, "A voice from the east, a voice from the west, a voice from the four winds of heaven, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, and a voice against this whole people." He was repeatedly punished by the

citizens, but he persisted in his singular cry. He was at length brought before the Procurator, who ordered him again to be scourged, but at every lash he exclaimed, "Woe, woe to Jerusalem!" He never complained of this treatment or supplicated mercy, and continued his direful exclamation "for seven months and five days without growing hoarse, or being tired therewith, until the very time when he saw his prediction fulfilled in earnest, when it ceased; for as he was going round the wall, he cried with his utmost force, 'Woe, woe to the city again, and to the people, and to the holy house.'" He had just added, "Woe to myself also," when he was struck dead by a stone from one of the engines. Whatever credit may be awarded to the truth of these omens they are curious traditions.

The Roman soldiers now carried their standards round the burning Temple, and set them up before the eastern gate, where they saluted Titus as *Imperator*. They were greatly elated by the rich booty they had taken, which was so considerable that gold fell half its value in Syria. Meanwhile the Zealots and their associates, reduced to the last extremity, requested an armistice, which Titus granted; but when they demanded permission to depart he broke off all negotiation with them. The Lower City was then given up to pillage and the flames. The Zealots forced a passage through the Romans, and crowded into the royal castle, in which many of them had deposited their treasures on account of the strength of the place, but they were soon expelled by the triumphant assailants, who put 8400 of them to the sword and seized their effects. On the following day the Zealots took refuge in the Upper City, and the Romans burnt the remaining part of the Lower City as far as Siloam. Josephus made another attempt to persuade them to surrender, but they answered him with insults, and boasted that they had left nothing for the Romans. They were closely besieged, and could no longer either engage with the Romans

in battle or effect an escape, as their leaders kept a watchful eye over them to prevent their flight.

While Titus was preparing for an assault on the Upper City, by raising banks and stationing his troops, a deputation arrived from the Idumeans offering to surrender, and their submission was readily accepted; but the Jews discovered their design, and the leaders were executed by Simon. The Romans sold numbers of deserters for a trifling sum as slaves, and dismissed 40,000 captives of low rank, for whom they could not find purchasers. At this crisis a priest, on condition of his life being spared, delivered to Titus two candlesticks formed like the candlesticks of the Temple, some tables, cups, and other vessels, all of solid gold, preserved from the wreck of the sacred treasury, together with the sacred veils, the official robes of the high priest, ornamented with precious stones, and many of the consecrated utensils. The treasurer of the Temple, who was taken prisoner, also delivered to Titus the robes and girdles of the priests, a great quantity of purple and scarlet, cinnamon, cassia, and other sweet spices used for incense.

On the 7th of September the machines were brought to play against the Upper City. Some of the besieged crept into the vaults and others retired to the castle, while a few remained to make a feeble defence of the walls. A breach was soon made, and the Jews fled. The city was entered without much resistance, some of the leaders only attempting to drive the Romans from the breach, or to open a passage through them; the Jews were massacred in the streets, and the houses were burnt to which they retired. Many houses which the Romans entered for the purpose of plunder were found filled with the dead bodies of persons who had died of hunger. Multitudes were slain, and in the evening the conquest was complete. When Titus examined the city, he was astonished at its strength, particularly the towers which the besieged had hastily abandoned, and exclaimed

that it was surely God who had expelled the Jews from such fortifications, for man could never have done it. He issued orders that none should be put to death except those who were found in arms, but the soldiers massacred the old and helpless, and shut up the young and strong in the precincts of the ruined Temple, where they were guarded by the freedmen of Titus.

Thus fell Jerusalem, in A. D. 71, according to the common reckoning, and in A. D. 74, according to other calculations. The Romans set fire to the city and destroyed the walls, preserving only the western part and three of the highest towers as memorials of the magnificence of the city, and as a residence for the tenth legion which was left as a garrison. Josephus expressly says that the ground on which the Temple stood was levelled as though no building had ever stood upon it, which verified our Saviour's prediction, Matt. xxiv. 2. When the Romans searched the subterranean vaults they found more than two thousand dead bodies of those who had slain themselves, or who had died of hunger. Although the Zealots and robbers were condemned to death, the handsomest of them were selected for the triumph of Titus at Rome, and many of them were sent to work in the Egyptian mines. Titus also presented numbers of them to the theatres in the provinces. John, who was suffering from hunger in the vaults, implored mercy of the Romans and was pardoned, but he was ever afterwards kept in chains. His rival Simon was subsequently found concealed among the ruins of the city, put in chains and taken to Cæsarea, whence he was sent to Rome destined for the triumph of the conqueror. The number of captives during the whole war amounted to 97,000, and about a million of persons perished in the siege. This is not incredible when it is recollected that the city was besieged at the feast of the Passover, when it was crowded with worshippers from all parts of Judea. Josephus informs us that during the examination of the captives about 12,000

of them died, some of hunger, and others because they refused to eat the food offered to them.

Jerusalem was thus destroyed by Titus, who soon afterwards marched to Cæsarea on the sea with his troops, his prisoners, and his booty. Within three hundred years afterwards Julian the Apostate, with a view of disproving the Christian prophecies, attempted to rebuild the Temple, and promised to re-establish the Jews in their paternal city. The work was begun, and the foundations of the Temple were again laid; but, according to the tradition of that age, fearful balls of fire, bursting from the earth, sometimes burned the workmen, rendered the place inaccessible, and caused them to desist from the undertaking. Whatever credit may be given to this story, which is testified by several writers, it is certain that the work was stopped in a remarkable manner. St Chrysostom, who was a living witness, appealed to the existing state of the foundations and to the universal testimony given to the fact; and Dr Clarke, who minutely examined the spot, asserts that "there seems every reason for believing that in the reticulated remains still visible on the site of the Temple is seen a standing monument of Julian's discomfiture." Another extraordinary circumstance marks the destruction of this guilty city. Since its fall the Jews have never had a Mosaic or theocratic government. Attempts have indeed been made to re-establish their independence, but these have always failed, and their nation, scattered throughout every country and in every clime, has existed only to be the scorn and contempt of the world.

II. *Modern Jerusalem.*—Although Titus reduced the ancient city to a mass of ruins, yet after the departure of the Roman army some Jews still lingered near the site of their devoted capital. The Roman conqueror left a few memorials of its former greatness, and the towers in particular continued to be occupied by a garrison, stationed there to keep the neighbouring country in

subjection; but what was left by Titus was completely destroyed by a new revolt in the reign of the Emperor Adrian, who extinguished every memorial of the ancient city reared by art, the more durable features of nature only resisting the vengeance of the conqueror. So entirely was everything effaced that nothing remained by which the original plan could be defined with accuracy, and hence the numerous controversies which the learned have maintained respecting its localities. Adrian rebuilt the city under the name of *Ælia Capitolina*, considerably deviating from the ancient site, and no Jew was permitted to enter within its walls under pain of death. He also erected a temple to Jupiter on the site of the temple to Jehovah, and the rites of the mythology succeeded the sacred mysteries on Mount Moriah. The Jews, enraged at this profanation of the holy place by idolatrous sacrifices, simultaneously rebelled in A.D. 134, and a long and bloody war ensued, for which the Jews scattered over the whole Empire had made great preparations. There are no authentic accounts of the state of Jerusalem under its new name, its extent or its population, but it appears that its ancient designation was forgotten, for during Dioclesian's persecution of the Church, when a certain martyr acknowledged that he belonged to it, it was imagined to be a factious city recently erected by the Jews. The new name was retained till the end of the seventh century, when Christianity became the established religion of the Empire, and the name of Jerusalem was resumed. The Empress Helena overthrew the idols which had been placed on the tomb of our Saviour, and caused the church of the Holy Sepulchre to be erected over it.

Not only were the Jews prohibited from entering Adrian's city, but they were even restrained from looking in the direction of the Temple. After the Roman Emperor destroyed the last remains of the old city, wild beasts prowled throughout the holy places, and even the tomb of Solomon, which had escaped the

calamities of former wars, was reduced to ruins. Epiphanius mentions that the Emperor made Aquila, his father-in-law, superintendent of the rising city, but this man, who became a proselyte to Judaism after embracing Christianity, was not related to Adrian, nor is there any evidence that he was overseer of modern Jerusalem. A colony of foreigners, chiefly Greeks, settled in it, and the Emperor placed a bishop over them of Gentile origin. The circuit of the new wall enclosed much which was without the gates of the former city, but the foundations of the old fortifications were frequently used in the new. As the Emperor had shown his hatred to Christianity by causing idolatrous sacrifices to be celebrated on the spot where the Saviour of the world was crucified and buried, he also desecrated the new city in the eyes of a Jew by using the stones of the Temple to construct a theatre, and erecting statues of the heathen deities on the site of the sanctuary. He also placed the figure of a hog on the gate towards Bethlehem, not, as St Jerome thinks, to remind the Jews of their subjection to the Romans, but to prevent them from entering the city, knowing that their religion prohibited them from approaching a gate polluted by that animal. This Father adds that the nation who bought the blood of Christ were forced to purchase from the Roman soldiery the pleasure of merely seeing Jerusalem and weeping over its ruins. Men and women, oppressed with years, or excited by the enthusiastic associations of the past, and clothed in rags, assembled on the Mount of Olives. The soldiers took advantage of this veneration of the Jews, and of the edict of Adrian which excluded them, by exacting a large sum for the privilege of looking at it, and casting their perfumes over its stones. The Emperor finally deprived the Jews of any expectation of again inhabiting Jerusalem by selling them at the Fair of the Turpentine Tree. According to tradition, this tree had flourished from the time of the creation, and was deemed sacred because Abraham had pitched his tent

under it, and there received the angels who appeared to him. It was customary for merchants to transact business under its shade. The Jews unpurchased on that occasion were carried to another fair at Gaza.

The zeal of the Empress Helena was of the greatest advantage to Jerusalem, and during the progress and establishment of Christianity in the Roman Empire the new city was enlarged and embellished, and became the resort of numerous Christians from all countries. One singular circumstance greatly increased its celebrity, while it excited the enthusiasm of the Christian world. This was the discovery of our Saviour's Cross by the Empress, then concealed deep in the ground on Mount Calvary, where she erected the church still in existence. The crosses of the two malefactors were also found, but that of our Saviour was distinguished by its healing a sick woman who touched it. The place where the Cross was found is said to have been pointed out to the Empress by St Quiriacus, then a Jew, but afterwards converted and canonized. The day of this discovery is still commemorated by the Roman Church in the festival of the *Invention of the Cross*.

We are gravely assured by Tillemont that nothing is more certain than this discovery of the Cross in the time of Constantine, and he refers to Sozomen, Ambrose, Chrysostom, and other ecclesiastical writers, as attestors of the fact. "When Helena," he says in his account of the matter, "had arrived at Jerusalem, and had begun to visit the sacred places, the Holy Ghost inflamed her with a desire to find the wood of the Cross, but no person had ever seen it or could tell where it was hid. She then inquired for the place where Christ was crucified, and found it by the help of Jews and Christians, or, as Rufinus says, by a divine revelation; and, being moved by the Holy Spirit, she ordered the buildings to be pulled down, and the rubbish to be removed. The faith of this distinguished saint was recompensed beyond

expectation, and upon digging very deep they found the holy sepulchre, and near it three crosses, with the title which had been affixed to the Cross of Christ, and the nails which had pierced his sacred body. But a difficulty still remained—to distinguish the Cross of Christ. St Macarius, Bishop of Jerusalem, a prelate illustrious for his wisdom, truly worthy of God, and who had just overthrown the heresy of Arius at the great Council of Nice, proposed the method. This holy man, knowing that one of the principal ladies of the city lay extremely ill, told Helena that they must carry the three crosses to the sick person, and beseech God to cure her by the application of the true cross. The Empress and all the people being present, he touched the woman with two of the crosses ineffectually, but as soon as he had made use of the third she arose in perfect health. It is believed, says Sozomen, that they applied the cross to a dead body, which instantly revived. Helena, full of joy, adored not the wood itself, which, says St Ambrose, would have been a Pagan folly, but the King of Heaven who suffered upon it. She took part of this treasure to carry to her son Constantine the Emperor, and inclosing the rest in a silver box, she committed it to the Bishop of Jerusalem. It was carefully kept in the church which was built there, and the Bishop alone had the power to give little pieces of it, which were considered as a special favour. St Paulinus relates a *very singular thing* concerning that part of the cross which was at Jerusalem. This cross, he says, having a vital virtue in an insensible and inanimate substance, hath yielded, and continues to yield almost daily, its precious wood to the desires of an infinite number of persons without suffering any diminution, continuing all the while as if it had been untouched. It presents itself every day to be divided into several parts, and yet remains exposed entire to the veneration of the people. St Cyril of Jerusalem says that pieces of the cross were brought away from Jerusalem, and were spread over all the earth twenty-

five years after." Of this last fact there is no doubt; a part of this pretended relic was brought to Rome and deposited in the church of the Holy Cross of Jerusalem in that city: and it may be safely asserted that if all the pieces given away for centuries by Popes and others as the wood of the true cross were collected together, they would be sufficient to build a first-rate man-of-war ship. It may be observed respecting this superstitious legend that if Helena, then eighty years of age, actually found a cross, a deception must have been practised upon her, the actors in which have been long forgotten. The discovery in the reign of Constantine rests chiefly upon the authority of St Cyril who lived at the time, but even his statement depends on the question whether his epistle in which he mentions it is spurious and interpolated or genuine; or whether, supposing it to be genuine, Cyril made up that part of the story himself, and dated the transaction at an early period: it ought to be noticed, however, that he mentions no miracles attending the discovery. Eusebius, Bishop of Cæsarea in the neighbourhood, says nothing of the cross, yet he relates the discovery of Christ's sepulchre, the magnificent church built upon it, and names Macarius as the person to whose care it was committed. It appears, therefore, that the whole story is a fiction invented by the superstitious Christians of Jerusalem—a fiction which was thoroughly believed in a credulous and fanatical age, and which for many centuries drew swarms of pious vagrants to the city, kindled the desire of making pilgrimages to the holy places, and brought in large revenues to the ecclesiastics who had the precious treasure in their possession. Gregory of Tours ascribes the discovery of the cross to a Jew named Judas; but be this as it may, every one must see that the crosses being found, it was not difficult by means of pretended miracles to ascertain which of the three was that on which our Saviour suffered.

Jerusalem appears to have been in a

comparatively prosperous condition after this discovery, the pilgrimages enriching its coffers, increasing its population, and drawing to it thousands of devotees, many of whom spent their lives in a city so celebrated for its sanctity and holiness. To them every spot around it was "holy haunted ground," and, apart from the reveries of superstition, such it must ever be to the sincere Christian as well as to the outcast Jew. The Emperor Justinian imitated the piety of Helena, and erected a magnificent church at Jerusalem dedicated to the Virgin. It is said that for the foundation of this church a level was formed by raising part of a deep valley to the height of a hill; the stones of a neighbouring quarry were hewn into regular forms, and each block was fixed on a peculiar carriage drawn by forty oxen; Lebanon furnished cedars; and the seasonable discovery of a vein of red marble supplied its columns, two of which, the supporters of the portico, were esteemed the largest in the world. The celebrity of this church, says Gibbon, was completed by its becoming the depository of the holy vessels of the Jewish Temple, which after a long peregrination had been recovered by Belisarius.

In A.D. 614, the Persians, under the command of their king Chosroes, took Jerusalem by assault during the reign of the Emperor Phocas. The sepulchre of Christ, the stately churches of Helena, Constantine, and Justinian, were greatly injured; the devout offerings of three centuries were unscrupulously pillaged in one day; the Patriarch Zachariah and the *true cross* were carried into Persia; and it is said that no fewer than 90,000 Christians were massacred by the Arabs and Jews, who increased the disorder of the Persian march. But this calamity did not continue; and fourteen years afterwards Jerusalem and the *holy cross* were restored to the Emperor Heraclius, who banished all the Jews from the city, and prohibited them from approaching within three miles of the walls. The restoration of the sacred

wood is commemorated by the Roman Church in the festival called the *Exaltation of the Cross*, annually celebrated on the 14th of September.

But Jerusalem was soon to submit to a new conqueror and to a new religion. Mahomet had announced his prophetic mission, and the reign of the Caliphs had commenced. In A.D. 634, the celebrated Omar succeeded Abubekr in the office of Caliph, and obtained the title of *Commander of the Faithful*. In vain the Emperor Heraclius sent an army into Syria to stop the progress of the Moslems; he was defeated in A.D. 636 at Yermook, after a most obstinate and bloody battle, and the siege of Jerusalem was the consequence of this victory. The city appears to have been well fortified, as the inhabitants held out four months, and defended themselves bravely, but having no prospect of relief they at last capitulated. One of the conditions of the treaty was, that as Jerusalem was venerated by Mussulmans as well as by Jews and Christians, in consideration of its dignity and sanctity the Caliph should take possession of it in person. Omar complied, and he is described as undertaking the journey mounted on a sorrel-coloured camel, and dressed in a tattered habit of hair-cloth, carrying his provisions, consisting of sodden grain and fruits, in two bags, with a leathern sack full of water, and a single wooden dish. He maintained rigid discipline and strict attention to all the offices of his religion during his march. On approaching Jerusalem he was escorted to the Moslem camp before the city, where he preached to the soldiers, and vigorously abolished many of their luxurious indulgences. Omar then made his public entry into Jerusalem, and visited all the places celebrated for religious antiquity in company with the Christian Patriarch. By the command of that dignitary a mat was spread for the Caliph in the church of Constantine, but the Moslem chief declined to avail himself of this civility, and knelt to his devotions on one of the steps leading to the east door, that he might secure to the Christians

the use of the sacred edifice, well knowing that if he himself had prayed in it the Mussulmans would ever afterwards have claimed the same privilege. He selected the site of Solomon's Temple for the foundation of a mosque—a truly magnificent edifice which still stands on Mount Moriah, and is considered equal to Mecca in sanctity.

For upwards of four centuries Jerusalem remained in the possession of the Caliphs, and consequently the prevailing religion was the Moslem. The Christian inhabitants had been secured in their properties and the free exercise of their religion by Omar, although at the same time they were made tributary, and subjected to very humiliating restrictions. But the Turks, after reducing Damascus, took possession of Jerusalem, A.D. 1076, and under the government of these new masters the condition of the Christians was most deplorable. The numerous pilgrims from all parts of the world were grievously insulted and oppressed, and a cruelty exercised widely at variance with the tolerant policy of the Caliphs. Under their administration the Christian pilgrim who visited the tomb of his Redeemer, and the Moslem who came to worship at the mosque of Omar, met within the same precincts, and the holy city was venerated by both. In the East commerce has always been united with religion, and a great fair was annually held in Jerusalem on the 15th of September, the day after the festival of the *Exaltation of the Cross*, to which traders resorted from all parts of the East and the West. The celebrated *Haroun-al-Raschid*, whose name means *Aaron the Brave*, was the friend of Charlemagne, to whom he presented the keys of Jerusalem, and that munificent Emperor caused an abode for pilgrims to be erected, surrounded with corn-fields and vineyards, in the Valley of Jehoshaphat. Near the brook of Sion was the cemetery of the Latin pilgrims, planted with fruit trees, and amid the graves of the departed were the cells of pious anchorites, who thus formed a union between life and death. A nunnery

was also permitted to be built, dedicated to Mary Magdalene, and this toleration was only interrupted by the Caliph Hakim, who greatly injured the sacred edifices of the Christians, which, however, were afterwards restored. Such was the policy pursued by the Caliphs, who were too prudent to interfere with the pilgrims to Jerusalem. In the eleventh century, when the city fell into the hands of the Turks, pilgrimage was at its height; it was believed that the thousand years of the Apocalypse had expired—that the end of the world was at hand—and that the Redeemer would come to judge mankind in the Valley of Jehoshaphat, according to the tradition common both to Christians and Mahometans, which assigns that locality as the scene of the last assize. Numbers crowded to the Holy City to meet their Divine Master, and, though their expectations were not verified, the rage for pilgrimages still continued. It was no longer a poor trading pilgrim, a contrite sinner, an enthusiastic devotee, a pious vagabond, or a bishop, abbot, or monk, who would acquire a reputation of superior sanctity, but princes, barons, knights, even ladies of noble birth, now sought the hallowed walls of Jerusalem, attended by splendid retinues and well-armed followers. The Moslems sought to derive a lucrative revenue from this influx of Western devotees, and a byzant of gold (about 9s. 4½d. sterling) was the fee of admission at the gates of the Holy City. But this proved no check, and as the Church had adopted the practice of imposing a pilgrimage by way of penance on sinners, crowds arrived annually at the ports of Syria, or crossed the mountains and plains of Lesser Asia. Those caravans, to the amount of several thousands, from their numbers derived the title of the *Armies of the Lord*, and though they encountered many dangers in their journeys, they were secure when they entered the gates of Jerusalem.

But the Turks, who had conquered Syria to the borders of Egypt, reversed the prudent policy of the Caliphs, and the pilgrims soon experienced the most

wanton indignities from those barbarians. Jerusalem was placed under the government of a chief named Orthok, and his followers loaded the Christians with every species of insult. They would rush with loud cries and yells into the churches during divine service, leap upon the altars, throw about the sacred vessels, break down the marble pillars, and scourge and abuse the officiating ecclesiastics. They exacted the fees of entrance to the city with a rigour unknown in the times of the Caliphs, and thousands of poor pilgrims lay without the gates unable to obtain admission. Those of them who returned home filled Europe with accounts of the profanation of the Holy Places, and of the sufferings endured by the Faithful in their visits to the tomb of their Redeemer. “A nerve,” says Gibbon, “was touched of exquisite feeling, and the sensation vibrated to the heart of Europe.” These melancholy representations made a deep impression on the mind of one of the most extraordinary enthusiasts in history, Peter the Hermit, a native of Amiens in Picardy, who had devoted himself to the practice of religious austerities. This individual, either to indulge his piety or to increase his reputation for sanctity, made a pilgrimage to the Holy City in A.D. 1093. He beheld with horror the barbarity of the Turks, the sufferings which the Faithful encountered, and the profanation of the Holy Places. He sought the Patriarch, whose name was Simeon, and in tears they mutually lamented the common calamity. “If the Pope (Urban II.) and the Christian princes,” said Peter, “were truly informed of the deplorable condition of the Christians in the Holy Land, they would unite in a generous resolution to break the manacles of their slavery, and deliver the Holy Places from the tyrannical yoke of the enemies of Jesus Christ.” “The sins of the Oriental Christians,” replied Simeon, “have made nought their power; the Greeks have within these few years lost half their Empire; our only hope lies in the strength and piety of the nations of the West.” The

enthusiasm of the Hermit broke forth, and he voluntarily offered his aid in an enterprise so great and difficult. "I send thee then," said the Patriarch, "as the envoy of the Church of Jerusalem, to her daughter in the West, to entreat her pity and aid for her unhappy parent." On the evening before his departure he shut himself up in the Church of the Holy Sepulchre, to pass the night in prayer. While thus engaged in his devotions sleep came over his exhausted frame, and in a dream the Redeemer appeared to him in the same condition as he was when he arose from the sepulchre, and said, "Arise, Peter, and boldly perform what thou hast undertaken. I will be ever with thee. It is now time that the sanctity of the places consecrated by my presence should no longer be profaned, and my people delivered from the cruel bondage under which they have groaned for many years." The enthusiastic Hermit awoke full of vigour, told his dream to the Patriarch, and hastened to Antioch, where he embarked for Italy.

The appeal to the Christian princes of the West was successful; multitudes of different ranks and ages enlisted under the banner of the Cross, and one of the most remarkable expeditions recorded in history was formed to deliver the Holy City. Some, moved by sincere piety, were anxious to visit the land hallowed by the presence of the Son of God; others, excited by the representations of the profanation of the Holy Places, vowed implacable vengeance against the Infidels; the love of novelty or the hope of gain swayed many; and some embarked in the enterprise from chivalrous feelings, in imitation of others, or not to be called cowards, or to procure additional favour from the ladies to whom they were attached. The lower orders took the opportunity of escaping from the tyranny of the nobles; monks fled from the restraints of their order; criminals from punishment; debtors from their creditors; and some to get rid of dissolute wives. It was now maintained that the Holy Land was peculiarly the inheritance of the

Redeemer, which his servants were bound to recover for him; signs and wonders were not wanting in a superstitious age; stars were believed to have been seen falling from heaven like hail; northern lights of unprecedented brilliancy flashed across the sky; wonderful comets displayed their flaming trains; shepherds, while watching their flocks by night, beheld a great city in the air; infants were born with double limbs, and capable of speech; a priest, walking with two companions in a wood, saw a huge sword carried along by the wind; and another priest witnessed in bright daylight a combat in the sky between two horsemen, one of whom smote the other with a great cross, and thus became the victor. Yet such was the prevailing ignorance of the distance and situation of the Holy Land, that when the enthusiastic Crusaders drew near a castle or a town, many among them were heard to ask eagerly, "Is that Jerusalem?"

As our notices of the Crusades are strictly connected with Jerusalem, we cannot follow this extraordinary armament throughout all its adventures before it approached the Holy City. While the pilgrim army lay encamped at Ramla, a deputation was sent from the Christian inhabitants of Bethlehem entreating the protection of a party of soldiers, lest the Saracens, on their way to Jerusalem, should destroy their elegant church. The request was granted, and a warrior named Tancred, a Norman prince, at the head of one hundred chosen knights, proceeded to the town for ever illustrious as the birth-place of the Son of God. The knights were welcomed by the inhabitants singing psalms and sacred songs, and were led to the abode of Mary, and shown the stable where the Holy Infant had lain. There the warriors knelt in enthusiastic adoration, and, placing the banner of their leader on the church, they pressed onwards to Jerusalem. Tancred's impatience urged him to advance before his companions; he ventured to approach the walls, and, crossing the Valley of Jehoshaphat, to ascend the Mount of Olives

and view the appearance of the city. A hermit drew near where he stood, as the sun declined towards the west, and pointed out to him each hallowed spot within and around the walls. As Tancred was retiring he craved his name. "Tancred a Norman, of the race of Robert Guiscard," was the answer. "I no longer wonder at thy courage," said the hermit; "I heard that name many years ago in Greece, and was wont to tremble at it." At length the Saracens, perceiving the knight, came forth to attack him, but he rejoined his friends.

The utmost impatience now prevailed throughout the Christian army to reach the Holy City. During the night of the 5th July, A.D. 1099, a warrior named Gaston of Biterre ventured with thirty companions, and drove some cattle from beneath the walls of Jerusalem; but the Saracens issued forth to the rescue, and if it had not been for the assistance of Tancred, Gaston would have paid dear for his temerity. The cattle were brought to the Christian camp, and the pilgrims shed tears of joy. Their anxiety to see the city was increased by this circumstance, and they pressed forward to the adjacent hill to catch the first sight of the towers of Zion. "When," says Maimbourg, "they got to the top of the heights on the further side of Emmaus, whence there was a fair prospect of the lofty towers of the Holy City, the princes, officers, soldiers, and the whole host of pilgrims who followed the army, broke out with one consent, as it were, into cries of joy, and blessing and praises to Almighty God, which, being reverberated and multiplied by the echoes of the rocks and mountains with which the city is surrounded, repeated in a few seconds a million of times, *It is the will of God*. Immediately they found their hearts touched in such an extraordinary way with the sentiments of piety, upon the sight of those holy places consecrated by the venerable mysteries of the redemption of mankind, that they threw themselves upon the ground, shedding devout tears in abundance, and kissing with incon-

ceivable pleasure that soil which had been honoured with the footsteps of the Incarnate Word. The sight of those glorious monuments of the victories of the Son of God inspired in the hearts of the Crusaders such an extraordinary desire to conquer, that they cried out to be led instantly to the siege of Jerusalem, not as *Jewish*—the enemy and murderers of the Saviour of the World—but as *Christian* and *captive*, to deliver it from the tyranny of the barbarians who hindered the whole world from rendering those honours due to the sepulchre of Jesus Christ."

At the time of the first Crusade the gates of Jerusalem were three in number—the Gate of St Stephen on the north, the Gate of David on the west, and the Gate of Olivet on the east. The city was surrounded by double walls in those parts not sufficiently defended by nature; and Maimbourg says that the Saracens, who had some anticipation that the Christians would make an enterprise against Jerusalem, forgot nothing which was necessary to put it in a good condition for defence. They caused the walls and towers to be repaired; they provided the place with all manner of stores, both of ammunition and provision; compelled all the Christians who were able to bear arms to leave the city; and garrisoned it with 40,000 of their best soldiers, aided by 20,000 armed inhabitants, who for these services were to be perpetually exempted from tribute. The Saracen commander had also, previous to the approach of the Christian army, ordered all the wells and cisterns within six miles of the city to be filled up, and the adjacent country to be devastated, that the Crusaders might suffer from famine, and especially from want of water. On the west point of Mount Zion was situated the strong castle called the Tower of David, built of stones of immense size cemented with mortar and melted lead. On the level space of Mount Moriah, towards its south side, stood (and still stands) the magnificent mosque of Omar, its quadrangle surrounded by walls and covered walks, entered from the cardinal points

by four arched gates, each sixteen feet in height and seven in width, at the corners of which were minarets from which the Moslems were summoned to prayer. "Within this court," to adopt the condensed description of a recent historian of the Crusaders, "was a second quadrangle, of two hundred paces in length and a hundred and fifty in breadth, elevated six feet above its level. Its sides ran parallel with those of the exterior one, and four short flights of steps opposite the four gates led up to its area, flagged with white marble, on which no one dared to tread except with bare and pure feet. In the centre rose the octangular mosque, two hundred and fifty-six paces in circumference, and sixteen fathoms in height. Its roof, which was nearly flat, was covered with lead; and four doors, each supported by six pillars of marble or porphyry, opened to the north, south, east, and west. The walls were covered within and without with white marble; variegated marble covered the floor. The roof was supported by twenty-four pillars of grey marble, which formed a large circle; a smaller circle of sixteen pillars, about three feet higher, sustained the cupola, which, rising at first octangular like the mosque itself, was finally crowned with a small round roof. Doors and windows opened from each of its eight sides, giving an easy passage out on the flat roof."

The Emir *Iftikhar-ed-dowlah*, whose name signifies *Ornament of the State*, was governor of Jerusalem under the Caliphs of Egypt of the Fatimite dynasty, when the Christian army encamped beneath the walls, on the 7th of July, A.D. 1099. He had taken the precautions already mentioned, and in addition had summoned the Moslems of the neighbouring towns to assist him in the defence of the Holy City. The pilgrim army, including the aged, the sick, the women, and children, amounted to about 60,000, but of these not more than 20,000 foot and 1500 horse were in a condition to fight. Nevertheless, the enthusiasm of the soldiers, animated by the exhortations

of Peter the Hermit, was excited to the highest pitch; all the toils and sufferings they had encountered since they left their homes were forgotten, and they reflected not that a dubious and bloody conflict awaited them ere they could worship at the tomb of the Redeemer. The Christian lines extended on the north and west of the city, the lofty hills and deep valleys which surround the remainder of the city preventing the investment on the other sides. The camp of the Duke of Lorraine was under the castle of David, where the fiercest attacks were expected; the Duke of Normandy lay before St Stephen's Gate (now the Gate of Damascus); between these were the troops of Tancred, the Count of Toulouse, and Robert of Flanders. Count Raymond shortly afterwards removed of his own accord nearer Mount Zion, to protect the church of the Virgin in that quarter, which considerably offended his knights, but a reconciliation was soon effected, and one common zeal pervaded the whole army. Those Christians, who from terror or other motives had become Mahometans, now returned to their ancient faith, emboldened by the vicinity of the Christian army, and joined the Crusaders. Among them was a Norman knight named Buduel, who had taken refuge among the Moslems for a murder he had committed, and whose ample knowledge of the language and habits of the Saracens, and of the state of Jerusalem, procured him a ready absolution for his previous apostacy.

Many of the Crusaders seriously thought that a miracle was to be wrought in behalf of the army of the Cross similar to that of Jericho, and in this belief they were confirmed by a hermit who dwelt in a cave on the Mount of Olives, and who pretended that he was commanded by God to assure them of victory on the day of the attack, although he knew well that they were unprovided with the necessary materials. On the fifth day of the siege a general assault was made, in reliance on the prophecy of this recluse, whose opinion was deemed oracular, and the pilgrims carried the outer

wall after an obstinate resistance; but the Moslems retired behind the inner wall, and those who attempted to scale it by the aid of ladders were hurled to the ground. The Christian princes then sounded a retreat, and the soldiers returned to their quarters, thus proving, as Maimbourg observes, that "in all kinds of affairs, but especially in those of war, it is a most dangerous folly to quit the rules of art and prudence to follow blindly pretended revelations, which ought not to be trusted, as they are always false, or at least, when they are true, ought not nevertheless to be believed without invincible proofs."

It was soon apparent that in a country like the neighbourhood of Jerusalem, the siege must be protracted to an indefinite time, for, as our quaint author well remarks, the famous enchanted woods mentioned by Tasso—

"Pines, savage ashes, beeches, palms renown'd,
Funereal cypresses, the fir-tree high,
Maple and holm, with greens eternal crown'd,
And wedded elms to which the vines apply
Their virgin arms, and curl, and shoot into the sky;
—— the warrior oaks
Whose trunks have budded to a thousand springs,
And braved immovable the thousand shocks
Of Boreas rushing on his wintry wings"—

are "nothing but the agreeable visions of a poetic fancy, which takes delight in pleasing others with new creations, but which, as fables and chimeras, must be rejected by historians who are to entertain their readers with nothing but truth." The Christians saw that if they carried the city by assault, it could only be done by proper engines of war, as they had now to fight with men who were not likely to be thrown off their guard a second time, and the difficulty was to know where to procure materials in a country where there was no wood. At length a Syrian Christian conducted them to a valley a few miles from Jerusalem, on the road to Samaria, where they found trees which, though of no great dimensions, were sufficiently large for the construction of engines. They also discovered in a cavern a quantity of beams left there by the Egyptians during a former siege. The artificers commenced operations, but such

was the poverty of the princes, with the exception of the Count of Toulouse, that the money to pay them was chiefly raised by the voluntary contributions of the pilgrims. Old and young, women and children, however, engaged in the work; those who could do nothing else aided to level the ground, or gathered brushwood to fill up the trenches; and the Saracen prisoners were compelled to assist in conveying the timber. The besieged Moslems, while those preparations were going on, remained silent in the city, well aware that a most formidable enemy was about to attack the Christians.—This was the want of water—the greatest of all disasters in that country. The burning sun of a Syrian summer then scorched a land where no tree offered shelter from the heat, and no stream glided to relieve from parching thirst. The brook Kedron, a torrent in winter, is generally dry in the summer; the small supply yielded by the Fountain of Siloam was salt and unpalatable; and the Saracens had filled up all the wells and springs in the neighbourhood. Water could only be procured six miles distant, whence it was conveyed to the camp in skins on the backs of beasts of burden; but when the pilgrims repaired for it, they were often waylaid by the Saracens and Moslem Arabs, who lay concealed in the caverns. The supply thus procured, which was sold at a high price, was never sufficient for the army, and the pilgrims fought with each other for the possession of a small quantity. The light clouds which hovered in the sky, and constantly excited hopes of rain, proved deceptive; the dews of heaven were even suspended; the horses and mules died in heaps, and their dead bodies infected the air; the pilgrims, unable to endure the burning heat and the south wind, against which they had no shelter, dug holes in the earth, and lay naked in them, placing fresh sods on their bosoms to allay the heat in vain; their thirst was so great that they drank blood, and licked the bottoms of stones which they forced out of the ground. Hunger also threatened

to increase their sufferings, and a scarcity of bread prevailed in the camp for ten days. Many of the pilgrims, despairing of seeing the Holy Sepulchre, went to bathe in the Jordan, and pluck the consecrated palm in the Plain of Jericho, and then return home by way of Joppa; but numbers of them were slain by the Arabs before they reached that ancient sea-port. Others, whose enthusiasm induced them to approach and kiss the walls of the Holy City, were crushed beneath the stones cast down upon them by the Saracens. The picture which Tasso gives of this drought before the walls of Jerusalem, endured by the Crusaders, is peculiarly beautiful and affecting:—

“ Heaven seems a sable furnace; not a thing
Speaks freshness to the sight; the frolicsome
Sweet Zephyr, silent, waving not a wing,
His grotto keeps; mellifluous air is dumb.
Not a bird's fluttering, not an insect's hum
Breaks the still void; or on its sultry gloom,
If winds intrude, 'tis only such as come
From the hot sands, Sirocco or Simoom,
Which, blown in shifting gusts, the springs of life
consume.

And Siloa's Brook, that, gliding clear and swift,
Gave affluent beverage to the Franks before,
Has now no freshening virtue in its gift,
Scarce with warm waves o'erspread its sandy floor.
Not the broad Po in May, when amplest pour
His floods; nor Ganges, which the Indian deems
A god; nor seven-mouthed Nile, when floating o'er
Green Egypt's boundless plains with even streams,
To their inflam'd desires at all superfluous seems.

Warriors robust, whose frames of sturdiest mould
Not the long march through asperous regions
rude,
Nor iron mails that aye their limbs enfold,
Nor weapons thirsting for their death, subdued—
Tamed by the sultry heat, with sweat embrued,
Lie both a burden to themselves, and prey;
Faint, weak, dissolved in idlest lassitude,
A secret fire lives in their veins, whose ray
Eats by degrees their flesh, and melts their bones
away.”

But the courage, or rather the enthusiastic hopes, of the pilgrim warriors revived when they were informed that a Genoese fleet, carrying wine and provisions, had arrived at Joppa, the crews of which were anxious to participate in the glory of recovering the Holy City. When these reinforcements arrived they were immediately taken into the pay of

the Count of Toulouse, and as their tools were better than those in use, and some of them most expert workmen, the machines rapidly advanced. The Moslem garrison were equally diligent in constructing similar machines, and as they made repeated sallies at the east gate, and slew or carried off several pilgrims, it was resolved to take possession of the Mount of Olives. A party stationed there intercepted two Egyptian envoys, one of whom was instantly put to death; the other, after being compelled to confess that within fourteen days a large army would advance to the relief of Jerusalem, was tied hands and feet, and an attempt was made to throw him into the city by means of the engine, but the strength of the machine was not sufficient, and he fell dashed to pieces on the rocks beneath the walls. The information respecting the Egyptian army was not lost upon the Christian princes, who now saw the necessity of storming the city without delay. It was thought fit that public prayers should be said by the whole army, and the clergy suggested that a solemn procession of the pilgrims and warriors should be made round the walls of Jerusalem. The expediency of this proposition was not exactly comprehended by the princes, but the clergy—who recollected the fall of the walls of Jericho, and probably expected a similar miracle in the case of Jerusalem, or who thought that an act of piety which spoke directly to the hearts of the pilgrims would increase their confidence—overcame the scruples of the warriors, by asserting that in sundry visions they had received a divine command for the procession. On the morning of Friday, the 8th of July, the whole of the warriors and pilgrims issued from the camp, southwards along the Valley of Hinnom, to the church of the Virgin on Mount Zion. The bishops and clergy walked at their head, barefooted, and clothed in their ecclesiastical robes, bearing crosses, relics, and images of saints. After them came the princes, nobles, and knights, followed by the soldiers and people, with banners raised and martial music,

praying aloud to the saints for their intercession. From Mount Zion they entered the Valley of Jehoshaphat, and directed their steps towards the Mount of Olives. The Saracen garrison in the city at first beheld this extraordinary spectacle with silent amazement, but they now followed its course on the walls in a kind of mock procession, also carrying crosses, and answering the prayers and hymns of the Christians by loud execrations, and discharging arrows at those pilgrims who ventured too near the city. When the pilgrim warriors ascended the hallowed mount, Peter the Hermit and Arnulf, chaplain of the Duke of Normandy, addressed them in enthusiastic discourses from the traditional spot whence our Saviour ascended into heaven, urging them to lay aside all their internal strifes and differences, and to revenge the injuries and outrages which were offered to the Redeemer of the world by the Infidels. The procession then returned to the camp amid loud acclamations, and Thursday on the ensuing week was appointed for the commencement of the assault.

On the night previous to the assault, Duke Godfrey and the two Roberts of Flanders and Normandy changed their position, having observed that the walls were strongest and the defenders most numerous opposite their camp. Their machines were also removed and set up on the east side of the city, between the Gate of St Stephen and the Valley of Jehoshaphat. The Count of Toulouse also filled up a hollow which lay between his tower and the wall. On the morning, when the Saracens missed the camp of the Duke of Lorraine, they at first supposed he had withdrawn altogether, but they soon perceived him preparing to attack them in the weakest part of the walls. On Thursday, the 14th of July, the assault commenced; the Christian warriors hurled stones and darts against the walls, and often went boldly up to them; but sacks filled with wool, straw, and chaff, and immense transverse beams of wood suspended by the Saracens, pre-

vented the walls from sustaining much injury, while stones and other missiles were hurled down on the Christians, pots of burning oil and sulphur were emptied on them, and flaming darts set their machines on fire, the extinguishing of which caused a prodigious expenditure of water. Night terminated the contest, but at the dawn of day the conflict was renewed with increased vigour—the Christians enraged at their disappointment the previous day, and the Saracens well knowing the fate which awaited them if Jerusalem was taken. The latter contrived to burn the tower constructed by the Duke of Lorraine, and it was with difficulty the other machines were preserved. The conflict had now continued seven hours most bloody and obstinate, as was to be expected from men prompted by wild enthusiasm on the one side and by desperation on the other. Many of the pilgrim warriors had retired wearied and despairing, and the Saracens were exulting in the hope of deliverance, when, according to the historians of that age, Duke Godfrey suddenly cast his eyes towards the Mount of Olives, about the same hour in which our Saviour was transfixed to the cross, and there beheld a mysterious knight swinging his glittering shield, as if urging them to persevere. “See you not,” exclaimed the Duke, “the heavenly sign motioning you onwards?” He pointed to the Mount, and those who heard him either saw the sign or fancied they saw it; and the knight, who was probably a straggling warrior ascending the Mount, was believed to be St George, who had appeared to them at the battle of Antioch. Nothing could now resist the re-invigorated warriors; the sick, the aged, and even the women, all pressed forward to the reward of victory or of death; the engines whirled immense stones into the city; and the Saracens in their despair had recourse finally to magic, but the practisers of sorcery were killed on the walls, and the Christians hailed this as another declaration from Heaven in their favour. In a short time the outer wall was broken down, the

ground cleared and levelled, and Duke Godfrey's tower brought close to the inner wall. All the beams, bags of straw, and other combustible means of defence used by the Saracens, were set on fire, and, as the wind was from the north, the flame and smoke were blown into the city, and the besieged were nearly blinded and suffocated. The banner of the Cross was at length triumphant, and two brothers of Flanders, named Ludolf and Engelbert, were the first to stand on the walls of the Holy City. The Saracens fled in every direction, pursued by Duke Godfrey and his soldiers; the Duke ordered the gate of St Stephen to be burst open, and with loud cries of, "God help! God help!" the pilgrim warriors rushed in and filled the streets. Heaven, it is said, was not wanting in its assistance at this important moment, and many averred that they saw those Christian warriors leading them on, and planting the standard of the Cross on Jerusalem, who had fallen during the siege. That standard was now proudly elevated, and the Moslem Crescent struck down with ignominy.

"The glorious ensign in a thousand wreathes
And folds voluminous rejoicing twines;
It seems the wind on it more sweetly breathes,
It seems the sun on it more brightly shines;
That each tossed javelin, each aimed shaft, declines
To strike the staff: the streets Hosannas sound:
Floods clap their hands; on mountains dance the pines;
Seems it that Zion, that her green hills crown'd,
Stoop from the clouds their crests, and bend adoring round."

In the meanwhile Count Raymond, who combated with those Saracens who defended the city on the south and west near the castle of David, which was held by the governor in person, received intelligence that Duke Godfrey's troops had taken the city. "What!" he exclaimed to his soldiers, "the Christians are already in Jerusalem, and are we yet disputing with these Saracens?" These words roused the drooping energies of his Gascons and Provençals, who soon threw themselves into that part of the city—the besieged, who were aware that the city was taken, retiring

before them into the castle of David. The Saracen governor now offered to surrender the fortress, if he was allowed to retire in safety to Ascalon. Raymond accepted the terms, and faithfully kept his promise, for which he was afterwards strongly condemned by the Crusaders. A most dreadful massacre of the unhappy Saracens ensued. "All," says Maimbourg, "were cut to pieces in the streets, in the houses, and in the porch of the temple (Mosque of Omar) without mercy. The number of the slain in this quarter only amounted to ten thousand; those slain upon the walls, and in the streets and houses, could not be computed; suffice it to say, that all were put to the sword except a very few slaves, who were spared to cleanse the city, which occupied three days; the carcasses were piled up in prodigious heaps in the neighbouring valleys and there burnt." Tancred, as he urged his way through the unknown streets, heard to his astonishment the sound of voices singing the *Miserere*, and found that it proceeded from the resident Christians in Jerusalem, who had assembled in terror in the Church of the Holy Sepulchre; he left them a guard, and passed onwards. About three hundred Saracens, whose lives had been granted by Tancred, and who had escaped to the roof of the Mosque of Omar, were barbarously slain by other troops, although the warrior had left his banner with them for their protection. In the other districts of the city the same dreadful carnage was inflicted on the Saracens by the relentless victors, who imagined that it was their duty to revenge the outrages committed by them against the Redeemer, and the barbarous cruelties they had so long exercised on the Christians. "Nothing," says Maimbourg, "was to be seen in the streets but the cutting off of heads, legs, and arms, and the carcasses of dismembered bodies; the streets ran with blood, and it was impossible to step without treading upon bodies of dead and dying men; and few there were who escaped this first fury, for the Christians, who resided in Jerusalem, mingling with the soldiers, showed them

the houses of the Saracens, in which children were killed in their mothers' arms, as if it were possible to extirpate the accursed race. The porch of the Mosque of Omar and the mosque itself were so filled with blood that they waded in it up to the knees and to the horses' bridles." That mosque became the prey of Tancred, who found in it twenty gold and four hundred silver lamps, its walls covered with metal, and many articles of great value. This booty, however, he was obliged to share with the Duke of Lorraine, and also to assign a portion of it to the Church.

The pilgrim warriors now bethought themselves of the synagogue of the Jews, and from such enthusiastic lieges as the Crusaders no mercy could be expected by the hereditary enemies of the Redeemer. The synagogue was set on fire, and those within it were burnt to death. All the houses were now burst open, the soldiers having dispersed themselves over the city in quest of plunder, and the inmates, old and young, men, women, and children, were put to the sword. Some were compelled to jump from the towers, infants were snatched from the breasts of their mothers, and their brains were dashed out against the walls or doorposts; numbers were even roasted before slow fires, to make them declare where their wealth was concealed. Out of 40,000, or, according to the Oriental writers, 70,000 Saracens, there were not sufficient alive to bury the dead, and the poorer pilgrims were obliged to assist in that work when the victors began to purify the city.

When the massacre had ceased, Duke Godfrey hastened to the church of the Holy Sepulchre to perform his devotions. The shades of evening were now falling, and the fatigued warriors were seeking repose, when they suddenly reflected that they were in the Holy City, and that it was their duty to imitate the example of their leader. Cleansing himself from the blood of the Infidels, each pilgrim bared his head and feet, and in humble attitude moved through the gory streets

to the place where Christ had died for him, and was laid in the tomb. Hymns of praise and thanksgiving, prayers of penitence, confessions of sins, and resolutions of amendment, were now heard, instead of shouts of triumph and shrieks of despair; and thus in a few hours those extraordinary enthusiasts exhibited a singular change from remorseless cruelty to the appearance, and, probably as they felt, the reality, of fervent piety. The clergy of the Holy Sepulchre received the pilgrims with loud expressions of gratitude for the deliverance they had effected, and extolled the Hermit who had so amply performed his promise made five years before. The devotees could not satiate themselves with viewing the Holy Places, and felt that all their toils were amply recompensed in slaughtering the unjust usurpers of their Master's inheritance.

Eight days after the conquest of the city the princes and nobles held a solemn assembly to elect a King of Jerusalem—a measure deemed indispensable, as the Crusaders had hitherto no commander-in-chief, and the warriors presented rather the appearance of a military confederacy than that of a regular army. On the 22d of July, 1099, Duke Godfrey of Lorraine was proclaimed King of Jerusalem in the church of the Holy Sepulchre, amid the shouts of the whole army, and of the Christians of the country, who resorted in great numbers to inhabit Jerusalem. "He was there," says Maimbourg, "presented with a crown of gold, which he absolutely refused, protesting that he would never wear a crown of gold in a city where the King of Kings had for the sake of mankind worn a crown of thorns." He compelled Raymond to put the castle of David into his possession, which the latter had refused to do; he regulated the religious institutions of Jerusalem; the monks who had accompanied the pilgrims from Europe were assigned a handsome establishment in the Valley of Jehoshaphat; the mosque of Omar was consecrated, and converted into a Christian church, and a chapter of

canons was founded in it and in the church of the Holy Sepulchre. Arnulf was made chancellor of the Church of Jerusalem, and overseer of the hospitals and Holy Places—the Patriarchate being then vacant by the death of Simeon in Cyprus. “But what most conduced at this time,” says a recent writer, “to augment the joy and confidence of the pilgrims was the discovery of a piece of the true Cross on which their Lord had suffered. A Christian inhabitant of Jerusalem came and told some of the knights that during the time of the siege he had buried in the earth, to conceal it from the Infidels, a cross half an ell long, and ornamented with gold, in which was inserted a piece of the true Cross. On a Friday all the people, headed by the clergy, went in solemn procession to the designated place, and with loud hymns of joy raised the sacred relic, and bore it to the church of the Holy Sepulchre, and the custody of it was committed to Arnulf, the representative of the Patriarch.”

The battle of Ascalon succeeded the conquest of the Holy City, in which the Sultan of Egypt was completely defeated by the Christians; but as it and other events which followed belong rather to the history of the Crusades than to a local account of Jerusalem, it cannot be introduced here. Suffice it to say, that part of the victorious pilgrims returned to the Holy City, making the hills and dales resound as they marched with the joyous music of their martial instruments, and deposited the banner of the Sultan of Egypt in the church of the Holy Sepulchre. Most of the Crusaders now returned to Europe, leaving Godfrey with only three hundred knights and two thousand foot soldiers—all the warriors who could be induced to remain in the East.

Although left with a force which the Moslems could have easily exterminated, Godfrey won the esteem of their Emirs, and the Saracen governors of Ascalon and other cities rather preferred seeing Jerusalem in the hands of the Franks than in the possession of the Turks;

while the same feeling animated the Turkish princes of Aleppo and Damascus, who hated the Egyptians. At Christmas, A.D. 1099, the Counts Baldwin and Boemond, attended by the Archbishop of Pisa, came to Jerusalem, accompanied by a great number of pilgrims. Having visited the Holy Places and paid their vows, they returned home, after appointing the Archbishop of Pisa to be Patriarch of Jerusalem. Godfrey now formed treaties with the Saracen governors, and extended his new kingdom by some conquests, but his reign was of short duration, as he died at Jerusalem on the 18th of July 1100, after a reign of only one year. His Christian subjects mourned for him five days, and their grief was shared by the Moslems, who admired him for his valour, piety, and justice. It is said that on one occasion, when some Arab sheiks, who sought his friendship, arrived at Jerusalem with presents to him, they found him sitting on the ground on a sack filled with straw. The Arabs could not conceal their astonishment when they perceived the conqueror of Turks and Saracens in this situation. “But why,” asked Godfrey, “should not the earth, which is the place of rest for all after death, serve the living for the same purpose?” The Arabs exclaimed, when they heard the question, “Truly this man is born to conquer the whole world, and to rule over all people.” He was interred in the church of the Holy Sepulchre, where the Latin inscription on his tomb was lately to be seen. “*Hic jacet inclitus dux Godefridus de Bullon, qui totam istam terram acquisivit cultui Christiano, cujus anima regnet cum Christo, Amen.*—Here lieth the renowned Duke Godfrey of Bouillon, who won all this country to Christianity. May his soul rest with Christ!”

Godfrey was succeeded by his brother Baldwin, who was then governor of Edessa, in the kingdom of Jerusalem. He reached the city at the head of nearly one thousand troops in the month of November, and was met by the clergy and people bearing crosses and wax

tapers, and singing hymns of joy and thanksgiving. He was conducted to the church of the Holy Sepulchre, where his title was duly acknowledged. A considerable opposition existed against him, headed by the Patriarch and other influential persons, which he succeeded in adjusting, and on Christmas day, A.D. 1100, Baldwin was crowned by the Patriarch, and anointed in the ancient manner. The reader will recollect that his brother Godfrey had declined this ceremony, alleging the impropriety of wearing a crown of gold in the city where the Redeemer had been crowned with thorns, and this question was again agitated. Various plausible arguments were maintained by Baldwin's friends in favour of the coronation, and the dispute was at length accommodated by the solemnity taking place in Bethlehem instead of Jerusalem.

Baldwin I. was perhaps the fittest of all the Christian princes to succeed Godfrey in the Christian kingdom of Jerusalem. He had been originally destined for the Church, and had consequently received a different education from the lay princes of that age. His personal valour was undoubted, yet his gravity of demeanour and language made him appear rather like a prelate than a prince. Into the military transactions of his reign we cannot here enter, and we must also refrain from tracing the routes of the thousands of pilgrims, accompanied by princes and nobles, who flocked to the Holy Land when they heard that Jerusalem was taken. The following incident, which occurred in this reign, illustrates in a remarkable manner the feelings of the times. It appears that a Genoese fleet, having on board a number of pilgrims and a Papal legate, arrived at Laodicea shortly after Baldwin's coronation, and at the invitation of the King they sailed for Joppa, and thence proceeded to Jerusalem, to participate in the solemnities of Easter. "On the eve of Easter," says Mr Keightley, "the pilgrims of all nations were, according to custom, assembled in the church of the Holy

Sepulchre, in expectation of the usual miracle of the *lighting of the lamps by fire from Heaven*. From the third hour the Greek and Latin clergy alternately performed the high mass; and at the ninth hour, when a Greek priest had thrice cried, *Kyrie Eleison*, and all the people had responded, the Patriarch drew forth the keys, and opened the Holy Sepulchre, but the lamp within emitted no flame. In vain were supplications and prayers made to Heaven; the darkness still remained. Some went to the Mount of Olives, where it sometimes happened that the miracle occurred instead of at the Sepulchre, but no light was there. The people retired, some filled with grief, others consoling themselves with the reflection that the miracle which had been necessary to sustain the hopes of the people while the Holy City was subject to the Infidels was now withdrawn as no longer necessary. During the night the church remained in total darkness; the morning came, and still there was no appearance of the miracle. The Patriarch, to console the people, assured them that if the miracle had ceased it was for wise reasons, but advised a procession as the means of obtaining its renewal. The Patriarch and clergy, king and people, compassed with naked feet, and praying aloud, the Temple of the Lord, while the Greeks and Syrians tore their hair and gashed their cheeks as they went round and round the Holy Sepulchre. As the Latins were returning, they all of a sudden beheld the windows of the church emitting a ruddy light. The Patriarch opened the Sepulchre, saw the miracle, and fell on his knees in prayer; then kindling a light at the holy lamp, he returned with it into the church, and the people in a tumult of joy pressed forward to light, according to custom, their tapers at the sacred flame. As the king and his nobles sat at meat in his dwelling near the temple, one brought word that two of the lamps of that sacred fane had also been lighted from Heaven. Some ran thither to view the wonder, and were witnesses to the lamps all becoming lighted in succession.

The joy of the people now knew no bounds, for a superabundant portion of the Divine favour seemed thus to have been awarded to the Faithful." This author adds in a note:—"This miracle, if it is to be called such, is, we believe, performed at the present day; but, according to the Syrian historian Aboo-'l-Faraj, an enemy of the Christians once told the Caliph Hakim that it was all a trick—that the iron wire by which the lamp was hung was rubbed with balsam oil, so that even though the Moslem governor of the city should seal the door of the Holy Sepulchre, the upper end of the wire could be kindled out on the roof, and the flame thus be communicated to the lamp. The same explanation, we apprehend, will hold good at present."

The Saracens were now beginning that aggressive warfare which after a series of years ended in the destruction of the kingdom of Jerusalem, and every succeeding spring saw them spreading their ravages, and even appearing before the city. On such occasions the great bell of the cathedral would ring the alarm, and the Patriarch called on all the Faithful to arm in defence of the king. The Holy Cross was displayed, beneath which the warriors marched to conquer or die, and it is almost incredible to conceive the influence, almost electrifying, which this pretended relic had on the superstitious soldiers of Jerusalem. Each one, as he pressed to his lips what he believed to be a piece of the sacred wood on which the Redeemer expired, felt himself animated by supernatural courage and enthusiasm, which rendered him almost invincible, and totally regardless of life. If he was victor in the fight, he entertained the consciousness that he had behaved as a good and faithful servant of his Saviour; if he fell, he was assured that he would have an immediate entrance into the glories of the heavenly paradise.

In A.D. 1118, Baldwin I. died while on an expedition against Egypt. When he felt death approaching, he entreated his knights not to bury him in an infidel

country, but to carry his body to Jerusalem and place it beside his brother Godfrey. He charged Oddo, his cook, to take out his bowels as soon as he was dead, and to fill his body with salt and spices. The army returned to Jerusalem, carrying with them their dying king on a barrow of tent poles. He expired at Al-Arish, after mustering strength enough to nominate his brother Eustace as his successor; or, if he would not return to the East, Baldwin of Edessa, or any other gallant knight. His bowels were buried at Al-Arish, and the spot still bears the name of *Baldwin's Desert*, to which each passing Mussulman was wont to cast a stone, thus unintentionally contributing to perpetuate the memory of their enemy. The dead body of Baldwin reached Jerusalem on Palm Sunday, at the very moment when the clergy and people were descending the Mount of Olives in solemn procession, and singing hymns of thanksgiving; but their joy was soon turned into lamentation, and they joined the funeral train, conveyed the body to the church of the Holy Sepulchre, and deposited it amidst the tears of the Christians beside his brother. The following inscription was lately extant on his tomb, which is homely enough in its pretensions to prosody:—

"Rex Baldewinus, Judas alter Machabæus
Spes patriæ, vigor Ecclesiæ, virtus utriusque
Quem formidabant, cui dona tributa ferebant,
Cedar et Ægyptus, Dan et homicida Damascus,
Pro dolor! in modico clauditur hoc tumulo."

This inscription is thus rendered by a quaint translator:—

"The second Judas Maccabæus, King
Baldwin, his country's hope, the church's strength,
The power of both; whom feared, to whom brought
Their tributary gifts, Kedar, and Dan,
And Egypt, and Damascus the manslayer,
Oh, grief! lies pent up in this narrow tomb!"

Baldwin of Edessa was at this very time on a pilgrimage to Jerusalem, and he happened to enter the city at one gate while the funeral procession of the deceased monarch was passing through the other. Deliberations immediately commenced respecting the choice of a successor. Some argued that the line of

succession should be rigidly maintained, and that Eustace should be invited to fill the throne of Jerusalem; others insisted that the peculiar state of affairs was such that it was necessary to nominate a king without delay. Josceline, Earl of Courtenay, contrived to decide the meeting in favour of Baldwin of Edessa, who was declared king on the 2d of April, A.D. 1118. Eustace heard of the election in Apulia, and when some of his friends urged him to maintain his right of succession, he refused, saying, "Far be it from me to stir up strife in the kingdom which my brothers and my fellow Christians won with the sacrifice of their own lives, and where Christ shed his blood for the peace of the world." A series of most important events characterized the reign of Baldwin II., and the commencement of it is memorable for the founding of the celebrated order of Knights Templars, or Knights of St John of Jerusalem—an order which extended itself not only in the East, but throughout all Europe, and acquired extensive possessions in almost every country of Christendom.

Baldwin II. died on the 21st of August, A.D. 1131, and was interred with his predecessors on Calvary. He was succeeded by his son-in-law Fulk, who after a distinguished reign of eleven years was killed in hunting by a fall from his horse near Acre, A.D. 1142. He left two sons, the elder of whom, Baldwin III., being then a minor, was crowned and anointed with his mother Queen Melisenda in the church of the Holy Sepulchre, in presence of the prelates and nobles of the kingdom. In his reign commenced the Second Crusade, called forth by the powerful exhortations of St Bernard, Abbot of Clairvaux, who roused the warriors of France and Germany to arm themselves for the defence of the Holy Land. New armies of pilgrims assembled, and monarchs placed themselves at their head to combat the enemies of Christ; yet, notwithstanding the utmost efforts of chivalric courage, combined with religious enthusiasm and devoted zeal, the duration of the kingdom of Jerusalem was now

drawing to an end, and repeated misfortunes, which no single arm could avert, came on the distracted and disunited conquests of the Christians in Asia.

The only local matter of importance in the history of Jerusalem during the reign of this prince was a dispute between him and his mother, which produced a civil conflict, and the streets of the Holy City were stained with Christian blood. This occurred in A.D. 1152, and in that year the kingdom was invaded by the Turks, who encamped on the Mount of Olives. Most of the Christian knights were absent at the defence of Neapolis (Shechem), but those who remained, indignant that the Holy Places should be again profaned, sallied from the city and attacked the Infidels with such fury, that they forced them to instant flight. In this state of disorder they were also assailed by the knights from Neapolis, and few escaped to announce the disaster to their countrymen. On the 10th of February, A.D. 1162, Baldwin III. died at Berytus on his way to Jerusalem, in the thirty-third year of his age, recommending his brother Amalric to the prelates and barons as his successor. This prince, although several of the barons were adverse to him, was crowned by the Patriarch on the eighth day after his brother's decease. It was in his reign that the celebrated Sultan Saladin of Egypt flourished, having succeeded Adad, whom he assassinated with his own hand, if we are to believe the report of the Christians, and who died a natural death according to the Orientals. Amalric died in A.D. 1170, and was succeeded by his son, Baldwin IV., then a mere youth, who was designated, on account of being afflicted with a cutaneous disorder, *Baldwin the Leprous*. Count Raymond of Tripolis succeeded in his claim to be appointed guardian to the young king, who was consigned to the preceptorship of William, Archbishop of Tyre, the able historian of the Crusades. But every year now witnessed the rapid decline of the Christian dominion. Saladin was every where victorious; the Holy Land was left destitute

of all assistance by the Western Christians, and internal discords rent the Christian warriors in the East. Baldwin IV. died on the 16th of March, A.D. 1185; the succession to the crown was disputed; the Christians were defeated with great loss; and town after town opened its gates to the conquering Saladin. Misfortunes dire and irretrievable had overtaken the Oriental Christians; their whole kingdom was reduced in a few months; and Saladin encamped with his army before the walls of Jerusalem.

This chivalrous Moslem, whose name is immortalized in history and romance, wished if possible to obtain possession of the city without injuring it, and he asked the Christians to surrender if it was not effectually relieved before the feast of Pentecost the following year. These terms were refused, and Saladin resolved to offer no more conditions, but take it by force. A Christian knight named Balian at this time commanded at Jerusalem; he had been Saladin's prisoner at Berytus, and was restored to liberty, and allowed to conduct his family to the city, on pledging himself that he would never in future bear arms against the Sultan. He was at first inclined to adhere to his pledge, but as he was assured by the Patriarch Heraclius that it was his duty to protect his Christian brethren rather than keep his oath to an Infidel, he consented to remain. He informed Saladin of his peculiar situation, and at the same time requested a safe conduct for his wife and children to Tripolis, which the generous Moslem readily granted, assuring him that he was satisfied with his excuses. On the 20th of September, A.D. 1187, the Sultan encamped on the west of the city, from the Castle of David to the Gate of St Stephen. Moslems of all ages had resorted to his camp, and the hills between it and Ascalon, which had often resounded to the hymns, thanksgivings, and rejoicings of the pilgrim warriors returning from victorious conflicts with Infidels, were covered by the numerous troops of Turks and Saracens. Jerusalem was filled with women and children who had

fled to it for refuge; its distinguished warriors were absent; and Saladin, who knew well its internal state, flattered himself that the Christians would in turn offer terms to him. But in this at first he was deceived; priests and monks put on armour, and fought with the knights and archers. The aged, the feeble, and the female population, passed every day in prayer, while continual sallies gave the besiegers no rest. On the eighth day of the siege Saladin removed part of his forces to the north side of the city, where it had been assailed by the first Crusaders. Here he succeeded in battering the walls, and when the besieged saw him preparing for a general assault they offered terms of surrender, the chief condition of which was that the inhabitants should be allowed to retire with their moveable property. To this the Sultan returned no immediate answer, and ordered his machines still to batter the city, one of the towers of which was thrown down. While in this state of uncertainty the clergy made a solemn procession round the walls, praying to God for deliverance, and the women of rank are said to have cut off their long hair, and placed their daughters naked in tubs of cold water up to the neck on Mount Calvary.

Although Saladin would at first listen to nothing short of unconditional surrender, he was at length induced to comply with the entreaties of the Christians, and to agree to their terms. He informed their leader, who negotiated the surrender, that "they might keep their property, but that their persons were his, which, however, they might ransom." He then made the ransom twenty-five byzants for each man, and ten for each woman and child; but he latterly agreed to more moderate terms, fixing the ransom at ten byzants for each man, five for each woman, and one for each child; seven thousand of the poor were to be freed for thirty thousand byzants, and forty days were given for the sale of property and the departure of the Christians from the city. The time expired, and "during the whole night," says Maimbourg, "which

was to usher in that gloomy day of parting, nothing was heard but groans, lamentations, and howlings of despair, piteous cries of women and children, the aged and the infirm, who deplored the misfortune of the Holy City, once more to be delivered into the hands of the Infidels. Above all, it was with the greatest difficulty they could prevail upon themselves to leave the Holy Sepulchre, which they bedewed with their tears, and gave it their last kisses, which were to bid it eternally farewell. Then were to be seen the weeping mothers carrying their infants, their husbands supporting them with one hand, and leading the others who were just able to walk, the stronger carrying on their backs those whom either age or sickness had reduced to helplessness, and the remainder carrying their money and the most portable of the best moveables they had saved. In this manner they marched out of the city, every one laden with something which either nature or piety, necessity or charity, obliged them to preserve."

This was on the 2d of October 1187, when the terms of surrender were proclaimed by the Moslem heralds amid the bitter complaints of the poorer classes against the Patriarch and the knights, whom they compared to Judas Iscariot. On the day of the departure of the Christians from the city, Saladin entered it in Oriental magnificence, having some Christian captives of rank in his train, and twenty thousand prisoners of war. His banner was placed on the walls, and all the gates were ordered to be shut except that of Joppa. The churches were converted into mosques—the only exception being the church of the Holy Sepulchre, either because, in common with the Mussulmans, he had a real veneration for Jesus Christ, or because he anticipated a considerable revenue from pilgrimages to it, which he was by no means disposed to prevent; but he compelled the Syrian Christians to redeem it by a considerable sum of money, after he had pilaged it of all the ornaments and sacred utensils offered by the Christian princes.

He subsequently published an edict prohibiting all persons to disturb the Christians in their devotions, or to do any thing contrary to the honour due to that sanctuary; but the bells of the other churches were broken, the crosses pulled down with ropes and dragged through the mire, to the horror of the Christians, who were only prevented from taking vengeance on the Moslems by their numbers. The mosque of Omar, in which for nearly a century the holy rites of Christianity had been celebrated, was completely renewed, and washed with rose water brought from Damascus, before the Sultan would enter it to offer his prayers. Saladin subsequently behaved with the greatest magnanimity towards the Christians, releasing hundreds of them from their ransom, and protecting them from the injuries and insults of his soldiers. He ordered escorts to accompany them, and the Moslem inhabitants of the country generously supplied them with provisions on the road.

Thus Jerusalem passed into the hands of the Moslems, after it had been the capital of a Christian kingdom for eighty-four years, and had been governed by nine Christian kings. In the subsequent Crusade, in which Richard I. of England, and other sovereigns and princes, took a distinguished part against Saladin, and which is celebrated for the remarkable battles and distinguished feats of romantic chivalry fought for the recovery of the Holy Land, Jerusalem remained in the possession of the Moslems. The disastrous results of that Crusade, both to Saladin and to the Christian princes, induced the latter to make proposals for peace, and the following characteristic letter is said to have been written by Richard I., to the heroic Moslem, for whom he entertained personally the highest admiration:—"Franks and Moslems perish, the land is laid waste, and souls suffer as well as worldly goods. The Holy War has had its due, and we have only now to come to an agreement about Jerusalem, the country, and the Holy Cross. As to that city, it is the seat of

our religion, and we cannot give it up, though not a single one of us should remain alive, but we only ask as much of the country as is on this side of the Jordan. Do you give back the Holy Cross, on which we set great value, but which you esteem a common piece of wood, and let us, by an equitable peace, repose from our long toils." To this Saladin, after consulting with his Emirs, replied, "Jerusalem is as holy to us as it is to you, and even more so, for the Prophet made his night journey from it to heaven, and the angels assemble there. Think not, then, that we will ever give it up. The country belongs to us from of old, and if you took it when the Mussulmans were weak, you have been justly driven out of it. The Cross is in our eyes a gross deception, but we cannot give it out of our possession unless some great advantage is to be gained for Islam by so doing." Richard then proposed that the Sultan's brother, Malek-el-Adel, should marry his sister, the widow of the king of Sicily—that Jerusalem should be given up to them—that they should be king and queen of Palestine—that the Holy Cross should be restored—the Templars and Hospitallers put in possession of their castles and towns—and the prisoners exchanged on both sides. It is impossible to ascertain whether the English monarch was sincere or not in this proposal of marriage, to which Malek-el-Adel eagerly listened, but it was frustrated by the positive refusal of the princess to marry a Mussulman, even although hopes were held out that Malek would become a Christian.

These negotiations being frustrated, it was resolved to continue the war, and during the winter of A. D. 1191, Saladin occupied himself in repairing the fortifications of Jerusalem. He compelled two thousand Christian captives to assist in the work, which was completed in six months. On New Year's Day, A. D. 1192, the Christian army received orders from Richard to prepare for the march towards Jerusalem—an announcement which was received with the utmost en-

thusiasm. The army advanced within a day's march of the walls, but the Templars, Hospitallers, and others, persuaded the king that the time was unfavourable, on account of the strength of the city and the numbers of the enemy, and the order was given to retreat to Ascalon. We are told that "the pilgrims, deceived in their fond hopes of soon visiting the Holy Sepulchre, gave utterance to their rage and indignation; some tore their hair and visages, and uttered loud and bitter imprecations on those whose cowardice or caution had protracted their hopes; others of milder mood shed tears of grief, and yielded themselves up to despair."

On the 4th of June, that same year, the illustrious *Cœur de Lion* again ordered his army to march to Jerusalem, and the ardour and enthusiasm with which it was received were such, that if the king had possessed the ordinary ability of a commander, or been sincere in his desire to lay siege to the Holy City, it must have fallen into his hands, but he was now anxious to return to England, and yet jealous of the conquest being made without him. His army was greatly superior to that which had first won the city under Godfrey of Bouillon and his gallant companions. Saladin was then in Jerusalem, ill in health and incapable of his ordinary exertions; the Turkish troops, dismissed in the winter, had not returned to his standard; a large portion of his army was in Mesopotamia; his own guards and some Egyptian troops only remained for the defence of the city; and it is not improbable, as many of the pilgrims thought, that the city would have surrendered or would have been deserted if the army had advanced against it at once. They were moreover enthusiastically excited by the appearance of the Bishop of Lydda, and soon afterwards by the aged Abbot of St Elias, both of whom brought pieces of the true Cross to the camp. But the Christian army again retreated when within one day's march of the city, and Saladin was relieved from his apprehensions. Disunion and

faction had spread among them, and nothing more was talked of respecting Jerusalem. It is said that a short time before the army broke up their encampment, one of his knights called out to Richard, "Sire, come hither and I will show you Jerusalem." The king drew his surcoat over his face, and exclaimed, "O good Lord God, suffer me not, I beseech thee, to behold thy holy city, since I cannot deliver it out of the hands of thine enemies."

Jerusalem remained in possession of the Saracens till A. D. 1217, notwithstanding the repeated expostulations of the Popes, addressed particularly to the brother of Saladin, "to restore that Holy City to the Christians, which, besides that it brought no considerable advantages to him, put him to vast expense to be always in a condition to resist the whole powers of Christendom, who would eternally arm themselves to take it from him." But these remonstrances produced no effect on the Moslem, who cared little for the denunciations of St Peter's successors, and who, as Maimbourg well observes, had so frequently combated against the Christians, that he well knew the private feuds and animosities of the Crusaders. A king of Jerusalem, however, was still chosen, who had the unenviable distinction of possessing an imaginary crown, without a kingdom or sovereign jurisdiction. In A. D. 1217, the Turks conquered the Saracens, and obtained possession of the city, which they kept until A. D. 1242, when the Christians compelled them to surrender, but were themselves soon afterwards expelled, and the city sacked. In A. D. 1291, the Christians finally retired from the Holy Land, and no subsequent efforts of the Popes could renew the Crusades. The Turks became undisputed masters of Syria, and the Holy City became the seat of a pacha. Nothing of importance occurs in its local history after this period, unless we take into account it being the scene of Turkish oppression, according to the dispositions of its several governors, and the resort of numerous

pilgrims from Christmas to Easter every year, who paid a tax to the government for permission to visit the Holy Sepulchre. It has also been the scene of murders, plagues, famines, and other scourges incidental to Oriental cities, and it is now in the possession of the Pacha of Egypt, who has conquered all Syria from the Turks. In that campaign it suffered severely from the Pacha's army, and a recent earthquake damaged many of the principal buildings. Whether it will ever recover from its depression, and the city of the Redeemer's humiliation and suffering unto death become the city of gospel light and liberty, we shall not inquire; nor is it possible to conceive what may be the state of the world when the happy era dawns announcing the gathering in of the Jews and the fulness of the Gentiles under one Shepherd—the true Messiah—the once crucified and now exalted Saviour. To all such inquiries, speculative and conjectural as they must at present be, the answer of our blessed Saviour to his chosen disciples, immediately before his ascension, when they inquired about the restoration of the temporal kingdom of the Jews, is perhaps appropriate—"It is not for you to know the times and the seasons, which the Father hath put in his own power."

Jerusalem has been visited by numerous learned and inquisitive travellers in modern times; and the ancient metropolis of the Jews, in which those of them who reside in it are despised and wretched, is no longer enveloped in mystery, or inaccessible to the inquiring mind. Sullen and silent it lies among the mountains for ever interesting in sacred story, possessed by strangers, and its population diminished; yet its history can never be forgotten, and it is at the present moment one of the most striking proofs of the truth of prophecy. The first appearance of Jerusalem has been variously described by different writers, and the city is seen to more or less advantage according to the quarter from which it is approached. Hence it is that some travellers depreciate its aspect, and others celebrate it in

enthusiastic terms. Mr Browne, who approached the city from the Jaffa road, says that the first sight of Jerusalem did not gratify his expectation; and Mr Buckingham declares, that notwithstanding the feelings and reflections which an approach to this city cannot fail to awaken, its appearance "had certainly nothing of grandeur, beauty, stateliness, or magnificence. It appeared like a walled town of the third or fourth class, having neither towers, nor domes, nor minarets within it, but strong, large, flat-roofed buildings, of the most unornamented kind, seated amid rugged hills, on a stony and forbidding soil, with scarcely a picturesque object in the whole compass of the surrounding view."—Sir Frederick Henniker asks, "Is this the city that men call the perfection of beauty and the joy of the whole earth? The town appears to me not worth possession, even without the trouble of conquest."—Mr Carne, who approached the city by the Gate of Bethlehem, also says that "its aspect certainly was not magnificent or imposing, but sad and dreary."

As a contrast to these opinions let us notice the description of other travellers. "Instead of a wretched and ruined town," says Dr Clarke, "described by some as the desolate remnant of Jerusalem, we saw, as it were, a flourishing and stately metropolis, presenting a magnificent assemblage of domes, towers, palaces, churches, and monasteries, all of which, glittering in the sun's rays, shone with inconceivable splendour."—"I can now account," observes Chateaubriand, "for the surprise expressed by the Crusaders and pilgrims at the first sight of Jerusalem, according to the reports of travellers and historians. I can affirm that whoever has, like me, had the patience to read nearly two hundred modern accounts of the Holy Land, the Rabbinical compilations, and the passages in the ancient writers, respecting Judea, knows nothing at all about it. I paused with my eyes fixed on Jerusalem, measuring the height of its walls, reviewing at once all the recollections of history from the Patriarch

Abraham to Godfrey of Bouillon, reflecting on the total change accomplished in the world by the mission of the Son of Man, and in vain seeking that Temple not one stone of which is left upon another. Were I to live a thousand years, never should I forget that desert which yet seems pervaded by the greatness of Jehovah, and the terrors of death."—"Upon a first view of the place," says Ali Bey, "surrounded with precipices and regular walls in good condition, crowned with a number of pieces of artillery, with its citadel of a handsome and solid construction, encompassed with its ditches, and well provided with the means of defence, possessing within a population which appears to present a great number of defenders—a stranger is tempted to look upon it as impregnable; but when he examines attentively its position, the illusion disappears, and he remains convinced that it is a post incapable of sustaining a severe assault."—"From a distance," says Mr Rae Wilson, "Jerusalem presents a most imposing appearance."—"The view of the city," says Mr Jowett, "burst upon me as in a moment, and the truly graphic language of the Psalmist was verified in a degree of which I could have formed no conception. Continually the expressions were bursting from my lips, 'Beautiful for situation, the joy of the whole earth, is Mount Zion.' As we drew nearer and nearer to the 'city of the Great King,' more and more manifest were the proofs of the displeasure of that Great King resting upon his city. Like many other cities of the East the distant view of Jerusalem is inexpressibly beautiful, *but the distant view is all.*"—"The site of Jerusalem," says Mr Spence Hardy, "is peculiarly adapted to have appeared in beauty when its hills were terraced after the manner of the East, and were verdant with the olive, the fig-tree, and the vine; but that which was then its beauty now adds to its deformity, and the bare and blasted rocks seem to say that God in his anger has passed by and cursed the city for its sins. There are rocks, which have no sublimity; hills, but they have no

beauty; fields and gardens, but they have no richness; valleys which have no fertility; a distant sea, but it is the *Dead Sea*."

Such are specimens of the diversity of opinion, or rather of the apparent contradiction, which prevails in the accounts of different travellers respecting Jerusalem. Whatever impression the traveller may receive on viewing the city, especially from the Mount of Olives, there is no discussion about the interior, which is described as dull and dirty, having narrow streets, filthy bazaars, and a few relics of ancient sculpture. The streets are tolerably regular, straight, and well paved, some of them having footpaths; the houses are generally two and three storeys high, with few windows, and very small doors, so that in walking along the streets the passenger might fancy himself in the galleries or corridors of a vast prison. The fronts of the houses are plain, built of freestone, without the least ornament; almost every house has one dome or more, the roofs being generally constructed in this form on account of the scarcity of timber. There is no public square, properly so called, and the shops and markets are in the streets.

The number of the gates of Jerusalem is differently stated. Ali Bey says there are *six*, two to the south, two to the east, and two to the north; but as the citadel is built against the western wall, there is no gate to the exterior on that side. Other writers assert that there are only *four gates* by which admittance can be obtained into the city—the *Damascus Gate*, opening towards the north, *St Stephen's Gate*, towards the eastern ravine, *Zion Gate*, upon the hill of the same name, and the Gate which leads towards Bethlehem and Jaffa; the other gates being now walled up. They are formed of pointed arches, with an entrance tower, without any sculptural decoration. The whole city is surrounded with walls of a considerable height, built of hewn stones, some of which are very large, and were probably used in the ancient city; they are surmounted by battlements, with

projecting square towers at irregular distances, of the same form and height. The walls could not resist artillery. The whole circuit of the city is from two and a-half to three miles, and may be compassed outside on foot.

The public buildings of Jerusalem are not numerous, nor have they any pretensions to magnificence, except the mosque of Omar, and there are comparatively few mosques in proportion to the celebrity of the place even in Mussulman estimation. Near the Jaffa Gate is a castle formed of two strong towers, called the Castle of David, or the Tower of the Pisans, on which a few cannon are mounted; the castle is surrounded by a dry moat. It is erected on the ruins of the ancient palace of David on Mount Zion, and is a large fortress, the upper part evidently of Saracen architecture, but the masonry of the lower is of higher antiquity. In this castle the window is shown from which King David saw Bathsheba while she was bathing, and where he repented to avert the pestilence from Jerusalem. The *marks of his elbows* are still pointed out!

The Mosque of Omar has been repeatedly mentioned in this sketch—an octagonal building on the site of Solomon's Temple, surrounded by a dome in form resembling that of St Paul's in London, and about half its size. According to Dr Clarke, it is "the most magnificent piece of architecture in the Turkish Empire, and, considered externally, far superior to the Mosque of St Sophia in Constantinople. As to the mosque itself, there is no building at Jerusalem which can be compared to it either in beauty or riches. The lofty Saracenic pomp, so nobly displayed in the style of the building; its numerous arcades; its capacious dome, with all the stately decorations of the place; its extensive area, paved and variegated with the choicest marble; the extreme neatness observed in every avenue towards it; and, lastly, the sumptuous costume observable in the dresses of all the Eastern devotees, make it altogether one of the

finest sights of which the Mahometans have to boast."

In early times, when Jerusalem was in possession of the Crusaders, the Mosque of Omar, then converted into a Christian church, was visited by Europeans, and a description of its architecture and decorations at that period is given in a preceding part of this article. As the Mosque is deemed so holy that a Christian is not permitted to enter it, we lay before the reader the account given by Ali Bey, who made five visits to it, and who says that he "employed his time so well, that he can certify the accuracy of his description and drawings, without, however, laying claim to geometrical precision in all the details," which, he farther thinks, "ought to interest the learned, whether followers of Moses, of Jesus Christ, or of Mahomet."

The Mussulman religion acknowledges only two temples as peculiarly and pre-eminently holy—those of Mecca and of Jerusalem. Both are named *Al-Haram*, or *the Temple*, and both are prohibited to be trod by the feet of Christians and Jews. The mosques in general are places of assembly, sanctified, as is supposed, but not consecrated by the especial presence of the Divinity, and entrance to them is not prohibited to persons of a different religion by any canonical precept. The Mussulmans are certainly not fond of seeing strangers in them, nor can the latter enter their mosques safely without an order from some public functionary, but even Christians may enter the Mosque of St Sophia at Constantinople and the other mosques when they are bearers of a firman granted by the Government. But to permit a Christian or Jew to enter Mecca or the Mosque of Omar is viewed as unhallowed profanity, and he who did so would become the victim of his imprudent boldness.

The Mosque of Omar is now a union of several buildings erected at different periods of the Moslem domination, not one mosque, but a groupe of mosques, forming a very harmonious whole. It

is composed of a large court or square, 1369 feet in length, and 845 feet in breadth. It can be entered by nine gates, five of which are on the west, two of them being arched, one at the north-west angle, and three on the north; the east and south sides have no gates, and are shut in by the city walls, which rise outside on the brink of the precipices of the Brook Kedron to the east, and upon the edge of a ravine which separates Mount Zion to the south.

The principal part of the mosque is composed of two magnificent buildings, which may be regarded as two distinct temples by their respective situations. The one is called *El Aksa*, the other *El Sahhara*. The former stands behind *El Sahhara*, or the real mosque of Omar, abutting the south wall of the city, and in the time of the Christians was the church of the Presentation or Purification. It is composed of seven naves, supported by pillars and columns; at the head of the central nave is a fine spherical cupola, ornamented with painting and gilding of great beauty, and stained glass windows. Two other naves branch off right and left, at right angles with the principal body of the edifice, one of which is dedicated to the Caliph Omar. The great central nave is 162 feet long, and 32 feet wide; it is supported by seven arches lightly painted, resting upon cylindrical pillars in the form of columns, with foliated capitals which do not belong to any order. The fourth pillar is octangular, and is proudly styled the *Pillar of Sidi Omar*. The walls rise thirteen feet above the tops of the arches, and contain two rows of twenty-one windows each, those of the upper row being seen without. The roof is of timber, but not vaulted. Three naves to the left on entering are enclosed, and appropriated for females; there is also an enclosure for the Sultan, and another for the Kadi. The cupola is supported by four large arches resting upon as many square pillars, the different sides of which are increased by handsome columns of brown marble. Between it and the extreme

wall at the nave is a space of about eight feet, upon which the tribune is stationed at the lecture on Fridays. In the wall at the end of the nave is a niche, beautifully ornamented with different pieces of marble, where the Imam places himself to direct the prayer, and the entrance to this niche is decorated with six small columns of green marble. Under the cupola, fronting the tribune, is the place appointed for the singers. At the side of the tribune is a niche, the entrance of which is ornamented with wood work; it is called *the Place of Christ*, and the Imam issues from it in great ceremony to say the Friday prayer. In the last nave, near the nave of the Caliph Omar, is a sort of chapel or niche, ornamented with marble, called *Bab Arrahma*, or *the Gate of Mercy*. This mosque also contains the church of *Elimam esh She-reef*, the church of the Forty Prophets, the praying-places of Christ, Murwa, and Zecharias, the door and column of Mahomet, the pulpit of Omar, and the graves of the sons of Aaron. The mosque *El Aksa* is said to belong to the Mahometan sect *Shafei*, but all other sects have liberty to pray in it on Fridays. In front of the principal gate is a causeway 284 feet long, in the middle of which is a fine bason of marble, with a fountain in the form of a shell; at the end of this causeway is a staircase by which the people ascend to the *Sahhara*, or Mosque of Omar.

This celebrated Mosque is often called *El Sahhara*, and has this name from a rock which is situated immediately beneath the dome. This rock rises from the earth upon a mean diameter of thirty-three feet, in form resembling the segment of a sphere; the surface is unequal, rugged, and in its natural shape. Towards the north side there is a hollow which tradition affirms to have been done by the Christians, who attempted to carry away that part of the rock which is wanting, but which then became invisible to the Christian gaze. The faithful believers afterwards found it divided in two pieces, which are now in other parts of

the mosque. The rock, which Ali Bey thinks is composed of reddish white marble, and is surrounded by a wooden fence, covered at an elevation of five or six feet by a canopy of red and green silk in alternate stripes, is designated *El Hadjera el Sahhara*, or the *Locked-up Stone of God*, and is held in the highest veneration. The tradition respecting it is that it fell from Heaven when the spirit of prophecy commenced—that all the ancients prophesied from it—and that on it sat the angel of death, who, as a punishment on David for his inconsiderate census of the people, slaughtered until God commanded him “to put up his sword again into the sheath thereof.” So holy is this place esteemed by the Mahometans, which is only equalled in sanctity by the *Kaaba* at Mecca, that they believe all the prophets since the creation of the world to the time of Mahomet came hither to pray, and that even now the prophets and angels come in invisible troops to make their prayers on the rock, exclusive of the ordinary guard of 70,000 angels who perpetually surround it, and are relieved every day! The Mahometans also believe that, at the time the Prophets fled from Jerusalem, the rock wished to accompany them, but was prevented by the angel Gabriel, who forcibly held it, the marks of whose fingers still remain, until the arrival of Mahomet, who by his prayers fixed it for ever to the spot. Ali Bey gives us the following account of Mahomet’s arrival:—“On the night when the Prophet was carried away from Mecca by the angel Gabriel, and transported in a moment through the air to Jerusalem upon the mare called *El Borak*, which has the head and neck of a fine woman, as also a crown and wings, the Prophet, after leaving *El Borak* at the gate of the Temple, came to offer his prayer upon the rock *Sahhara*, with the other prophets and angels, who, having saluted him respectfully, yielded to him the seat of honour. At the moment when the Prophet stood upon the *Sahhara*, the rock, sensible of bearing the holy burden, depressed itself, and, becoming like soft

wax, received the print of his sacred foot upon the upper part towards the south-west border. This print is now covered with a large sort of cage of gilt metal wire, worked in such a manner that the print cannot be seen on account of the darkness within, but it may be touched with the hand through a hole made on purpose. The believers, after having touched the print, proceed to sanctify themselves by passing the hand over the face and beard." In the interior of the rock is a natural chamber or cave called the *Ennobled Cavern of God*, above which is a hole through the rock called the *Hole of Mahomet*. In descending the staircase to this natural irregular vault, there is at the bottom on the right a little tablet of marble bearing the name of *El Makam Souliman*, or *The Place of Solomon*; a similar one upon the left is named *The Place of David*; two cavities or niches are called *The Place of Abraham* and *The Place of Gabriel*; and a sort of stone tablet at the north-east angle is called *El Makam el Hoder*, or *The Place of Elias*. Near the Sahhara, a piece of very fine waved green marble about fifteen inches square is inserted in the pavement of the mosque, fastened down by four or five gilt nails. This the Mahometans believe to be the *Door of Paradise*. Several holes in the marble indicate it to have been formerly fastened down by a greater number of nails, which are supposed to have been pulled out by the devil when he wished to enter Paradise, and was prevented by not being able to pull out the nails which remain.

The *Sahhara*, or Mosque of Omar, is situated on a platform of about 460 feet in length and 400 in breadth, elevated sixteen feet above the general plane of the Temple. The exterior sides of this magnificent octagon are sixty-one feet in length. It is entered by four spacious gates facing the cardinal points—*Bab el Kebla*, or the *Gate of Prayer*, which has a fine portico supported by eight Corinthian pillars of marble; *Bab el Garb*, on the west; *Bab el Davoud*, or the *Gate of David*; and *Bab el Djinna*, or the

Gate of Heaven, on the east. These three latter gates are surmounted with fine timber-work suspended, and without any columns. From the centre of the building rises a superb spherical cupola, in diameter forty-seven feet and in height ninety-three feet, with two large rows of windows visible on the outside; it is supported by four large pillars and twelve magnificent columns placed in a circle, the capitals of which are of the composite order, richly gilt. The lower part of the walls is faced with white marble tinged with blue, evidently very ancient; the roofs are flat, and the whole is covered with ornaments of the most exquisite taste. The upper part is faced with small glazed tiles of various colours, inscribed with passages from the Koran. The dome, which was built by Solyman I., is covered with lead, and surmounted by a gilt crescent.

Within the mosque are preserved the sword and standard of Ali, nephew of Mahomet, the former fourteen feet long; the scales for weighing the souls of men; the shield of Mahomet; the birds of Solomon; the pomegranates of David; the saddle of *El Borak*; and several antique vessels of gold and silver, the offerings of pious Mussulmans. A copy of the Koran is also preserved, the leaves of which are four feet long and nearly three feet broad, which is said to have belonged to the Caliph Omar. In the outer circle there is a well at which the believers wash and drink. The mosque, which belongs to the Haniffe sect of the Mahometans, to which the Turks adhere, is lighted at night by one hundred and eighty lamps.

Outside of the edifice there are several oratories supported by columns, one of which, called the *Tribunal of David*, is particularly revered. The Mahometans believe that the frontispiece, composed of four arches, which crowns the principal staircase leading from the *Aksa*, is the place where *El Mizan*, or the *Eternal Balance*, is invisibly placed, in which the good and bad actions of men will be weighed at the day of judgment. On the eastern side of the great court is an

apartment built against the city wall, which serves to enclose it, twenty-one feet long by fourteen feet wide, the floor of which is covered with cloths of different colours. The *throne of Solomon* is believed to have been erected in this place. Outside of this hall is the *Gate of Mercy*. On the south of the *throne of Solomon* there is a narrow staircase adhering to the eastern wall, which leads to a sort of window cut through at a certain height. At this spot there is a piece of a column reclining upon its side, and partly overhanging the deep precipice of the Brook Kedron, opposite the *Djebel Tor*, or the Mount of Olives. Here Mahomet is to sit and judge the assembled generations of the world in the Valley of Jehoshaphat; and here also commences the invisible bridge called *El Serat*, which is much sharper than the blade of a sword. The faithful believers will pass over it with the rapidity of lightning to enter Paradise, but the infidels who attempt to cross it will fall down into the bottomless pit of hell, which is underneath the bridge!

The palace of the governor of Jerusalem is built against the wall of the mosque, having windows looking into the grand court. On the western side there is a mosque of one nave, composed of a single vault fifteen feet wide and thirty long, occupied as a place of prayer by the Mogrebins, or Western Mussulmans. On this side of the court also there is an apartment locked up, in which is a staircase leading to a subterranean vault. It was at this place that the Prophet alighted from *El Borak*, having come from Mecca in a single night! There is still an iron ring fixed in the wall to which Mahomet tied the celestial mare before he entered the Temple to pray with the angels and prophets. There are various other oratories, small mosques, covered arches, porticoes, and balustrades, which it is unnecessary to particularize, and also rooms and houses for those employed about the temple.

Such is the Mosque of Omar as described by Ali Bey, to which no access is allowed to Christians under pain of death

or change of religion. Dr Clarke urged his attendant to procure an entrance, but was informed that his life would be the penalty, and several travellers have exposed themselves to imminent danger by even daring to look within the enclosures. Yet its precincts have been entered by Christians under peculiar circumstances. The celebrated Sir Sidney Smith was permitted to inspect it, and the same privilege was extended to Dr Richardson as a reward for his professional services to a Turkish nobleman. Mrs Belzoni says that she entered the mosque disguised in a Mussulman's dress; and the Prince de Jonville, a younger son of Louis Phillipe of France, is said to have inspected it in company with the Aga of Jerusalem in 1836. These are the only four Christians ever known to have been within its walls since the time of the Crusades. Dr Richardson thus describes the external aspect of the whole:—"This sacred enclosure is the sunny spot of Moslem devotion. There is no sod like that which covers the ample area of its contents, and no mosque at all comparable to the Sahhara. Here the god of day pours his choicest rays in a flood of light which, streaming all round upon the marble pavement, mingles its softened tints in the verdant turf, and leaves nothing to compare with or desire beyond it. It seems as if the glory of the Temple still dwelt upon the mosque, and the splendour of Solomon still covered the site of his Temple. On the same spot, and under the same sun, the memory conjures up a thousand delightful remembrances, and contemplates in review the glorious house; the dedication and prayer of the wisest of kings, spreading forth his hands in the midst of his people; the fire descending upon the burnt-offering and the sacrifice; and the glory of the Lord filling the house, with the people bowing down with their faces to the pavement, and worshipping and praising the Lord, for he is good, for his mercy endureth for ever. There is no reflected light like the light from the Sahhara. Like the glorious sun itself it stands alone in the world, and there is

but one spot on earth, where all things typical were done away, that sinks a deeper interest into the heart of the Christian."

There are other mosques in Jerusalem, but none of them is of any importance in point of architecture. One of these is situated in the middle of Mount Zion, and is described as a long dingy-looking building, called the *Mosque of the Prophet David*, and is said to be built over his tomb, which is still shown in the interior. It is held in very great veneration by the Mussulmans. "Part of this building," says Dr Richardson, "was anciently the church of the *Cænaculum*, where our Saviour ate the Last Supper with his disciples, and I was shown into an upper room which is affirmed to be the identical room in which this memorable event took place, to which the Christian world owes the institution of the Holy Sacrament of the Supper." Between this mosque and the gate of the city is a small Armenian chapel built on the spot where formerly stood the palace of Caiaphas, and it is only remarkable for containing the stone which the angel rolled away from the sepulchre on the morning of our Saviour's resurrection, which is built into an altar, and exposed to the caresses of the pilgrims. Near this is the Christian burying-ground, and among the tombstones are several in the English language, which record the names of Englishmen who are reported to have met their deaths in a way not very creditable to the Franciscan convent. "A Latin inscription in the Roman Catholic ground," says Mr Hardy, "announces that an Englishman in his last hours was brought from error to the bosom of the *true church*. There is one Protestant missionary quietly sleeping with the rest, Dr Dalton, who is probably the first of many whose bodies are to be here deposited." A little to the south of this is shown the place where the Virgin Mary expired, and on the north side of the gate is shown the place where the *cock crew to St Peter*! This is all the topographical information respecting Mount Zion, on the sides of which there

are a few olive trees and rude gardens, belonging to the inhabitants of the little village of Siloa immediately opposite. In some parts of it corn is also occasionally grown.

The finest quarter of Jerusalem is that inhabited by the Armenians; the streets in the other districts are steep, dirty, suffocating with dust in dry weather, and almost impassable with mud in wet, and so narrow that three camels can scarcely stand abreast of each other. The interior of the city is intersected by several of these streets and passages, the principal of which are, in their English names, 1. *The Street of the Gate of the Column*, which traverses the city irregularly from north to south. 2. *The Great Bazaar*, running from east to west, near which there is a minor street called the *Little Bazaar*. 4. *Via Dolorosa*, or *Street of Grief*, irregularly built, which commences at the Gate of St Stephen, and, passing by the palace of Pilate, terminates at Mount Calvary. The *Jewish Quarter* is the lower division of the city towards the east, and is the most disagreeable of all; their burying-ground is, as of old, on the edge of the Valley of Jehoshaphat. "Several of this people," says Mr Carne, "are rather affluent, and live in a comfortable style; both men and women are more attractive in their persons than those of their nation who reside in Europe, and their features are not so strongly marked with the indelible Hebrew character." Yet, according to Mr Hardy, there are some among them who might sit to the painter, and their portraits would be immediately recognised as intended for Moses or some of the other ancient worthies. Many of them have synagogues in their own houses, but their principal one is divided into several rooms. "A wretched building, or rather barrack," says Ali Bey, "composed of three or four rooms, the ceilings of which may be touched with the hand, a court-yard still smaller, the whole covered with cobwebs and filth, constitutes the present Temple of the children of Jacob." The other districts of the city are, the *Quarter of the Christians*, leading from

the Via Dolorosa to the Holy Sepulchre. The *Quarter of the Temple*, so named from its proximity to the Mosque of Omar; the *Public Quarter*, where individuals of all nations dwell promiscuously, and which is considered to be the haunt of the most profligate of the inhabitants; and the *Quarter of the Tunisians*, the supposed descendants of the Moors who were driven from Spain by Ferdinand and Isabella, whose numbers are very small. The gates, which are regularly closed every evening, are, 1. *The Gate of the Chosen*, or *Well-Beloved*, leading to Bethlehem, Hebron, &c., through which the pilgrims enter the city on their route from Joppa. 2. *The Gate of the Prophet David*, opening on Mount Zion, which is the southern entrance to the city. 3. *The Stirquiline Gate*, through which our Saviour was conducted to Pilate. 4. *The Gate of the Holy Virgin*, opening towards the east, and leading to the tomb of the mother of Jesus and the Mount of Olives; it is also called the *Gate of St Stephen*, whose martyrdom the Virgin is said to have witnessed. 5. *The Gate of the Column of Damascus*, the finest of them all, which opens to the road leading to Sichem. 6. *The Gate of Herod*—a small gateway situated between those of Damascus and St Stephen.

The Christian establishments are numerous at Jerusalem. The Greeks have thirteen convents, and the Roman Catholics have two monasteries, besides the convent of Calvary and the Tomb. The Armenians, Syrians, Copts, and Abyssinians have one each: of these the Armenian convent is the most extensive, and is liberally endowed; it is dedicated to St James, and is the residence of a patriarch, the bishop, and a great number of the inferior clergy. The apartments in this convent are small, but well furnished and comfortable, containing sofas, and covered with rich Persian carpets; their church is more numerously attended than any other in Jerusalem, and is said to be built on the spot where James, the brother of John, was killed when Herod "stretched forth his hand to vex certain of the church." The sanctuary of St James is also shown,

thought to be the precise spot on which that Apostle was beheaded; it is ornamented with sculpture in white marble, with silver lamps, gildings, and paintings. The Syrian Christians occupy a small convent dedicated to St John. The principal Latin or Romish convent is a large irregular building, having courts and galleries within, and some small spaces of garden-ground without, the whole so well inclosed that it appears a kind of fortress, and is a safe retreat in times of intestine trouble or commotion. It is said to be capable of entertaining commodiously upwards of one hundred persons. It contains apartments for the Superior and Procurator, conveniently furnished, a public room for the reception of visitors, a separate room for the friars, each of whom is furnished with a bed and bedding, a table, wash bason and jug, a lamp, a crucifix, and a chair, at the expense of the church. The friars are of the Franciscan order, and are under a vow of continual poverty, which prohibits them from possessing property individually, but does not restrain them from accepting presents to secure some domestic comforts. This convent is called *Il Convento della Terra Santa*, and is at the head of all the religious establishments of the Roman faith in the Holy Land. The Superior is dependant on the Pope; and the inferior members are sent indiscriminately from Naples, Sicily, and the south of Spain. The funds of the institution are chiefly procured from Rome, yet legacies are frequently left them by the devout in various parts of Europe, and large sums are also sent by the Roman Catholic sovereigns. George IV., when Prince Regent, sent L.1500 as a present to these guardians of the Holy Sepulchre, which was presented by the secretary of the Embassy at Constantinople, but his reception "was not of the most flattering kind," says Mr Buckingham, "as they told him that the King of Spain had just before sent them about L.6000 sterling; and although they always treated the English well, on account of the liberal payments they were sure to receive from

them, yet they never scrupled to say they were not Christians, calling them either Lutherans, Freethinkers, or Atheists, and firmly believing that they had not among them either the Scriptures, the Pater-noster, or the Creed." Attached to this convent are two interpreters from Constantinople who are Christians, two Mahometan guards, an Arab muleteer, a door-keeper, and several inferior servants, who are Arab Christians. The church is furnished with a number of gaudy altars, gilded candlesticks, censers, images, flowers, and pictures, and an excellent organ. The church of the Holy Sepulchre is subsequently noticed in connection with its peculiar ceremonies and traditions.

The total number of inhabitants in Jerusalem is variously stated, and the results are drawn from very imperfect sources. The highest estimate makes the population amount to 25,000, the lowest to between 10,000 and 15,000, exclusive of the pilgrims who resort to the city in great numbers from Christmas to Easter. Taking the former estimate, the population is supposed to be thus classified: Mahometans, 13,000; Jews, 3000 to 4000; Greeks, 2000; Roman Catholics, 800; Armenians, 400; the Copts, Abyssinians, Syrians, Nestorians, Maronites, &c., are uncertain, and very fluctuating. The garrison consists of about one thousand men, including horse and foot. At the festival of Easter Jerusalem exhibits a spectacle no where else to be seen in the world. Jews, Mahometans, and Christians, all perform their devotions within a short distance of each other, proudly believing that this city is holy and noble to themselves alone, and it is this persuasion which conjures up between them that feeling which Browne meant to describe, when he says of the Moslems and the Christians that "there exists between them all that infernal hatred which two divinely revealed religions can alone inspire." The multitude of individuals of different religions treat each other as schismatics and infidels, and cherish a rooted antipathy towards each other. "The Jew," says Mr

Hardy, "despises alike the Mussulman and the Christian, and regards them both as intruders upon the soil given to his own nation by God. The Mussulman, with a consciousness of greater political dignity, and with a supposed freedom from the degrading superstitions which the others practise, looks upon himself so far above the Israelite dog and the Nazarite Kaffer, that he would not willingly allow them to tread the same earth or breathe the same air. The Christian with equal pride curses the hand of the Islam oppressor, under which he constantly writhes, and turns from the child of Abraham as one who would defile his purity or steal his purse. Necessity obliges all to come at times in contact, but there is no common interest in which they have one heart and one wish."

Jerusalem has no commerce, few manufactures, and, when the pilgrims are absent, little intercourse with other people or cities. The only trade which seems to flourish is the making of crucifixes, chaplets, and relics, of which immense cargoes are shipped at Jaffa for Italy, Spain, and Portugal. The sciences have entirely disappeared, and there are only a few schools where children belonging to every form of worship learn to read and write the code of their respective religion. The grossest ignorance, superstition, and fanaticism, prevail. The Arabic language is generally spoken with the Turkish accent. The Mussulmans of Jerusalem revere the remains or the tombs of a great number of saints, which is a lucrative speculation to many individuals, either by the administration of the funds, by pious foundations annexed to each tomb, or by the collection of alms which generally accompanies each visit. The city, and indeed the whole of Syria, is now in possession of the Pacha of Egypt, whose deputy is an aga, the authority of the Porte being merely nominal. Mr Jowett says that the number of ecclesiastics in the whole of the Greek Patriarchate of Jerusalem was stated to him as amounting to two hundred.

III. *The Holy Places within and about Jerusalem.*—The Jerusalem of modern times is not the city of the Scriptures. Mount Calvary, which is now nearly in the centre of the city, was without the walls at the time of the Crucifixion, and the greater part of Mount Zion, which is now *without*, was *within* the ancient city. The *Holy Places*, therefore, shown as such, are for the most part the fanciful dreams of monkish enthusiasts to increase the veneration of the pilgrims, and to draw greater numbers to Jerusalem. When we recollect that not only the walls, but every house in the city, was razed from its foundations, and the ground ploughed up by the Roman soldiers that they might discover the treasures which the unfortunate Jews were supposed to have concealed in the earth, we may easily estimate the degree of credit with which the events of Scripture connected with the localities of modern Jerusalem ought to be received. Dr Clarke remarks that the visitor of the Holy City “may be conducted through such a farrago of absurdities, that it is wonderful the learned men who have described Jerusalem should have filled their pages with any serious detail of them.” As this must ever be held as a mere opinion, it is unnecessary to say whether it is well or ill founded. It is perhaps enough to know that in such a city as Jerusalem there can be no mistake about the *localities of nature*—that here is the hill of Zion—that beneath and around are the Valley of Jehoshaphat and the brook Kedron—that yonder is the Mount of Olives and the road to Bethany; yet there is something interesting and characteristic even in the uncertain traditions of the past, connected as these are with individuals and with events never to be forgotten. “There is much to be seen at Jerusalem,” says Dr Clarke in another place, “independently of its monks and monasteries—much to repay pilgrims of a very different description from those who usually resort thither, for all the fatigue and danger they must encounter.” At the same time, to men interested in tracing within the walls those antiquities

referred to by the documents of sacred history, no spectacle can be more mortifying than the city in its present state. The mistaken piety of the early Christians attempted to preserve, either confused or annihilated, the memorials it endeavoured to perpetuate. On viewing the havoc they have made, it may perhaps be regretted that the Holy Land was ever rescued from the dominion of Saracens far less barbarous than their conquerors. The absurdity of hewing the rocks of Judea, whether of Mount Calvary or any other mount, into gilded chapels, and of disguising the face of nature with painted domes and marble coverings by way of commemorating our Saviour’s life and death, is so evident and lamentable, that even Sandys, with all his credulity, could not avoid a happy application of the reproof directed by Juvenal against a similar violation of the Egerian fountains—

In vallem Ægeriæ descendimus, et speluncas
Dissimiles veris. Quanto præstantius esset
Numen aquæ, viridi si margine clauderet undas
Herba, nec ingenuum violarent marmora tophum.

While the reader, therefore, will acknowledge that most of the Holy Places pointed out within and near Jerusalem must be entirely supposititious, and originating in the fertile imaginations of devotees in the dark ages, a survey of them is not without interest, as evincing a pruriency of fancy resulting from deep religious feeling. Beginning *within* the city at the *Via Dolorosa*, or *Street of Grief*, so called because it was through it our Saviour was led to Calvary, it has been already stated that this street commences at the Gate of St Stephen. The house of the governor, said to be built on the site of Pilate’s palace, is in this street, and yet, with a singular disregard to facts, a ruined arch is pointed out at which Pilate presented our Saviour to the people, and exclaimed, “Behold the Man!” In this street are also shown the place where the cross was taken from the shoulder of Christ and laid upon Simon the Cyrenian—a hole in the wall made by the Redeemer’s fingers when he

rested a little by the way—and a stone in the wall of a convent, with an opening miraculously formed, by which it received power to speak when our Saviour replied to the insinuations of his enemies against the disciples, “If these should hold their peace the stones would immediately cry out!” It was in this street, near the governor’s house, where St Peter denied his Master, and where the cock crew—the precise spots being duly pointed out by the guides to the credulous pilgrims. A pilgrim, in short, must set no bounds to his faith even in minute matters in Jerusalem, as he is shown the place where the head of Adam was found, the rock on which the martyr St Stephen was stoned, and the place of the withered fig-tree, the milk of the Virgin Mary, and some of the tears that St Peter wept on his bitter repentance! About a hundred yards towards the place of crucifixion stands a building like the ruins of a vaulted church, where our Saviour was scourged; the pillar to which he was attached, and other relics connected with the transactions which occurred to him, are exhibited at Rome. On this spot, too, the Virgin fainted when she saw the Saviour of the world carrying his cross, and here St Veronica gave her handkerchief to wipe his forehead. Near this are the ruins of a church erected over the place where the Virgin is said to have been born.

In the vicinity of the Bethlehem Gate are pointed out the House of Uriah, the Pool of Bathsheba, and the Palace of David; and in a street beyond it is shown the place where Christ appeared to Mary Magdalene and the other Mary, when he said to them, “All hail! and they held him by the feet, and worshipped him.” In a chapel belonging to the Armenians three large stones are inclosed, which that brotherhood hold to be of inestimable value. One of these is asserted to be that on which Moses broke the two tables of the Law, the second was brought from that part of Jordan where Christ was baptized, and the third from the Mount of Transfiguration. Near this is

the supposed house of Annas, the father-in-law of the high-priest Caiaphas. In the vicinity of the Gate of Zion, but without the walls of the present city, the house of Caiaphas is shown, on a spot where a chapel of the Armenians stood in Maundrell’s time. Here there is an altar under which is pointed out what is pretended to be the stone by which Joseph of Arimathea secured the door of our Saviour’s tomb, about seven feet in length and three in breadth. Adjoining this place is a small cell in which Jesus is said to have been imprisoned for a short time before he was brought before Pilate. There are also the well at which the Apostles separated to preach the gospel throughout the world; the place of the Virgin’s death; the spot where a Jew obstructed her corpse, for which his hand was instantly withered; and the grotto in which St Peter wept for having denied his Master. The house of the rich man and also that of Lazarus are shown, and the site of the *house of Zebedee*, where he sold his fish brought from Joppa, covered by a mosque which was formerly a collegiate church; the churches of St Mark and St Thomas on the sites of their dwellings; and the place where the proud Pharisee resided. A building called *St Peter’s Prison*, from which he and St Mark were delivered by an angel, stands near the Holy Sepulchre. At St Mark’s church the window is shown at which Rhoda appeared when St Peter knocked at the door!

The Church of the Holy Sepulchre covers Mount Calvary, the scene of the crucifixion; but the authenticity of the site, or whether what it covers is really Calvary, is disputed. It is a very extensive building, in which Greeks, Latins, Armenians, and Copts, have chapels. The sepulchre was at first a cave hewn in the rock under ground; but the rock having since been cut away in every direction, it now resembles a grotto above ground. As this church, and the superstitious ceremonies practised in it, have been often described, it is unnecessary to repeat it in the present work. It was burnt down

in 1806, and it was rebuilt in 1817, in a style greatly inferior to the original, at the expense of the Greek Church. The sepulchre is composed of thick slabs of verd-antique marble, and the entrance is rugged and broken, many fragments having been carried off as relics. The legends connected with this building are innumerable, and for every incident of our Saviour's death and resurrection there is a fanciful locality under its roof. The place is pointed out where he was derided by the soldiers—where they divided his garments—where he was shut up while they made the hole in which the cross was to be placed, and prepared for the crucifixion—where he was nailed to the cross, and where the cross was erected—where the soldier stood who pierced his side—where his body was anointed before his burial—where his body was deposited in the sepulchre—where the angels appeared to the holy women after his resurrection—where Christ himself appeared to Mary Magdalene—where Mary Magdalene stood;—and all these inventions gain implicit confidence among the credulous multitudes who seek admission to the sepulchre. The church generally contains, according to Sandys, the following localities:—the *stone of the anointing*, the *chapel of the apparition*, the *altar of the scourging*, the *altar of the holy cross*, the *chapel of the angels*, the *sweating pillars*, the place where the cross of Christ and the crosses of the malefactors were found, the chapel of St Helena, the *altar of Melchisedek*, the place where the *Virgin and St John stood during the Passion*, and chapels belonging to the Abyssinians, Armenians, Copts, Georgians, and Maronites. There is a small chapel built over the spot where Abraham prepared to sacrifice Isaac; and a cleft in the rock is shown where it is pretended the head of Adam was buried, our progenitor having a prophetic knowledge that the blood of the Saviour of the world would be shed on that spot. A hole in the pavement is pointed out which is dignified with the title of the *Navel of the World*, and is filled with holy water.

The places where all “these and many other things relating to our blessed Lord,” says Maundrell, “are said to have been done, are supposed to be within the narrow precincts of the church, and are distinguished and adorned with so many several altars.” It is the scene of the most impious extravagancies and absurdities, in which the Greeks and Roman Catholics equally participate during the festival of Easter, and they frequently shed each other's blood in contending for the privilege of first entering to celebrate mass. The Mussulmans, who religiously say prayers in all the holy places consecrated to the memory of our Saviour and the Virgin, do not enter this tomb, nor do they hold it in veneration. The Mahometans believe that Christ did not die, but ascended into heaven alive, leaving the likeness of his face to Judas, who was condemned to die for him, and that in consequence Judas having been crucified, the body of the traitor might have been deposited in this sepulchre, but not that of Jesus Christ. They suffer it, however, to remain unmolested, in consideration of the money paid by the Christian pilgrims for the privilege of visiting it. “The fathers of the Roman Catholic convent,” says Dr Richardson, “regularly go through the ceremony of the crucifixion every year. A statue, intended to represent our Saviour, is nailed to the cross, and the pilgrims are called upon in succession to advance and kiss it; the cross is then erected, and the image is allowed to remain upon it for a given time; it is then taken from the cross, when the nails are withdrawn from the hands and feet, kissed, and carefully preserved, to be sold to the deluded votaries, and carried away to work miracles in a distant quarter of the globe. The bloody image is then wrapt in a linen cloth and carried to the stone of unction, where it is anointed, powdered, spiced, and bound up and laid in the tomb, in which it remains till the morning of the third day. At each stage of the ceremony the fathers sing a hymn, preach a sermon, or both, as may be deemed most suitable

to the occasion." On the Saturday before Easter the farce of the sacred fire, so minutely described by Maundrell, is exhibited to the pilgrims. The sepulchre is sealed the day before, but on that day the superior bishop of the Greek Church enters the place, offers a prayer, and after a little time a flame appears at a small hole in the wall, which the people religiously believe is miraculously lighted from heaven. Pliny Fisk, the American missionary, requested permission to enter with the bishop, stating that the conversion of an unbeliever would increase the celebrity of the fire by confirming its truth; but he was told that if he were present in the interior at the time the fire appeared, instant death would be the consequence. It is as unnecessary as it is painful to dwell longer on these melancholy superstitions.

Without the city the places which tradition would render sacred are equally numerous. Some of these have been already mentioned, and in addition there is, first, the *tomb of Zacharias*—a square mass of rock hewn down into form, and isolated from the quarry out of which it is cut by a passage twelve or fifteen feet wide on three of its sides, its western front being open towards the valley and to Mount Moriah. It has no entrance into any part of it, and its sides are covered with names inscribed in Hebrew characters, and is surrounded by the graves of Jews. Near this is a cavern called the *Grotto of the Disciples*, from a supposition that they came frequently to it to be instructed by their Divine Master, although by others it is called the *Tomb of Jehoshaphat*, and is supposed to give its name to the valley below. It is remarked by Maundrell as a singular feature of the traditions of the Holy Land, that many of the important events recorded in the Scriptures are said to have happened in grottoes. This grotto contains several apartments, rude and irregular in their form, and appearing to have been ancient habitations. A few paces from it there is a small bridge of one arch thrown over the Kedron, and connecting the foot of the Mount of Olives

with that of Mount Moriah. Mr Buckingham says it was gravely asserted that our Saviour was pushed off this identical bridge, though it did not then appear a century old, and is not noticed by Maundrell as existing in his time; it is, however, ascertained that there was a bridge over the brook near this spot at an earlier period. This act of violence was committed by the unbelieving Jews when they were hurrying away their prisoner to the house of Caiaphas the high priest, after all his disciples had forsaken him and fled. Our Saviour fell, it is said, on a large stone below, which yielded to the impression of his feet, and left the marks now pointed out as such, although we may well adopt the quaint observation of an old writer, who says, "The authority for these prints of Christ is not the Scriptures nor any good author, but the monks and friars who are now in possession, and contrive all means to pick the pockets of the devout and credulous." Opposite to this is the reputed *tomb of Absalom*, resembling in size, form, and the decoration of its square base, the *tomb of Zacharias*. It is surmounted by a sharp conical dome of masonry, on the eastern side of which there is a square aperture; the square mass is solid, ornamented with bastard Ionic columns. It is not improbable that this monument occupies the exact site of the one built by him whose name it bears. The sacred historian informs us that "Absalom in his lifetime had taken and reared up for himself a pillar, which is in the King's Dale, for he said, I have no son to keep my name in remembrance; and he called the pillar after his own name, and it is called unto this day Absalom's Place." Josephus says the pillar was marble—that it was designated *Absalom's Hand*—and that it was distant two furlongs from Jerusalem. It has been doubted whether the Valley of Jehoshaphat is the King's Dale, but it is certain that the Valley of Shaveh, or the King's Dale, where Abraham was met by the king of Sodom and blessed by Melchisedek, was very near the city of the Jebusites; and the distance of two furlongs given by

Josephus to this pillar would depend on from what part of the city the measurement was taken, while his description of it as a *marble pillar* may generally mean a lofty monument built of fine stone. The entrance in the upper part of the cave leads to a room, said to be considerably above the level of the ground on the outside, having niches in it, which induces Mr Buckingham to conclude that there can be no doubt that it was a place of sepulture, as there are other tombs excavated out of the same rocks in the immediate vicinity.

A little farther onward is the *sepulchre of the Blessed Virgin*, which the monks insist is the real sepulchre, although there is every proof short of certainty that the mother of our Lord died and was buried at Ephesus, where St John, who "took her to his own house," in obedience to his Master's injunction, resided as metropolitan. Some of the monks indeed admit that the Virgin did not die at Jerusalem, but they insist that her body was miraculously transported hither by the Apostles, according to the opinion of certain Fathers of the Church, whose authority on such matters is indisputable with the Christians of Jerusalem; while others hold that her dust is not in the sepulchre, a resurrection of her mortal remains having taken place. This sepulchre has a building over it, with a tolerable front in the Grecian style, not in strict unison with its pointed-arched entrance. It stands near an elevated path leading from the foot of the Mount of Olives over the Kedron, and is approached by a paved court. The descent is made into the grotto by a handsome flight of about fifty marble steps, and the cavern is ornamented by a few lamps and some paltry decorations. Nearly half way down are two arched recesses in the sides, one on the right containing the ashes of *St Joachim* and *St Anne*, the father and mother of Mary; and that on the left the dust of her husband *Joseph*. The tomb of the Virgin is in the form of a simple bench cased with marble, and the Greeks and Armenians say mass at it by turns.

On the left of the grotto is an altar of raised earth belonging to the Copts, destitute of furniture, lamps, pictures, or even a covering. Its owners are viewed with sovereign contempt by their richer neighbours, and they in retaliation are filled with "envy, hatred, malice, and all uncharitableness" towards their haughty superiors. The Turks are said to have had at one time a portion of this grotto. The sepulchre of the Virgin was in the hands of the Latins, from whom it was bought by the Greeks and Armenians, its present proprietors, who try to rival each other by the decorations of their altars, and between whom there exists the most marked dislike.

Adjoining this sepulchre a grotto is pointed out, which is said to be the scene of *Christ's bloody sweat and agony*. It is a small rude excavated cavern belonging to the Latins, guarded by an iron-plated door with a secure lock, and has two recesses or altars with some crucifixes made of the wood of the olive-tree above, said to have been the tree under which Christ wiped away the drops of blood after coming out of this cool grotto by night. Near this are some olive-trees inclosed and built up about the roots, believed to have existed in our Saviour's time, but there is no proof of their being so ancient, and it is well known that Titus cut down all the wood within a hundred furlongs of the city; they may, however, have sprung up from the roots of those trees which existed during the Passion. From this place the supposed gate of the Temple is pointed out, which is still blocked up, from a belief entertained by the Mussulmans that the Christians are to enter by it and take the city; but the whole wall, although certainly occupying the site of the ancient line, is of comparatively modern erection. A short distance from this, on ascending the Mount, is a large stone which the devotees kiss with great fervour, as it is alleged to mark the spot whence *the Virgin ascended into heaven!* "As a proof of this *new fact*," says Mr Buckingham, "our guide pointed to a little indentation in

the surface, and called it *the mark of our Lady's girdle*, which fell from her waist as she mounted in the air. Of the girdle itself he had never heard the fate; of the authority on which this story rested he knew nothing, but he believed it was in the Gospels; and he was so shocked at our not following the example he had set us of kissing the holy impression, that he really doubted of our having faith in any thing." This man appears to have been a fair specimen of the superstitious votaries of Jerusalem, for when he was informed that the window in the castle of David, as it is called, could not be the same as that from which King David saw and became enamoured of Bathsheba while washing herself below—as the present building is a modern work, and moreover, that the Scriptures stated it to have been from the roof of the king's house that the woman was beheld—he replied that "*he considered the authority of the friars who had lived here many years to be of greater weight than any Scriptures.*" At a short distance from this there was growing in the time of Sandys a turpentine tree, which was believed to have afforded shelter to the Virgin as she passed between Bethlehem and Jerusalem. There is also a cistern called the *Cistern of the Star*, where the Wise Men of the East again saw the star which conducted them to the place of the Nativity; and near this are the remains of an ancient monastery, covering the spot where the angel took up the Prophet Habakkuk and conveyed him to Babylon.

In the vicinity of the place of the Virgin's pretended ascent into heaven is the spot where *St Peter and the two sons of Zebedee slept* while their Divine Master prayed. Close by it is a small inclosed paved way where *Judas is said to have betrayed the Son of Man with a kiss*, and not far from it is shown the rock from which Jesus predicted the *destruction of the Temple of Jerusalem*, which must have commanded a full view of the sanctuary on Mount Moriah. The road to Bethany lies on the eastern side of the Mount of Olives—celebrated in

the Evangelical history as the path on which our Saviour rode from Bethany and Bethphage when he made his triumphant entry into Jerusalem. Near these villages is the spot where our Saviour is said to have stood when *he taught his disciples the Lord's Prayer*; and the *Grotto of the Creed* is also shown—a ruined building, with a subterranean apartment supported on twelve arches, where the Apostles are pretended to have compiled the Creed. On the summit of the Mount of Olives there is a mosque crowned by a dome, thirty-five feet in height, with a minaret—the remains of a church built by the Empress Helena. It is said to be open to both Christians and Mahometans, but is in a state of great neglect; it contains praying niches for the Turks and Arabs, and the Greeks, Armenians, Syrians, and Copts, have altars in the open court. Within the building the print of a human foot is shown in the bare rock, not an exact resemblance, yet not much unlike, and this is maintained to be the *print of our Saviour's left foot when he ascended into heaven*. It is affirmed that the impression of the right foot was here also, but it was taken away to ornament the Mosque of Omar on Mount Moriah, whence the Mahometans allege their Prophet mounted up to heaven. This rock on the Mount of Olives serves for an altar to the Latins, who say mass on it once a year—a privilege which they enjoy exclusively by paying a large sum to the Turks, the Greeks, Armenians, and others, being obliged to content themselves with the open court. A little below the summit of the Mount is the *Cave of St Pelayia*, in which the Virgin is said to have received three days' warning of her death from an angel!

The *Sepulchres of the Prophets* are opposite Mount Moriah. The entrance is by a circular hole which conducts into an excavated cavern of some extent, cut with winding passages, and forming a kind of subterranean labyrinth. The superincumbent mass is supported by portions of the rock, left in the form of

walls and irregular pillars, which have been apparently once stuccoed. It had every appearance of having been originally appropriated to sepulture, but tradition does not suggest whether any of the prophets, or who in particular, was interred here, beyond the name it bestows on the place. Dr Clarke argues, respecting this remarkable crypt and its singular construction, that it must have been a place of Pagan worship, and we certainly find the three points or summits of the Mount, of which the centre, being the highest, was set apart for the worship of Ashtaroth, thus described by the sacred writer as having been polluted by Pagan abominations:—"The *high places* that were before Jerusalem, which were on the right of the *Mount of Corruption* (the Mount of Olives), which Solomon the king of Israel had built for Ashtaroth, the abomination of the Sidonians, and for Chemosh, the abomination of the Moabites, and for Milcom, the abomination of the Children of Ammon, did the king defile." But the uses for which this crypt was constructed will in all probability never be discovered beyond mere conjecture. "Any hope of intelligence from the monks of Jerusalem," says Dr Clarke, "concerning antiquities not included in their catalogue of *local sanctities*, or *stations*, as they sometimes call them, is quite forlorn. The very search after heathen antiquities is by them deemed heretical and profane."

Descending the Mount of Olives—the burial-place, it is said, of no fewer than 72,000 prophets—at the distance of a few yards from the crypt, is the spot *where Christ is said to have wept over Jerusalem*. Proceeding up the north-eastern brow of Mount Moriah to the north side of the city, the traveller walks through cultivated grounds abounding in olive trees, passing a considerable number of excavations in the rocks, large and small, perfect and imperfect, which have been apparently ancient dwellings, and still used as such by families of peasants, and as places of shelter for their cattle. This direction leads to the *Sepulchres of the*

Judges, of which there are six excavated tombs. Returning from this place towards the city, the inquirer reaches the *Sepulchres of the Kings of Judah*—a series of subterranean chambers extending in different directions, and forming a kind of labyrinth. The portico, about forty feet broad, fifteen feet deep, and from eight to ten feet high, is in a large open court entered by an arched gateway; this portico was formerly supported by columns, but is now completely open. Each chamber contains a certain number of receptacles for dead bodies. "The taste manifested in the interior of these chambers," says Dr Clarke, "seems also to denote a later period in the history of the arts; the skill and neatness visible in the carving are admirable, and there is much of ornament displayed in several parts of the work. We observed also slabs of marble exquisitely sculptured." Maundrell well observes that none of the kings, either of Israel or of Judah, could be buried here; and we know that the sepulchres of the latter kings were on Mount Zion. Bishop Pococke considered the whole as the sepulchre of Helena, queen of Adiabene; and Chateaubriand argues that it is the tomb of Herod the Tetrarch; but Mr Buckingham, who does not think the work very ancient either from its interior plan or its external ornaments, judiciously says that "considering the changes of masters which Jerusalem has suffered, and the consequent variation in the taste of its possessors, it is at this moment a matter of extreme difficulty to separate the monuments of high antiquity from those of a more modern age, or to decide what parts of their remains preserve their original form, and what parts have been subsequently altered or ornamented by later hands." Professor Jahn suggests a new theory, which has not been previously noticed by travellers, respecting the *Sepulchres of the Kings*. About A.D. 45, there was a severe famine in Palestine, which is referred to in the Acts of the Apostles (xi. 28), during which the Jews received great assistance from Helena, queen of Adiabene, and her son Izates,

who had been instructed in the Jewish religion by his mother, who was a proselyte, and afterwards confirmed in his attachment to it by a learned Jew named Ananias. This Ananias, however, advised Izates not to be circumcised, lest he should excite a rebellion among his subjects, but he afterwards submitted to this rite at the instance of a zealous Pharisee named Eleazar. After a reign of twenty-four years he was succeeded by his brother Monobazus, and as his mother Helena died soon after, the new sovereign sent the bodies of his illustrious relatives to Jerusalem, where they were interred in a tomb built by that princess three stadia distant from the city. "Perhaps," says Jahn, "these are the celebrated royal sepulchres on the north side of Jerusalem, which are described by travellers as so beautiful and magnificent that they appear the work of kings."

At some distance from these sepulchres there is an inclosure near a large quarry, in which a grotto and recess of the rock are shown, said to be the *bed of the Prophet Jeremiah*; and within the same inclosure there is a spot thought to be that on which he wrote his Lamentations over the Holy City. This place is in possession of the Turks, who hold it in great veneration.

Crossing over the Valley of Hinnom from the foot of Mount Zion, and traversing eastward over the side of the opposite hills, many small grottoes and caverns are passed which must have been originally within the site of the ancient city. Near these grottoes an old vaulted building in ruins is pointed out, erected on the spot supposed to have been purchased by the thirty pieces of silver for which the Saviour of the world was betrayed. It was formerly so much venerated as to change its name from the *Field of Blood* to that of *Campo Santo*, and the Armenians paid a rent of one sequin a day to the Turks for the privilege of burying their dead in it. It is now said to be their own property.

Leaving these grottoes and the *Field of Blood*, the Valley of Siloam is entered,

which is included by some in the Valley of Jehoshaphat, running nearly north and south between Mount Zion and the *Mountain of Offence*, so called because Solomon built there high places for the idols of his numerous wives. At the southern extremity of the Valley is a well bearing the *name of the Prophet Nehemiah*, from a belief that the fire of the altar was recovered by him at this place after the Babylonish Captivity. It is narrow, of considerable depth, and contains a good supply of water when the other wells are dry. The little village of Siloam is at the foot of the Mountain of Offence, and near it the *pool or brook of Siloam*, at which the blind man washed off the clay and spittle placed by our Saviour on his eyes, and recovered his sight.

—"Siloa's brook that flow'd
Fast by the oracle of God"

is now a little muddy pool, with scarcely any water in it, and even in the rainy season it is said to be an insignificant stream. A few paces to the northward is the source of the brook, by some called the *Fountain of the Virgin*, it being maintained that she frequently came hither to drink. It is a small pool, containing dirty and brackish water, which is nevertheless used for diseases of the eyes by devout pilgrims. The Mahometans have a tradition that the spring comes from the celebrated well Zemzem at Mecca, which, they say, is proved by the circumstance that a water vessel put into the well of the Prophet was afterwards found here. A similar tradition is mentioned of the *Well of Nehemiah*. There is another fountain also called the Pool of Siloam on the same hill, which is approached by a narrow entrance cut in the rock. The village of Siloam is said to be near the place where Solomon built a harem for his wives, princesses, and concubines, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites, who seduced his affections from the God of his fathers, and caused those calamities which overtook his kingdom in the reign of his successor. A small low projecting point on the edge of Mount Zion is shown

as the place where the *Prophet Isaiah* was *sawn asunder*.

The holy places at Bethany and Bethlehem in the vicinity have been already noticed, and it is unnecessary here to refer to the *cisterns of Solomon*—those large quadrangular reservoirs in the neighbourhood of the latter town, more remarkable for their strength than beauty, to which that luxurious monarch is supposed to refer when he says, “I planted me vineyards, I made me gardens and orchards, and I planted me trees in them of all kinds of fruit; I made me *pools of water*, to water therewith the wood that bringeth forth trees.” In this neighbourhood there is a spring in which, it is pretended, Philip baptized the Ethiopian eunuch. The convent of *St John in the Desert* is another object of attraction to the devout and curious. On the road a cistern is passed, said to be the *Upper Pool of Gihon*, dug in the rock, and supported by buttresses, at which it is said Zadok the priest and Nathan the prophet anointed Solomon to be king of Israel. At a little distance is the convent of the Holy Cross, pleasantly situated at the edge of a deep ravine, and under the altar of the church there is a hole where the tree grew of which our Saviour’s cross was made. The Convent of St John—a spacious and excellent building—is built on the spot where *John the Baptist was born*; but how it came to be ascertained as his birthplace is uncertain, for nothing is said of its exact locality in the New Testament. In the church of the convent there is the following inscription on the left of a splendid altar:—“*Hic Praecursor Domini natus est.*” The convent belongs to the Latins, and the church is described as well proportioned, with a number of handsome columns, a good Mosaic pavement, and a portrait of the Baptist stuck up against the wall. The great altar is adorned by some excellent pictures, one of which represents Zacharias, the father of John, in his priestly robes. The chief sanctuary of the church is the grotto in which it is thought Elisabeth was delivered of the Baptist; the descent to it is

by a flight of marble steps, and the walls are hung round with crimson damask. A good painting represents the visitation of Elisabeth. Close to the convent the *house of Elisabeth* is shown, the scene of her interview with the mother of our Saviour mentioned in the Gospel. A monastery and church were erected over the place where the mother of the Baptist died and was buried, both of which are in ruins.

Such are the *Holy Places* within and near Jerusalem—a city which may well be designated the capital of Oriental superstition, as it was once of true religion; yet its traditions, connected with times, circumstances, events, and persons venerated, are not without interest; and in taking a retrospective view of Jerusalem, we cannot refrain from exclaiming, What a wonderful city this has been in the annals of the world! It is impossible to contemplate the Holy City with the same feelings as we would the ruins of Thebes, or Athens, or Rome, or any other city which the world ever saw. There is, it has been well remarked, in all the doings of the Jews—their virtues and their vices, their wisdom and their folly—a height and a depth, a breadth and a length, which angels cannot fathom, and their whole history is a history of miracles. There may be nothing beautiful or comely in the appearance of the Holy City, but let us listen to her story, and we find that every part within and around her has been the scene of some great and miraculous event, marking a progressive stage in the consummation of the plan by which Jehovah was pleased to secure our salvation by the birth, life, death, resurrection, and ascension of his only-begotten Son.

JESHANAH, a town in the tribe of Ephraim, thought to be the same with Zin.

JESHIMON, *solitude, desolation*, a town in the Wilderness of Maon, belonging to the tribe of Simeon.

JESHURUN, *upright, righteous*, a name applied to the House of Israel as God’s chosen people, Isa. xlv. 2. Moses,

we are told, was "king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together," Deut. xxxiii. 5; not that he was king in the same sense as David or Solomon, but he was the appointed leader and governor of the Israelites, and presided in all their assemblies.

JETHER, JATTIR, or JETHIRA, a city of Dan.

JETHLAH, a town in the tribe of Dan.

JEWS, the name by which the Hebrews are commonly distinguished in history, especially after the return from the Babylonish Captivity, and which they appear to have derived from the royal and superior tribe of Judah. As the several parts of the history of this celebrated people, who were selected by God to be the guardians of his truth, are given in various articles of the present work, we shall here draw the attention of the reader to the Jews as a nation, at one time powerful, independent, and highly favoured by Jehovah, now scattered, humbled, and debased, wanderers throughout the world, without "a local habitation," yet still preserving their name and lineage as a distinct people.

In the tenth generation after Noah, Abraham, their great ancestor, dwelt in the country which was afterwards given to his descendants, and the "Canaanite was then in the land." He maintained a body of armed servants, and we find him engaging in various warlike encounters, as well as forming alliances with the surrounding chiefs. During the lifetime of the two patriarchs his son and grandson, the Israelites were a small pastoral family who retired to Egypt, at the invitation of Pharaoh, during the old age of Jacob, when they mustered seventy persons. In the ancient country of the Pharaohs they increased to a great nation, learning much from the Egyptians, becoming acquainted with the advantages of a well-regulated government, the utility of agriculture, and the value of the arts, to which some of them devoted their attention. They generally conti-

nued their nomadic life, yet what they had seen in Egypt could not fail to exert an important influence on their feelings and habits; and they became so much attached to the country of their adoption that they looked upon it as literally their own. Their separation and dispersion were thus prevented; and as the Egyptians, among whom every condition of life was strictly hereditary, despised all nomadic pursuits, the Hebrews could not easily become intermingled with them. At length their numbers and their prosperity awakened the suspicions of a jealous government; another dynasty ascended the throne ignorant of the public services of Joseph, and they were oppressed by unreasonable demands of labour. When the new king saw that their numbers were not diminished by his severity, he issued his decree enjoining the drowning of the Hebrew male infants, but this very decree was the means of introducing Moses to the Egyptian court, where he acquired that knowledge which, if not indispensable, was certainly useful to him as the lawgiver of his nation. In the article **EGYPT**, the reader will find a complete account of the condition of the Jews, if we may here so call them by anticipation, in that country, and of all the circumstances attending their final departure to achieve the conquest of the Promised Land.

Before the institution of the Mosaic Law the Jewish Patriarchs governed their families and households with unlimited paternal authority, and, as the number of their servants was great, their power was by no means inconsiderable. The Patriarchs Abraham, Isaac, and Jacob, were pastoral princes, as the emirs of the nomade tribes are at the present time; they were independent, and owed allegiance to no sovereign; they officiated as priests to their vassals, appointed the festivals, and presented offerings; they protected them from injustice; they led them on to war; they were also judges, who rewarded the diligent, banished the turbulent, and when necessary inflicted capital punishment upon criminals.

The sons of Jacob, after their father's death, ruled their own families with the same authority; but when their descendants increased and formed tribes, each tribe acknowledged a prince as its ruler, whose office, though subsequently elective, was at first hereditary, and belonged to the eldest son in descent from the founder of the tribe. As the numbers of each tribe increased, there necessarily arose a subdivision into collections of families, called a *house of fathers*, or a *thousand*, not because each subdivision consisted literally of a thousand persons, for it appears from the Books of Numbers, Judges, and Samuel, that the exact numbers varied. Before the Jews departed from Egypt they were under the immediate government of those *heads of fathers*, or *heads of thousands*, who were in rank subordinate to the *princes*, and those two classes of rulers were comprehended under the general names of *seniors* and *heads of tribes*. They appear to have had no particular laws of government, and acted as fathers rather than magistrates; ruling by custom, according to the principles of reason and justice; providing for the welfare of the whole community, while the father of each individual family managed his own affairs, those cases only coming under the cognizance of the seniors which concerned the fathers of families themselves. This form of government exists in a great measure among the Bedouin Arabs at the present time; their princes are called *Emirs*, and their heads of clans are sheiks. The former have their secretaries, similar to those designated *shoterim* among the Jews, in our version rendered *officers*, whose chief occupation was to register genealogies, and who possessed considerable authority. Such was the system which prevailed among the Jews in Goshen, where they followed the nomade life of their ancestors, for which the deserts of Egypt and the plains of Arabia Petræa afforded them ample space. Some, indeed, applied themselves to the arts, and are particularly mentioned as potters and manufacturers of fine cotton. During their wanderings in the Wilderness of

Arabia Petræa, several also distinguished themselves in the structure of the sacred tabernacle, which proves that the Hebrews had greatly benefited by the refinement of the Egyptians.

The Jews, after their deliverance from the tyranny of the Pharaohs, were to become a settled and agricultural nation in a country where they were not intruders, as has been maintained by some writers, but in which, in addition to the right of pasturage they had acquired, they possessed legitimate claims to lands and cities, and many wells and cisterns, inherited from their ancestors, and from which they had been excluded by the increasing population of the Canaanites. They were, moreover, selected for special and important purposes, and it was necessary that they should be provided with new political institutions suitable to such a state and destination. For this purpose they were conducted by Moses to the foot of Mount Horeb, where their whole civil constitution was settled by Jehovah. This, therefore, leads us to consider briefly, 1. The fundamental law of the Mosaic institutions. 2. The relation of the Hebrews to other nations. 3. The relation of the tribes to each other. 4. The Hebrew magistrates. 5. The chief magistrate. 6. The form of government. 7. The legislative assemblies: And, 8. The learned class.

That the Jews might fulfil the purposes of their destination, and preserve the knowledge of God in succeeding ages, it was necessary to arrange their civil institutions in such a manner that this knowledge—the principal if not the sole ground of all morality and moral happiness—would be inseparably connected with the political character of the nation, and would be so far unperishable as to be annihilated only by its political extinction. It is doubtless true that a correct knowledge of God obtained among the pious Patriarchs of antiquity. It must be admitted that the Deity revealed himself in a peculiar manner to the men of the old world, and that the knowledge thus communicated was transmitted from father

to son, unless we unwarrantably conclude that those primitive Patriarchs were profound thinkers. Yet it was difficult to preserve the knowledge of God among sensual men even after it had been revealed. Profligacy and licentiousness prevailed before the Flood, and four centuries after it superstition and idolatry found willing votaries. No people left to themselves regained a knowledge of the true God; and so general was the tendency to idolatry that even the Hebrews, who never forgot the great Jehovah, and the magnificent promises made to their descendants, were scarcely cured of the superstitions with which they had been infected in Egypt, notwithstanding the miracles they had witnessed there, at the Red Sea, and at the Mount of Horeb.

It is remarkable that the Patriarchs, both nomade and agricultural, although compelled by circumstances to enter into societies, were reluctant to receive new laws and constitutions prescribed to them by others, and it was for this reason that the ancient legislators always pretended to have received power from some deity to impose laws, that the reception and authority of these laws might be secured. Thus, Menes in Egypt gave out that he had received his instructions from Mercury; Cadmus at Thebes from an oracle; Minos at Crete from Jupiter; Lycurgus at Sparta from Apollo; and Numa at Rome from Egeria; yet those lawgivers did not invent the religious systems of their people, but merely employed the existing idolatry as the means of establishing their institutions. Strabo and Diodorus assert that Moses proceeded in the same manner, yet when we examine the matter, this opinion of those writers is utterly at variance with the fact. Moses proved his divine commission by works done openly before a whole nation, to which no other lawgiver ever laid claim; the Jews heard God himself speak from Mount Sinai, amidst thunders, and lightnings, and a mighty tempest; and Moses, instead of employing religion to support his political institutions, introduced a civil con-

stitution, which was designed as a means of preserving the knowledge and worship of God to the latest generations.

The fundamental law of the Mosaic institution was the *worship of the one only true God*, which was ordered to remain for ever unalterable throughout all the changes and lapses of time. This only true God, who created heaven and earth—who swept off the sinners of the old world by the mighty Deluge—who had been acknowledged by Abraham as the Judge of all the earth—and who now revealed himself as Jehovah, immutable and eternal—who can neither be seen nor represented by any image—in whom all men live, and move, and have their being—was set forth by Moses as the national Deity of the Jews. He suffered himself to be elected their King by their voluntary choice, through the intervention of Moses; the Land of Canaan was to be the royal possession, of which the Jews were to be the occupants, and from which they were to render Jehovah a double tithe, as the Egyptians did to their king. This great invisible Sovereign of a people as yet wandering amid deserts to the country of their destination published from the summit of Mount Sinai, amid a display of grandeur unparalleled, the brief summary of religious and moral duties contained in the Decalogue, of which the prohibition of images formed a most conspicuous feature: the Jews bound themselves by a solemn oath to observe the compact; and their King Jehovah then delivered to them the summary written on two tables of stone, which were to be preserved as a perpetual memorial of their obligations, and as the fundamental charter of the sacred monarchy. A royal tent was ordered to be erected in the centre of their encampment, where the pavilions of all kings and chiefs were usually placed, and to be fitted up with suitable splendour for the peculiar manifestations of the invisible Sovereign. It was divided into three apartments; the entrance room or court of this moveable palace approximating to the royal culinary apartment where music was performed. The ante-room contained

a gilded table spread with bread and wine as the royal table, where precious incense was burnt. In the innermost room was the royal throne, supported by golden cherubs, and at the footstool of the throne a gilded ark, containing the tables of the Law—the charter of the Jewish state. Their King Jehovah also chose the Levites for his courtiers, state officers, and royal guards; he elected Aaron the chief of the sacred court, and his first minister of state; and for the maintenance of this peculiar order he assigned one of the tithes which the Jews were to pay as rent for the Promised Land. The other tithe was to be expended in providing entertainments necessary for his subjects, whom he commanded to repair to his palace every year on the three great annual festivals with presents, to render homage to Him as their King. Jehovah being thus King of the Jewish nation, to rebel against Him was a rebellion against their rightful sovereign, and whoever worshipped any other god, or practised any superstitions, committed high treason, was considered a public criminal, and was executed as such. Whoever incited others to idolatry, incited them to renounce their allegiance to their invisible King, became a mover of sedition, subjected himself to the punishment of death, and was precluded all hope of pardon, even though he should claim the character of a prophet, and utter predictions which might be exactly fulfilled. The Jews were required to deliver up their dearest friends and relatives if they enticed to idolatry; and even a foreigner who dwelt among them could not be exempted from capital punishment, because by inciting to idolatry he violated the laws of the invisible Sovereign, and promoted discontent against the civil government. The irrevocable *ban* was the punishment of an idolatrous city, followed by complete destruction. Yet this coercion imposed no restraint upon liberty of conscience. It was the universal opinion of the Pagans that every country had its own peculiar deities, some one or more of which each individual was bound to worship; and

hence a foreign idolater could not complain of unnecessary violence to his conscience, if he was required when in Palestine to worship Jehovah, the divine King of the country. But the law which made idolatry a capital crime of high treason against the Jewish state was not applied to the *inward faith*, but solely to external acts of worshipping other gods by adorations, prostrations, offering sacrifices, erecting statues, planting groves, or such like. The person who secretly believed in a multiplicity of deities was indeed guilty of impiety, yet if he concealed his real opinions, his transgressions were unknown, and he could not be punished. We thus perceive an important distinction in this fundamental law of the Jews. When Moses awards death as the punishment of idolatry, he acts officially as a *commissioned lawgiver*, and refers to the external worship of false deities; but when he speaks in the character of a *religious teacher*, he requires an internal faith in the one true God, and inculcates in the strongest language a constant, willing, and dutiful obedience to his laws. Such was the civil polity of the Jews, which was altogether peculiar, and appeared so absurd in its fundamental principles to other nations, that Cicero condemns it as a foreign superstition, unsuited to the dignity of the Roman people.

Let us now attend to the relation of the Jews with other countries. That they might live uncontaminated, while surrounded by idolatrous nations, among whom the greatest licentiousness prevailed, notwithstanding their high reputation for wisdom and learning, the Jews avoided all intimate friendships and any unnecessary intercourse with Pagans. But they were not to be the enemies of foreigners, or to indulge animosity and hatred to all nations. Moses makes some exceptions, but these exceptions convey a tacit permission to form connections with others when necessary, who were to be treated as neighbours, although individuals were forbidden to form intimate friendships with the Gentiles. The

exceptions were, first, all the Canaanitish nations, who had become numerous in Palestine after the time of Jacob, and who had established at least thirty-one small kingdoms; but the Philistines were not included in this proscription, who had in their possession none of the pasture-grounds of the ancestors of the Jews, and who had settled on the northern coast before the time of Abraham. Hereditary enmity, or rather total extermination, was also destined for the Amalekites, who had manifested their hostility to the chosen people by an unprovoked attack on the sick and fatigued in the rear of their march through Arabia Petræa. No unceasing war was ordered against the Moabites and Ammonites, the descendants of Lot, but any political connection with them was prohibited; and the Jews were never to promote the interests of those people, or admit them to the privileges of friendship even in the tenth generation. War was forbidden with them, except a war of defence or of retaliation, for they were at last completely subdued by David. The Midianites, the descendants of Abraham and Keturah, were included among the nations with whom alliances might be formed; and we find Jethro, the father-in-law of Moses, always remaining, as well as his subjects, friendly to the Jews. War was also prohibited against the Edomites, whose eighth king was on the throne in the time of Moses, because they had allowed the Hebrews to march undisturbed along their frontiers on the Elanitic Gulf, and had sold them provisions; and it was expressly enacted that in the tenth generation they and the Egyptians might be admitted to citizenship. No war was enjoined against the Amorites east of the Jordan, as the ancestors of the Hebrews possessed no pasture-grounds in that quarter, but the obstinate rashness of their kings caused them to be cut off or dispersed, and the Hebrews settled in their country. With other nations alliances were permitted, when these tended to promote the public welfare. David became the ally of the Kings of Hamath, Geshur, and Tyre;

and Solomon of the Kings of Tyre and Egypt, and of the Queen of Sheba; and even the Maccabees, though proverbially zealous for the Law, did not hesitate to form a treaty with the Romans. When the Prophets, therefore, speak against confederacies with the Assyrians, Babylonians, and Egyptians, they do not condemn these as direct violations of the Jewish constitution, but as impolitic measures, which only fostered vain hopes, led the Jewish kings to measures which occasioned the destruction of the kingdom, and betrayed a want of confidence in Jehovah.

As it respects the relationship of the Jewish tribes to each other, each tribe had its own magistrates and representatives, and composed an entire political community, to a certain extent independent of the other tribes. Single tribes often acted like independent nations, sometimes justly, and sometimes unjustly. The Hebrew constitution authorised each tribe to provide for its own interests, and if the strength of an individual one was insufficient to defend itself, or to preserve its authority, it could unite with some of the kindred tribes and make common cause with them. We have several instances of the tribes thus acting singly and in concert. The tribe of Benjamin undertook the protection of the licentious criminals of Gibeah; Judah and Simeon, as also Ephraim and Manasseh, united in a war against the Canaanites; the tribes of Zebulun and Naphtali prosecuted the war under Barak against Jabin; Manasseh, Asher, Zebulun, and Naphtali, elected Gideon their leader against the Midianites; at the death of Saul eleven tribes remained faithful to his family, while the tribe of Judah alone chose David for its king; and after the death of Solomon, ten tribes revolted from the house of David, and raised Jeroboam to the throne of the kingdom of Israel. It thus appears that all the tribes possessed individually certain independent powers, and could proclaim war, make treaties, and elect generals and chiefs for themselves. Yet, notwithstanding these separate and independent interests, they were all united as

one nation; Jehovah was the King of the whole tribes, and the sacred tabernacle, his temple and palace, was common to each. They had only one oracle, the Urim and Thummim; only one high priest, who was the prime minister of the invisible Sovereign; only one particular class who possessed cities in all the cantons; and only one law of church and state. Any one of the tribes, moreover, could be called to account by the others for a transgression of the Law, and could be attacked and punished if it refused to give satisfaction. Nor were the tribes without their jealousies of each other. Such rivalry especially existed between Judah and Joseph, the latter of whom, being divided into two—Ephraim and Manasseh—inherited a double portion. Judah had the right of primogeniture, and the Messiah was to spring from it; Ephraim and Manasseh valued themselves on their descent from Joseph, who had been peculiarly distinguished in the blessings pronounced by Jacob and Moses. These jealousies weakened all the tribes, and were eventually one of the causes of the destruction of the Jewish commonwealth.

It is not certain whether the Jewish magistrates were hereditary or elective. In the time of Moses the larger collections of families were fifty-nine in number, and the heads of these families, together with the twelve princes of the tribes, composed a council of seventy-one members; but the subdivisions afterwards were more numerous, and the number of heads of families greater, for we find no less than two hundred and fifty chiefs of this rank attaching themselves to the rebellion of Korah, Dathan, and Abiram. The *shoterim*, or *genealogists*, are mentioned in connection with the elders, that is, the princes of tribes and heads of families. They kept the genealogical tables, and were probably at first private secretaries to the princes of tribes, after which they acquired more importance, and raised themselves to the dignity of magistrates of the people. Under Joshua they communicated the

orders of the general to the soldiers; and under the kings the chief *shoter* had a certain control over the army, although he was not a military commander. The *shoterim*, who were superintended by this chief, were distributed into every city, and performed the duties of their office for it and the surrounding district. As they kept the genealogical tables, they had an accurate catalogue of the people, and were acquainted with the age, ability, and domestic circumstances of each individual; but they are not to be confounded with another officer who kept the muster rolls, and whose name had a similar etymology. Moses added a new class of magistrates for the administration of justice, which he informs us was not of Divine appointment, but was suggested by his father-in-law Jethro. When it became impossible to hear all the causes in one day, he divided the people into tens, fifties, hundreds, and thousands, and placed wise and prudent judges over each of these divisions, recommended by the people, and chiefly selected from the heads of families, genealogists, and other persons of rank. Difficult questions, which those judges could not or would not decide, were brought before Moses himself, and after his death before the chief magistrate of the nation, and if there was no such magistrate, before the high priest, who decided the causes after consulting the most learned and upright of the priests. When these judges died, or went out of office, their places were supplied by new elections. After the settlement of the Jews in the Promised Land, when they no longer dwelt in detached companies, those judges as well as genealogists were stationed in the several cities, but both offices were very frequently held by the same person. They were included by Moses among the rulers, and summoned by Joshua to the assemblies. Thus there were *judges, genealogists, heads of families*, and a *prince* in every tribe, each of whom had peculiar duties. When the magistrates of all the cities belonging to any one tribe were collected, they formed the supreme court, or legislative assembly of

the tribe; and when the magistrates of all the tribes were convened together, they formed the general council of the nation, and could legislate conjointly for all the tribes they represented. No pecuniary emoluments appear to have been attached to these offices, and they were only valuable for the honour and authority conferred upon those who held them.

The *chief magistrate* of the Jews was the invisible King Jehovah. Moses was indeed a magistrate for the whole nation; but his office was strictly that of a mediator between God and the people, to whom a special commission was given, which ceased at his death, and no successor was appointed. But as the people, and even the ordinary magistrates, were often unmanageable and stubborn, and were constantly inclined to rebellion, which was more than once manifested when they were encamped in the Arabian desert, Moses by Divine command instituted a council of state, consisting of seventy-two distinguished persons, six chosen from each tribe, who were selected from the princes, heads of families, and genealogists; but this council appears to have become extinct at the death of Moses, as there is not the slightest mention of it in the subsequent history of the Jews, even in times when it must have acted a part too conspicuous to have been passed over in silence by the sacred and other historians; and the assertion of the Rabbins that this council continued uninterrupted to the Captivity, and was perpetuated in the Sanhedrim, which existed after the times of the Maccabees, is destitute of foundation. Although, however, the chief magistrate of the Jewish state was in reality Jehovah the invisible King, a supreme ruler of the whole community could be legally chosen when the necessities of the state required it, who was denominated a *judge* or *governor*. In the Book of Deuteronomy (xvii. 14, 15), we find Jehovah telling the Hebrews that if, when they arrived in the Promised Land, they wished to have a king like the other nations round about them, they were to receive one whom He would appoint,

and not a stranger. Josephus and others have rightly understood this passage not to mean that God commanded the Israelites to desire a king when they were located in Canaan, for he intended them to preserve their present government; but that, if they would have a king, he was to be appointed by God, who was their Supreme Sovereign, and that he should invariably be a Hebrew, and not a Gentile.

The *form of government* now claims our consideration, although many of the following remarks have been anticipated by the preceding observations. We have seen that God condescended to be elected King of the Hebrews, and to give them a code of civil laws; and that he punished the obstinate and disobedient as rebellious subjects of his government. Their form of government was thus strictly a theocracy—a form suited to the condition of those remote times, when the political constitution of all nations was theocratical, because connected with their tutelar deities and systems of religion. Yet, although Jehovah was the King of the Hebrews, it was not deemed expedient that all their affairs should be directed by the visible interposition of Heaven, and hence it was necessary that their polity should partake more or less of the usual forms of human governments. In the sovereignty of Jehovah over the Hebrews no viceroy was at first employed, but the high priest acted as his chosen minister. The magistrates managed the political concerns of the nation, and their powers were so extensive that Josephus denominates their government an aristocracy. Moses laid before them the precepts and orders he had received from Jehovah, and submitted their demands to the same Divine decision; but they could neither enact laws on their own authority, nor levy taxes. The people possessed so much influence that their approbation was indispensable in all important cases. They even sometimes proposed laws to be adopted by the magistrates, and often remonstrated so loudly that they compelled their superiors

to listen to them. On this account Lowman and Michaelis incline to denominate the Mosaic constitution a democracy, or at least an aristocracy greatly modified and limited.

The legislative assemblies were of two kinds. The one was composed of the princes of the tribes and the heads of thousands, or associated families—a select assembly, which was convoked by the sound of one trumpet; the other was the whole congregation, including the genealogists, and as many of the common people as chose to attend, in some cases women and children being present, convened by the sound of two trumpets. When the whole people were collected they formed what was called the *congregation*, but these assemblies received different denominations according to the class of which they were composed. There were the *princes of the assembly*, those called to the assembly, those deputed to the assembly, the *elders of the assembly*, and it was to these assemblies that Moses immediately addressed himself, rather than to the whole *congregation*, unless we suppose his voice to have been strong enough to be heard by nearly a million of persons. The genealogists communicated to the people the precepts of Moses and the decisions of the assembly. These legislative bodies exercised the rights of sovereignty, made peace, declared war, formed alliances, chose generals, judges, and even kings; they instructed the rulers whom they elected in the principles by which they were to govern, and tendered to them the oath of office. The people do not appear to have often interfered or to have dictated to the magistrates respecting the measures to be adopted; they were attached to their senators, and generally accepted what they proposed, and rejected what they disapproved; although, as is elsewhere observed, the people sometimes raised their voices against the measures of the magistrates, and compelled them to abandon them. On very important occasions they sometimes submitted their resolves to the people for their approba-

tion, as when Saul was raised to the throne. The general assemblies of all the tribes were convened by the chief magistrate, by the commander of the army, or by the king or regent, and, when the nation had no such ostensible head, by the high priest. The place of meeting was before the door of the holy tabernacle, or at a place hallowed as the scene of some great event. During the encampment in Arabia, the assemblies were summoned by the sound of the sacred trumpets, and heralds were employed for this purpose.

The last characteristic feature of the Jewish theocracy we here notice is that of the *learned class*. The invisible King selected the tribe of Levi for the sacred functions of this singular government, put them in the place of the first born, by whom the priestly office had been previously exercised, and conferred upon them many great and exclusive privileges. This arrangement was admitted without opposition by the people, who had seen in Egypt a similar institution productive of great public benefit. The tribe of Levi, which had always distinguished itself by zeal in the service of Jehovah, was devoted to the duties of the sacred tabernacle and altar, and to all those offices of state in which learning was indispensable. The Levites were required more than the other Jews to study the book of the Law, to preserve and circulate correct copies of it, and to discharge several important duties, such as secretaries and genealogists. They were to try the accuracy of weights and measures; they were to announce the moveable festivals, new moons, and years; they were to instruct the people in religion and law, and to solve difficult questions on these subjects; they were to read the Law every seventh year to the Hebrews; they were expected to inspire the soldiers with courage when about to engage in battle; and in some cases they had to perform the duty of physicians. It will thus be seen that the Levites, or the learned class, acted as theologians, jurists, and historians—that they must

have been acquainted with mathematics, astronomy, music, and medicine. The high priest, as the chosen minister of the invisible Sovereign, and as head of the class, superintended all persons in office. When there was no secular chief magistrate in the community, he decided difficult legal controversies, managed all foreign and domestic state affairs, and in important cases it was his prerogative, at the request of the principal rulers, to consult the invisible King by Urim and Thummim. But no magic oracles were permitted in their employments among the priests and Levites; necromancy, astrology, omens, divination from the entrails of animals used in sacrifices or from the movement of clouds, were strictly prohibited; and, as it has been appropriately observed, the ancient Jewish priests "were the only priests of antiquity who were not allowed to impose on the credulity of the multitude.—The Hebrew priests and Levites," says Professor Jahn, "were therefore even more important and useful in church and state than the three orders of Egyptian priests; yet they obtained of all the Promised Land only forty-eight cities, with small suburbs, for their cattle; and they had not, like the Egyptian priests, a real estate or a definite salary for their services. But it was requisite that they should be liberally endowed, lest, being compelled to engage in business for their subsistence, they would neglect the cultivation of learning, grow up in ignorance, and fail to discharge the duties of their office; or, by the pressure of want, might be tempted to dishonesty, injustice, and extortion. This was so much the more necessary, because it was important that they, as the officers of the King Jehovah, should make some show of grandeur to prevent them being despised by the common people, who are mostly swayed by external splendour; and, accordingly, Jehovah assigned for their maintenance the tithes which the Hebrews were bound to offer him as rent for the land which he had granted them. It was only half what the Egyptians paid to their king. In addition to this, Moses

assigned to the priests alone the firstlings of animals and the first-fruits of the soil, which amounted to about the sixtieth part of the annual income of a Hebrew; the ransom of the first-born male; the trespass-offerings; most of the sin-offerings; the skins of the burnt-offerings and sin-offerings; that which was devoted; the breast and shoulder of every peace-offering; a shoulder, both cheeks, and the maw of all the animals offered in sacrifice. This is what is meant by the expression, *the portion of the priests and Levites is Jehovah*, that is, what was offered to Jehovah. This made the income of a Levite about five times the income of an ordinary Hebrew, but the tithes did not amount to any thing like the enormous sums calculated by some writers. The priests, who, besides the perquisites above mentioned, received from the Levites a tenth of the tithes, were indeed liberally endowed; but they bore the expense of the daily sacrifices, and of those offered at particular festivals. Moreover, the tithes, especially at certain periods, were not regularly paid, and sometimes were entirely withheld. When the kingdom was divided after the death of Solomon, the priests and Levites, who all attached themselves to the kingdom of Judah, received their revenue from only two tribes."

Such is an outline of the celebrated constitution established by Moses at the command of Jehovah, the invisible King of the Jews. The apparent severity of its particular enactments have not escaped the cavils of sceptical writers, and some have ventured to describe it in language as unmerited as it is presumptuous; but the reflecting mind will at once perceive, after a minute investigation, the great difference between the Mosaic and the Pagan theocracies. The former was genuine, the latter were spurious, and most of them impostures. In the Hebrew theocracy, the preservation of religion was the grand principle or end, and its civil constitution the means of attaining it; in the Pagan theocracies, religion, such as it was, was employed merely as a means of strengthening and perpetuating the civil constitu-

tion. The one accordingly still exists among the scattered Jews, although no longer obligatory even on them—the Mosaic ritual, complete indeed in itself, but temporary in its duration, having ceased by the appearance of the only-begotten Son of God, the true Messiah, who fulfilled the Law and the Prophets; the others, founded in error, and fostered by superstition, have long become extinct, and the memorials of them are only to be found in the ruins of mythological temples and in the pages of history. By the institutions which Moses introduced for the preservation of the knowledge of God—the most essential knowledge for promoting human happiness—he conferred a favour not only on his own nation, but on the whole human race in succeeding ages—a favour for which the memory of this illustrious legislator is entitled to the utmost gratitude, whatever objections may be urged against some of his laws by men who live in different times, of different customs and manners, and whose circumstances have no resemblance to those in which Moses and the Hebrews were placed.

It is unnecessary to narrate the march of the Jews through Arabia Petræa, the death of Moses on Mount Pisgah, the succession of Joshua as the exclusively military leader, the conquest of the Promised Land, and the success of the chosen people in its strong cities and fertile plains under that distinguished warrior. Those events are given in other parts of the present work, as are also those connected with the Judges of Israel, and the reigns of Saul, David, and Solomon. While Joshua lived the Jews were obedient and prosperous; and, although idolatry appears to have been secretly practised by a few individuals, there was no open rebellion against the invisible King. Not long before his death, Joshua, who anticipated the degeneracy of his countrymen, convened two general assemblies, in which he earnestly inculcated fidelity to Jehovah and the observance of his law; and in the last assembly he caused a new election to be made of Jehovah as

their King, who was solemnly acknowledged by all the people. After the death of Joshua to the time of Samuel—a period of about four centuries and a half—the fortunes of the Hebrews varied according as the fundamental law of the state was observed or transgressed, and as Moses had predicted. The last admonitions of Joshua, and even the solemn renewal of their homage to God, had failed to produce all the effects anticipated. Idolatry never indeed obtained an ascendancy over that generation, but they became indifferent to the expulsion of the Canaanites; only a few of the tribes carried on the war against them, and those few soon grew weary of the contest. They became satisfied with exacting tribute from their hereditary enemies; they even formed unlawful marriages among them; their new Canaanitish relatives invited them to their licentious and lascivious festivals in honour of their idols; and the Jews thus became entangled in the very snare which they had all along been warned carefully to avoid. Idolatrous images were set up; from time to time idolatry was publicly professed; and those national rebellions against the invisible King always terminated in national misfortunes, slaughters, and subjection. Repentance followed, and then deliverance, but the reformation was generally of no longer duration than the life of the leader; and often, as soon as that generation was extinct, idolatry crept in by the same way into the next, and became predominant; then oppression and subjection to a neighbouring nation followed, and then another reformation procured a new deliverance. These extremes of prosperity and adversity, in proportion as they were faithful or treacherous to their King, mark the history of the Jewish nation to the time of Samuel; and we invariably find, that as soon as idolatry prevailed among them, some one of the neighbouring states grew powerful, and subjected the Hebrews. The predominant states, from the time of Joshua to Samuel, were the Mesopotamians; the Moabites, from whom the Israelites were delivered by Ehud, of the tribe

of Benjamin; the Northern Canaanites, from whose yoke they were delivered by a woman of the tribe of Ephraim, the Prophetess Deborah, who roused the courage of Barak, of the tribe of Naphtali, and in her capacity of regent or judge appointed him commander of the Hebrew forces; the Midianites, from whom they were delivered by Gideon, of the tribe of Manasseh; the Ammonites, from whom they were delivered by Jephthah; and the Philistines, who held them in oppressive subjection forty years, and from whom Samson was divinely appointed to deliver them, but the Hebrews, degraded and cowardly, were not ashamed to surrender their leader into the hands of their enemies, and as they at all times refused to second his efforts, he could only molest the Philistines by transient and desultory attacks. The foes from which Tola, of the tribe of Issachar, defended the Hebrews, are not mentioned; and it is simply said of Jair the Gileadite that he judged or governed Israel.

It was in the last year of the high priesthood and regency of Eli that the Philistines became possessed of the Ark of the Covenant, after a bloody battle in which the Hebrews were defeated. A general assembly was convened twenty years afterwards, in which idolatry was renounced and Samuel elected regent. The Philistines were soon after defeated with severe loss, and received such a check that they attempted no new invasion of the territory. We have said that between Joshua and Samuel there intervened four hundred and fifty years. This is the period mentioned by St Paul (Acts xiii. 20), but an accurate and certain chronology of those early times is impossible.

The condition of the Jews under the Judges was thus fluctuating, in proportion as they preserved or renounced their allegiance to Jehovah; yet, on the whole, during that long period they experienced much more prosperity than adversity. They were oppressed by one or other of their hereditary enemies scarcely a fourth part of the four hundred and fifty years, and the whole nation were seldom under

the yoke at the same time, separate tribes being for the most part held in servitude. The sacred tabernacle was never entirely deserted, nor was it ever polluted by the debasing rites of idolatry. The tribunals of justice were in some degree maintained, and the public welfare was superintended by the ordinary rulers, who, although jealous of each other, and therefore often fomenting civil war, never carried their animosities so far as to excite a disunion of the nation. And this leads us to examine briefly the *office of the Judges*. Most of them were military men, and had distinguished themselves in war, yet we must except Eli and Samuel, and it is uncertain whether Jair, Ibzan, Elon, and Abdon, ever held any military command. In many cases warlike achievements were the means of elevating individuals to the rank of Judges, yet some of them were raised to the office by the free choice of the people. Women also were eligible, and Deborah the Prophetess was judge before she planned the war against the Northern Canaanites. The office of the Judges was merely held for life, and they could not appoint their successors. Their authority was limited by the Law, but in doubtful cases they were directed to consult by Urim and Thummim. They could issue orders, but their authority only extended over the tribe or tribes by whom they had been acknowledged; and they could neither enact laws, levy taxes, nor appoint officers. They were not obliged in ordinary cases to ask the advice of the magistrates, and if they did not remonstrate against their measures, their consent or approbation was implied; but in important emergencies they could call together a general assembly of the rulers, over which they presided. No salary was attached to the office, nor was there any income appropriated to them, unless it might be a share of the spoils, and those presents which they might receive as testimonials of respect. They maintained no external insignia of office, nor do they appear to have had any household or retinues, though some of them were wealthy and powerful.

We now come to a very eventful period in the history of the Jewish or Hebrew nation—the demand of a king, and the institution of the Hebrew monarchy. Polybius says that all aristocracies and democracies terminate at last in monarchy, and if this observation is correct—and the history of the past amply illustrates it—this change in the Hebrew state must have taken place, under the Divine sanction, at a future time, when it might have involved the nation in a civil war. Various circumstances, doubtless, operated in inducing the Hebrews to demand this change in their constitution. They probably thought that a temporal or visible monarch, invested with the power and splendour of royalty, would be able to unite more firmly the whole nation, and protect each tribe with the collective strength of all. The tribes beyond the Jordan had formidable enemies in the Ammonites, and the southern tribes in the Philistines, while the northern tribes often refused to assist their more exposed brethren. The causes of the national misfortunes, which were in full operation during the time of Samuel, were likely to produce new calamities after his death; the degenerate conduct of his sons increased their apprehensions; and these, with other reasons, induced the rulers in a general assembly to exclaim, “We will have a king over us, that we also may be like all the nations.” The demand, however, was made in a legitimate manner, and in accordance with the principles of the theocracy. They requested it from Jehovah through the intervention of a lawful prophet, and one in the highest favour with the invisible King.

The inspired historian informs us that the request “displeased”—or, as it is in the margin, was “evil in the eyes of—Samuel,” and he “prayed unto the Lord.” Though the invisible King Jehovah would be naturally obscured by a subordinate and visible monarch, yet Jehovah commanded Samuel to listen to their request, “for they have not rejected thee, but they have rejected me, that I should not reign over them.” The Prophet was

enjoined to represent to them the burdens they would have to bear under a king, who would imitate the other Oriental sovereigns, and exercise a most uncontrolled authority over their persons, their families, and their estates—who would have the power, and probably the disposition, to treat them as slaves rather than as subjects—and who, in accordance with the royal prerogative in Eastern countries, would take the tenth of their “seed, and their vineyards, and their sheep,” and bestow them on his favourites. But they persisted in the demand, probably swayed by the promise made to Abraham, Gen. xvii. 16, and by Moses taking it for granted that they would eventually have a king, Deut. xvii. 14; xxviii. 36. Their request was granted, and Saul, the son of Kish—“a mighty man of power,” in reference to his bodily strength and courage, but in point of influence of a family “the least of all the families of Benjamin”—was chosen by Jehovah as his representative. “The king,” says Bishop Warburton, “which God consented to give the Israelites was only his viceroy or deputy, and on that account he was not left to the people’s election, but was chosen by God himself, the only difference between God’s appointment of the judges and of Saul being this—that they were stirred up by internal influence, he chosen by outward designation.”

This alteration in the constitution threw the theocracy somewhat into the shade, although its principles were still interwoven with the fundamental law of the state, and the monarch was to act as the viceroy and vassal of the invisible King. But certain conditions had been prepared by Moses, which were strictly to be maintained whenever the Hebrews adopted the monarchical government. Jehovah himself was to choose the new sovereign—his representative, vassal, and viceroy; the will of Jehovah was to be made known either by a prophet or by Urim and Thummim; and the succession of the royal house was always to depend on the will of God, to be made known by his prophets, so that, as it often subse-

quently happened, the reigning king, when his wickedness was incorrigible, could be set aside with his family, and another called to the throne, as in the case of David, Jeroboam, and others, who were not personally connected with the families whom they succeeded. These interpositions and conditions were well calculated to remind the Hebrew kings on whom they were dependant, and to whose choice they were indebted for the throne. It was also another indispensable limitation that the king should be a native Israelite; and all foreigners were excluded from the regal power, even though they might be proposed by false prophets. This restriction had an exclusive reference to the Hebrews during their existence as an independent kingdom, and is not to be understood as it was explained by Judas of Galilee and the Zealots, that they were not to submit to those foreign powers under whose dominion they were brought by the operations of Providence.

The Hebrew monarchy was limited to a considerable extent in the exercise of the kingly authority. The viceroy of the invisible King was forbidden to introduce any new mode of religious worship, and he could not perform the functions of a priest unless he was of the tribe of Aaron, as were the Asmonean princes. He was to observe the Law of Moses, suppress idolatry as rebellion against his invisible Master, and promote the institutions of religion; and he was required to procure a copy of the Law from the priests, and "read therein all the days of his life, that he might learn to fear Jehovah his God, to keep all the words of the Law, that his heart might not be lifted up above his brethren." If he did this, the kingdom was to remain "long to him and his descendants," in other words, it was to be hereditary; but if he neglected it, and reigned as an arbitrary despot, whose only law was his own pleasure, the sceptre was to be transferred to another, as was subsequently proved in the case of Saul, and repeatedly in the kingdom of Israel. The king was not to

hoard up treasures, nor to indulge in licentious luxuries; and as he was never to become a conqueror of foreign countries, he was forbidden to maintain large bodies of cavalry, which could be of little use in a mountainous region like Judea. Such were the limitations of the kingly prerogatives of the Hebrews; the laws of the constitution, established by Samuel with the consent of the rulers, were sworn to by Saul, and the record was deposited in the sacred tabernacle before the throne of the invisible Jehovah.

The reigns of Saul and David belong more properly to biography than to history—the former a true hero in the strict sense of the word, who affected no great external splendour, but whose reign was subsequently unfortunate;—the latter an individual in his sentiments and conduct a true Israelite, and as a king a faithful viceroy of Jehovah, viewing himself at all times as dependant on God, and bound to execute the commands of his Lord and Sovereign. The reign of Solomon was one of splendour and prosperity, yet it was one of great severity to his subjects, who were oppressively taxed to support his expensive establishments, and his conduct alienated them from the House of David. In his old age he departed from his allegiance to his invisible Master; and the royal sage, illustrious for his wisdom, whose fame had spread far beyond the region of Judea, was seen plunging into the grossest effeminacy, and violating the fundamental law of the state by yielding to the idolatrous advices of his numerous harem. Arbitrary maxims of government prevailed during the last years of his reign, and, though the union of the tribes was maintained in his lifetime, the folly and obstinacy of his son caused the memorable rebellion of ten of the fraternal tribes, and their successful revolt from the sceptre of the House of David.

In the history of the two independent kingdoms of Judah and Israel we find the same course pursued which characterizes the history of the chosen people from the time of Moses to the death of

Solomon—namely, if either or both kingdoms deviated from the worship of Jehovah as the only true God and as their invisible King, they were repeatedly brought by severe national chastisements to reflect on their obligations, and again to keep sacred their fundamental law. But eventually the monarchs of both forgot their solemn responsibilities. Captivity and total extinction as a separate people were first experienced by the Ten Tribes; the same punishment was latterly visited on Judah; and the restoration of its people to their native land by the Persian conquerors, and the partial recovery of their independence, were parts of that mighty dispensation of Providence with which they were more immediately connected, the manifestations of which were to change the moral and religious aspect of the world. It was after the return from the Captivity that the Hebrews, comprising the two Tribes of Benjamin and Judah, and those of the other tribes who chose to accompany them, received the general appellation of Jews, from the royal Tribe of Judah, a name by which they have from that time been known in history.

The canonical history of the Jews, as it respects the Old Testament, closes with the Book of Nehemiah, and after the death of that distinguished person, to the destruction of Jerusalem and the dispersion of the nation, the history of that city is only a miniature history of Judea, and the projects, victories, misfortunes, and varied condition of its inhabitants. Successively subject to the Persian monarchs, to the Macedonian conqueror, the Ptolemys of Egypt, and the kings of Syria, they nevertheless rigidly adhered to their theocratic ritual; and it is remarkable that there are no instances of idolatrous national apostacy after the Babylonian Captivity. On the contrary, they appear to have been animated with a peculiar zeal for the preservation of their Law, which, during the conquering progress of the Maccabees, was the principle, along with the recovery of their independence, for which they fought. We have also

seen in the history of Jerusalem, from the reign of Herod the Great, B.C. 34, to the beginning of the Jewish War, A.D. 66, when the Jews became completely involved with the affairs of other nations, until their country was made a Roman province, how zealously they watched, and how fiercely they contended against, the slightest innovation or introduction of Gentile customs, and how often even the display of an imperial eagle or a banner, in the Temple or the Holy City, excited their religious prejudices. In proportion as the time of the Messiah's appearance drew near, they adhered the more tenaciously to the Mosaic Law, and every reader of the Evangelical history knows that one of their chief accusations against our Saviour was his alleged opposition to the ritual and constitutions of their distinguished legislator.

After the destruction of Jerusalem, and the total subjugation of the Promised Land, the Jews in foreign countries deeply felt and participated in the disastrous calamities of their nation. They had always been disliked on account of their supposed unreasonable religion, and now, when they had lost their country and their capital, they appeared in the eyes of the Gentiles as a race peculiarly odious to Heaven. These feelings induced the inhabitants of some cities and districts to break out into acts of open violence against them, particularly at Antioch, where numbers were put to death on pretended charges of conspiring to burn that city, and it was with great difficulty that the citizens were withheld from massacring every descendant of Abraham on whom they could lay hands. Many were also put to death in Egypt and Cyrene. The spirit of revolt was furiously manifested, A.D. 117, when the Jews, under the command of one Andreas, simultaneously murdered the Greeks and Romans wherever they could find them, cut their bodies in pieces, tore off their skins, which they wore as cloaks, devoured even their flesh and intestines, and besmeared themselves with their blood; others they cut in twain from the head with saws, some

were thrown to wild beasts, and some were compelled to engage in mortal combat with each other. In this way 220,000 persons were destroyed. These insurrections were suppressed by Lucius, who received a commission from Trajan for that purpose. Not long after, the Jews scattered over the whole Empire rose in rebellion, and their leader in Syria was Cozab, or Cozba, who professed to be the Messiah, and was supported by a celebrated Rabbi named Akiba. This Cozab was crowned king of the Jews at Bether, and assumed the name of *Bar Cozab*, or the *Son of a Star*; he struck medals, persecuted the Christians, and pretended to work miracles. The Emperor Adrian sent Julius Severus against the rebels, by whom they were subdued. He took fifty fortified places, destroyed nearly one thousand towns and villages, and slew in different battles about 580,000 Jews. Vast numbers perished by famine, disease, and fire, and Judea was so completely depopulated that it was transformed into a desert. The Jews afterwards designated this false Messiah *Bar Cozba*, or the *Son of a Lie*. In the reign of the Emperor Severus they united with the Samaritans and again revolted, but they were completely defeated, and reduced to obedience.

After the destruction of Jerusalem the theocratic government ceased to exist, and every attempt to re-establish it has failed. At different times impostors or enthusiasts have appeared in various countries, each pretending to be the true Messiah, and promising to lead the Jews to Palestine and restore their ancient constitution, but their expeditions always ended, as might have been expected, in the disgrace of those Jews who suffered themselves to be so grossly deceived, while the most summary punishment was inflicted on them by the rulers of the respective countries. In the eighth century there was a false Messiah in Spain; and in the twelfth century there were ten false Messiahs in Spain, France, Moravia, and Persia. In 1660, one Sabbatai Sevi, or Zebi, made his appearance at Smyrna,

called himself the Messiah, and gained a number of adherents, but, when the Sultan ordered him to be executed, he turned a Mahometan to save his life. In the days of the Apostles, and in the succeeding centuries, many thousands of Jews in Palestine became Christians, and great numbers became Mahometans. "In the Jewish war," says a learned writer, "and in the subsequent rebellions, millions were slain, and thousands afterwards fell by the hand of the executioner. In all countries and at all times they have been despised, and hated, and often severely persecuted; yet they have constantly increased, and spread themselves over almost all parts of the habitable globe. They are found in the remotest East, as far as China and Japan, and in the extreme West, as far as Morocco and Fez. They have penetrated to the interior of Africa, to the Caribbean Islands, and to the Continent of America. There are only a few countries, such as Sweden, Norway, and the Russian Empire (that part of it called Poland excepted), where they have never been tolerated, and where they are seldom to be found. They have generally been in some degree protected by civil governments, but have always suffered more or less from persecution and oppression; and very often they have been compelled to embrace Christianity, or leave the countries where they were settled. They were persecuted in the year 600, and in Spain, where they have always been severely oppressed, in 612. In the year 1492, they were all expelled from the latter country, when 30,000 families emigrated. Most of these perished, except a few who sought refuge in Africa and Italy, and even in the States of the Church, where they were protected under the name of Marattes. They were expelled from the East by the Caliphs in the middle of the eleventh century, when they came in great numbers to Europe; here, however, they were exposed to great hardships from the Crusaders, and many of them murdered. In the year 965 a residence was assigned them in Prague, where they were placed under the pro-

tection of the government, because they had assisted the Christians in their wars against the Pagans; but a hundred years after, in 1096, they were compelled to be baptized, and in 1744 were all banished from Bohemia. The next year, however, after many of them had emigrated, the order was recalled. In Germany many of them were burnt alive about the middle of the fifteenth century, because they were supposed to be the cause of a contagious sickness which prevailed at that time. In England, France, and several of the German states, they were often executed under the pretence that they had murdered Christian children, or profaned the Christian sacrament. In short, they have found no permanent rest in any country in which they have sojourned. However uninteresting this narrative may be in other respects, it presents one fact which excites our admiration. We refer to the preservation of the Jews as a distinct nation, notwithstanding the miseries which they have endured for many hundreds of years. The religions of other nations have depended on temporal prosperity for their duration; they have triumphed under the protection of conquerors, and have fallen and given place to others under a succession of weak monarchs. Paganism once overspread the known world even where it no longer exists. The Christian Church, glorious in her martyrs, has survived the persecutions of her enemies, though she cannot heal the wounds they have inflicted; but Judaism, hated and persecuted for so many centuries, has not merely escaped destruction, it has been powerful and flourishing. Kings have employed the severity of laws and the hand of the executioner to eradicate it, and a seditious populace have injured it by their massacres more than kings. Sovereigns and their subjects, Pagans, Christians, and Mahometans, opposed to each other in every thing else, have formed a common design to annihilate this nation, without success. The bush of Moses has always continued burning, and never been consumed. The expulsion of the Jews from the great cities

of kingdoms has only scattered them throughout the world. They have lived from age to age in wretchedness, and shed their blood freely in persecution; they have continued to our day in spite of the disgrace and hatred which everywhere clung to them, while the greatest empires have fallen, and been almost forgotten."

The number of Jews at present existing throughout the world cannot be accurately ascertained, but they are estimated at between five and six millions. In Asia they may amount to one million; along the coast of Northern Africa they are perhaps more than half a million; and in America they are estimated at upwards of 12,000. In Europe they have been supposed to amount to between two and three millions. The Polish Jews have been variously estimated at from half a million to four and even five times that number; in Prussia there are 200,000; in the Netherlands, 80,000; in France, 60,000; in Italy, 30,000; in Great Britain, probably 12,000. They are to be found in numbers gradually decreasing from this to a few hundreds or dozens in Cracow, Switzerland, Denmark, and Sweden.

Various reasons are assigned by the Jews for their afflictions, and for the dislike cherished towards them by all nations. Some think that God increased their oppressions by forbidding them to read the Book of the Law out of the Holy Land. St Chrysostom is of this opinion, and cites as his authority the Prophet Amos; but it is well known that there were prophets, such as Ezekiel and Daniel, who thought it no crime to read the Law out of Judea. There are Rabbins who affirm that the destruction of Jerusalem was occasioned by the disorders and sacrilege of their profane countrymen, yet there was no idolatry in the Temple at the time, and Josephus, who saw the misfortunes which befel his nation, plainly ascribes these to the hand of God. Many Rabbins think that it is the Law they revere which has rendered them odious to mankind, and strangely argue that the spot where it was given

indicates this, for Sinai means *hatred*. The Rabbins admit that the Jews loved beautiful women, even though these were Christians, which caused the nation to be hated for the crimes of individuals. Whatever truth there may be in this, it is certain that the Jews have at all times loved money no less than beauty, and have often been severely punished for their excessive usury in business transactions, even perjuring themselves for the sake of riches. The Jews believe that they unite in themselves all the sins which their nation have ever committed, and the good deeds they have performed in every age. They confess that the crucifying of our Saviour is one cause of their oppression, but this source of their misery they think accidental. To these causes of their afflictions they add the hatred of the Christians, resulting from their religious differences. This cannot indeed be denied, but it must at the same time be recollected that the Jews have been at all times ready enough to retaliate, cherishing a deadly hatred against the Christians, calling them heretics, an illegitimate people, Nazarenes, and Idumeans, and alleging that the hog, one of the four unclean animals mentioned in Leviticus, represents the Christians, who have persecuted them more than all the Gentiles. As a proof of their dispositions, and of their crafty glossings, an author informs us that Alphonzo, king of Spain, reproached them with praying to God regularly in their synagogues that the *proud kingdom might be laid low*, at the very time they were enjoying a secure peace under his protection. The only excuse they could offer was that the *kingdom referred to was that of the Amalekites, which God had commanded them to destroy!*

Yet there is something peculiar about this people which is not without a salutary lesson of instruction, and, scattered as they are throughout the world, they exhibit one of the most stupendous miracles which we must believe, though we cannot properly comprehend. Every Jew is at this moment a living witness to the truth of our holy religion—an undeniable

evidence that Christianity is the last revelation from God, typified by the Mosaic theocracy; and it is not the patient endurance of the descendants of the illustrious Abraham, but Providence alone, which has guarded them throughout all their miseries. Hence the Christian should regard with compassion a people so long preserved by this peculiar care amidst calamities which would have destroyed any other nation. "I would look at the ceremonies of Pagan worship," says Dr Richardson, "as a matter of little more than idle curiosity, but those of the Jews reach the heart. This is the most ancient form of worship in existence; this is the manner in which the God of heaven was worshipped when all the other nations in the world were sitting in darkness, or falling down to stocks and stones. To the Jews were committed the oracles of God. This is the manner in which Moses and Elias, David and Solomon, worshipped the God of their fathers; this worship was instituted by God himself. The time will come when the descendants of his ancient people shall join the song of Moses to the song of the Lamb, and, singing hosannas to the Son of David, confess his power to save."

JEZREEL, or JEZRAEL, *seed of God*, or *God who spreads the soil*, or *dropping of the friendship of God*, called ESDRAELA and STRADELA by the Greeks, a town in the north of Samaria towards Mount Carmel, situated on the borders of the tribe of Issachar and the half-tribe of Manasseh, belonging to the latter. It has a valley of the same name on the north, extending ten miles in length and about two in breadth between the mountains of Hermon and Gilboa. It was one of the residences of the Samaritan kings, who had a palace in it, on account of its agreeable situation, the Valley of Jezreel being very fertile, though uncultivated at the present time, and only producing pasture for the Arabs. This town is frequently mentioned in the history of the Kings of Israel. Here, near the palace, was the vineyard of Naboth the Jezreelite, which he refused to sell to Ahab, alleging that it was

the "inheritance of his fathers," for the possession of which Jezebel caused him to be murdered on a false charge of blasphemy. For this infamous crime the Prophet Elijah was commanded to announce the fate of the idolatrous queen—"The dogs shall eat Jezebel by the wall of Jezreel"—which was literally fulfilled when Jehu entered the town. Eusebius and Jerome mention it as a considerable place in their time. There was also a town of this name in the tribe of Judah, Josh. xv. 56.

JEPHTHAEL, the name of a valley on the frontiers of the tribe of Zebulun, the situation of which is unknown.

JOKDEAM, a town in the tribe of Judah, Josh. xv. 56.

JOKMEAM, a Levitical town in the tribe of Ephraim, 1 Chron. vi. 68.

JOKNEAM, a Levitical city in the tribe of Zebulun, Josh. xxi. 34.

JOKTHEEL, a town of Judah, Josh. xv. 38.

JOKTHEEL. See SELAH.

JOPPA, *beauty, comeliness*, in Hebrew JAPHO, now called JAFFA, one of the most ancient sea-ports in the world. It is of such remote antiquity that some writers have assigned its origin before the Deluge, and others to Japhet, the son of Noah, from whom it derived its name; adding, that it was here the Patriarch went into the Ark, and that at the same place the bones of the second father of mankind were deposited. Here, according to the mythology, reigned Cepheus, the father of Andromeda; and the rock to which that princess was chained, and the ribs of the sea-monster which would have devoured her if she had not been rescued by Perseus, were once shown. This tradition in all probability refers to a large piratical vessel which ravaged the coast, and being driven on shore, was here wrecked, and the neighbourhood freed from the exactions of the crew.

Joppa, which was the only harbour of the Jews, is situated on a conical and hilly promontory of the Mediterranean, in the tribe of Ephraim, having a castle on the summit. It is now a poor place, and presents fewer ruins than are usually

found in the Syrian towns. The town is situated on such a steep declivity, that the houses appear as if climbing over each other up the face of the hill. The houses are built of white calcareous stone, and are adorned with domes and square towers; the streets are narrow, and the inhabitants live in a very confined manner. Joppa is surrounded, except towards the sea, by a stone wall, provided at certain distances with towers alternately square and round, which have been apparently built at different periods. There are three mosques, one Latin and one Greek convent, and the number of inhabitants is estimated at about four thousand. There is a small fort near the sea on the west, another on the east, and a third near the gate of entrance, mounting in all from fifty to sixty pieces of cannon. The port, the anchorage off which is very bad on account of rocks and shoals, is formed by a ledge of rocks running north and south before the promontory, leaving a confined and shallow place between these rocks and the town, in which the small trading vessels find shelter from the south and west winds, and land their cargoes on narrow wharfs running along in front of the magazines. When the wind blows strong from the northward, the sea breaks with great violence, and there is not more than three feet water in the deepest part of the harbour. On the west of the town stretches the Mediterranean; the coast to the north and south is a desert, but fertile plains and gardens, abounding with orange, lemon, and other trees, lie behind it on the east. Joppa is only a distance of twelve hours' journey from Jerusalem. Strabo inclines to think that the Holy City could be seen from this port, but this has been observed to be impossible, as the hills between the two places are higher than that on which Jerusalem is built. If Joppa possessed wide and clean streets it would be a pleasant place, as it enjoys all the refreshing breezes of the Mediterranean; it is, however, precisely the reverse.

Joppa is a town of considerable importance in history. The cedars floated from

Lebanon for the building of the Temple of Solomon were landed at this port, whence they were conveyed to Jerusalem; at the building of the second Temple it was used for the same purpose; and here the Prophet Jonah embarked for Tarshish to flee from the presence of the Lord. In the wars of the Maccabees, when Judea was a scene of tumult and contention, the men of Joppa are charged with treacherously destroying the innocent with the guilty. It appears that "they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt; who accepted of it, according to the decree of the city, as being desirous to live in peace and suspecting nothing, but when they were gone forth into the deep, they drowned no less than two hundred of them. When Judas heard of this cruelty done to his countrymen, he commanded those that were with him to make them ready, and calling upon God, the righteous Judge, he came against those murderers of his brethren, and burnt the haven by night, and set the boats on fire, and those that fled thither he slew," 2 Macc. xii. 13. About this time Joppa sustained a siege, and yielded to the high priest Jonathan, by whom it was invested. It was entered a second time by an officer belonging to his brother Simon. The town is enumerated among the cities to be restored to the Jews by a decree of the Roman senate, after having been taken from them by Antiochus, as expressed in a letter sent by the ambassadors of the Jews to Rome. About this time it was also privileged by a decree of Julius Cæsar, exempting it from the yearly tribute which the other cities of the Jews were obliged to pay to Jerusalem.

The place is distinguished in the history of the Apostles. St Peter was residing here with one Simon, a tanner, when he saw the vision of the sheet descending from heaven covered with animals clean and unclean, and heard a voice exclaiming, "Rise, Peter, kill and eat." While meditating on this extra-

ordinary vision, the persons whom Cornelius had sent from Cæsarea appeared before him, and the Apostle departed with them to that place, where the vision was explained to him by the baptism of Cornelius, his Jewish prejudices removed, and he uttered the memorable words, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him." The site of Simon's house, where St Peter lodged, was formerly covered by a convent, and there is now a house built upon it, in or near which there is shown a dark and empty room, most inconsistently asserted to have been occupied by the Apostle. The place where St Peter raised Tabitha to life is nearly a mile from the town, and a church was erected over it in memory of that event, which was afterwards destroyed by the Mahometans. "The walk to this sanctified and retired place," says Mr Rae Wilson, "is delightful, the path lying through groves of trees, and hedges formed of the prickly pear, from which the air exhaled the most refreshing and delicious odour." There is also a tradition that Joppa was the place where Mary and Martha, and their brother Lazarus, were put on board a shattered bark by the Jews, and committed to the mercy of the waves.

In the time of Vespasian the men of Joppa were notorious pirates; they appear to have been a community of individuals from the several demolished cities of Judea, who repaired Joppa, which had been left desolate by Cestius. Their delinquencies provoked the vengeance of Vespasian, who marched to punish them. When he approached they fled to their ships, but a violent storm ensued, and they were all dashed to pieces on the rocks. About two centuries afterwards it was visited by St Jerome, who speaks of it under its original name of *Japho*, which it still retained when it was held by the Saracens, into whose hands it had fallen during the Syrian war.

As Joppa was the port of debarkation for Jerusalem, it was a contested place with

the Crusaders, and it figures in all the naval operations of their wars. It was among the earliest conquests made by Saladin. In the third Crusade, after the surrender of Acre, Richard I. of England led the Christian army to the recovery of the sea coast, and he is said to have sprung foremost on the beach at Joppa, when the castle was relieved by his presence, and 60,000 Saracens and Turks fled before his arms. After the last Crusade of Louis IX. of France, Joppa, with the other maritime towns of Syria, fell into the hands of the Mamelukes of Egypt, and its capture closed the history of the Holy War. It seems after that period to have been almost destitute of inhabitants. A traveller describes the place in 1647 as consisting of only an old castle and three caverns hollowed out of the rock. During the eighteenth century Joppa gradually increased, although in 1776 it suffered severely all the horrors of war. Its history since that period is chiefly remarkable for the infamous massacre of the Turkish prisoners by order of Napoleon, and the poisoning of the sick of his own army, and "it will be long remembered," says Mr Buckingham, "as giving to the world one of the earliest pledges of Buonaparte's disregard to the fate of his associates in arms, when his own safety could be purchased by their sacrifice." At Joppa Napoleon also impiously proclaimed, that when he obtained possession of Jerusalem, his first act would be to plant the tree of liberty on Mount Calvary! Joppa is still a place of considerable trade, and the different European powers have their representative consuls resident at the port.

JORDAN, *the river of judgment, or of descent*, from the Hebrew word *jarad*, *to descend*; and, according to another etymology, from *Jor*, *a river*, and *Dan*, an ancient town near its source, is a celebrated river of Judea, and indeed the only stream deserving that name in the country, from which it has acquired a greater distinction than its geographical importance deserves. It rises at a distance of between three and four miles from Baneas,

the ancient Dan, and afterwards Cæsarea Philippi, in a plain near a hill called *Tel-el-Kadi*, where there are two springs in the vicinity of each other, the waters of which unite, and form a rapid river from twelve to fifteen yards across, rushing over a stony channel into the lower plain, where it is joined by a stream which rises to the north-east of Baneas. A few miles below this junction the united streams enter the small lake of *Houle*, or Semechonitis, called the *Waters of Merom* in the Old Testament. This lake receives several other mountain streams, some of which have as good claims to be regarded as forming the Jordan as that we are now considering; and hence it has been well observed, that it would perhaps be safe to consider the lake formed by their union as the real source of the river. After leaving the lake, the Jordan pursues a course of twelve miles to the Sea of Galilee, through which it passes, its current being distinctly perceptible; and, after a farther course of seventy miles, it finally discharges itself into the Dead Sea, where it is a deep, turbid, and rapid stream, from two to three hundred feet in breadth. The whole course of the Jordan is about one hundred miles southward in a straight line; but with its windings, it is computed at not much less than one hundred and fifty miles. Burckhardt says that it now bears different names in the various divisions of its course: *Dan*, near its source; *Ordan*, lower down, near the Lake of Galilee; and *Sherya*, between that lake and the Dead Sea. It was long a matter of perplexity to determine what became of the waters of the Jordan previous to the formation of the Dead Sea; but recent discoveries have proved that they were carried to the Red Sea. Burckhardt considers the valley or plain of Jordan to be continued, under the names of *El Ghor* and *El Araba*, to the Gulf of Akaba, and demonstrates that the river discharged its waters into the Eastern Gulf of the Red Sea, before its course was interrupted by the great event which befel the Cities of the Plain. In ancient times the Jordan annually overflowed its banks, but it is no

longer subject to these inundations, on account of its channel having become deeper by the rapidity of its current, according to some travellers, while others think that its waters are probably diverted in another direction. The overflow took place about Easter, and in this respect it differed from other rivers which commonly rise during the winter. This circumstance has induced some writers to conjecture that it had a subterraneous communication with the Nile, but it was more likely caused by the melting of the snow about that time of the year, and the early rain, which then falls in great abundance. There must, however, have been more rain in Judea in ancient times than now, which will account for the discrepancy between the present state of the land in its vicinity, and the glowing descriptions of the Prophets. The water of the Jordan is described as being very wholesome, and superstition has even invested it with the property of washing away sins. Pococke, who mentions this circumstance, observes that men and women bathe and swim in it to obtain this supposed cleansing, even at the hazard of their lives. Altars are accordingly erected along its banks, at which the Roman Catholic priests say mass to the pilgrims, who often bathe about four miles from the mouth of the river, at the spot where they supposed our Saviour was baptized by John.

The *Valley or Plain of Jordan*, through which the river flows, is the district between the Lake of Houle, or Merom, and the Dead Sea, but before the destruction of the Cities of the Plain it must also have included that part of the valley now occupied by the Dead Sea. It varies in different parts from four to ten or twelve miles in breadth, and is generally a dry, sultry, and barren desert, during the heat of summer, which is well described in the prophecy of Moses, "The heaven that is over thy head shall be brass, and the earth that is under thee shall be iron." Yet it contains some spots which are covered with a luxuriant growth of wild herbage and grass. Its level is described as lower, and the temperature consequently

higher, than in other parts of Judea. The heat is concentrated by the rocky mountains on each side, which prevent the air from being cooled by the westerly winds in summer. The Valley of Jordan is divided into two distinct levels—the upper or general level of the plain, and the lower level, about forty feet below it, varying in breadth from a mile to a furlong, and partially covered with trees and luxuriant verdure, which make it present a striking contrast to the sandy slopes of the higher level. The river runs through the middle of this lower valley, in a bed the banks of which are about fifteen feet high where the water is at the lowest, and these banks are thickly beset by tamarisks, willows, oleanders, and other shrubs, which conceal the stream from the view until it is nearly approached. These woody thickets once afforded shelter to lions and other beasts of prey, which, when driven from their caves by the periodical overflow of the river, gave much alarm to the inhabitants of the valley. It still serves as an asylum for wild boars, jackals, hares, and different kinds of birds.

Tradition has not preserved the spot where the Israelites crossed when they entered the Promised Land under Joshua, "and, what is strange," says Mr Carne, "it is impossible to find out from Christian or Arab in what part Mount Nebo is to be found." The miraculous passage of the Israelites took place at the most unfavourable season, on the tenth day of the first month, within five days of the forty years from the day they left Egypt. The manner in which the passage was effected appears to have been in this manner. The priests, bearing the ark at the distance of about 2000 cubits from the army, marched onward, and proceeded as if to enter the river, and as soon as they had touched the waters, which then overflowed the banks from the melting of the snows in Lebanon, they divided from shore to shore. The stream rushing from above stood still at that point, while the water which had passed continued to flow to the Dead Sea, and entering it, left all the channel

open between it and the point of separation. The priests entered first, and stood in the middle channel until the entire host had passed over—the ark of God being thus interposed between the people and the suspended waters. When the whole multitude, women, children, and baggage, had passed over, which must have occupied a considerable time, the priests went up with the ark out of the channel, and the waters above returned to their place, and overflowed the banks as before. “The passage of this deep and rapid though not wide river,” says Dr Hales, “was more manifestly miraculous, if possible, than that of the Red Sea, because there was here no natural agency whatever employed; no mighty wind, to sweep a passage as in the former case; no reflux of the tide, on which minute philosophers might fasten to depreciate the miracle. It seems, therefore, to have been providentially designed to silence cavils respecting the former; it was done in the noon-day, in the face of the sun, and in the presence, we may be sure, of the neighbouring inhabitants; and it struck terror into the kings of the Amorites and Canaanites westward of the river, *whose hearts melted, neither was there any spirit in them any more, because of the Children of Israel.*”

The regular passages over the Jordan were—*Jacob's Bridge*, between the Lakes Semechon and Gennesareth, said to be the place where Jacob met his brother Esau, and where he wrestled with an angel—a bridge at Chammath, at the issue of the river from the Lake of Gennesareth, of which some ruins still exist—a ferry at Bethabara, and probably one at Bethshan. The phrase *beyond Jordan*, in the Books of Moses and of Joshua, means the *west of the river*; but latterly, after the Hebrews had taken possession of the country, it has the opposite meaning, and denotes the country *east of the river*.

JOTBAH, a town or village in the territory of Judah.

JOTBATHAH, the name of the thirty-fifth encampment of the Israelites

in Arabia Petraea, also called *Etebatha*, or *Elath*, Numb. xxxiii. 33.

JUDAH, *praise of the Lord*, a cantonment or province of the Promised Land, so called from Judah, who, next to Joseph, appears to have been the most eminent of Jacob's sons. The tribe of Judah was the royal tribe of the Hebrews, of which the Messiah was descended, and became so distinguished, that the whole nation were designated *Jews*, and the country *Judea*, from it alone. Their ancestor Jacob thus prophesied of this tribe:—“Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my son, thou art gone up; he stooped down; he couched as a lion, and as an old lion; who shall rouse him? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.” When Moses blessed the Tribes he thus mentioned Judah:—“Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help to him from his enemies.” The province of Judah extended about twenty-seven miles south of Benjamin, to the mountains of Seir or Edom, which formed the frontiers between it and Idumea, and was bounded on the east by the Dead Sea, and on the west by the territories of Dan and Simeon. It was the most populous of all the tribes, and even at the departure from Egypt it numbered 74,600 men capable of bearing arms. This province is beautifully variegated with plains, hills, lakes, and fountains, and in ancient times produced ample supplies of corn, wine, oil, and fruits. Among the remarkable places in the province were Jerusalem, which belonged partly to it and partly to Benjamin, Azekah, Bethlehem, Emmaus, Engedi, Hebron, Makkedah, Maon, Tekoah, and Ziph. It appears from the 15th chapter of the Book of Joshua, in which all the towns and villages are enumerated, that the lands on the east of the Jordan

were not distributed by lot, but were given by Moses to the tribes who had applied for them. The country on the west side of the river, however, was divided by lot, and of this there were two divisions, the first of which provided for the tribes of Judah and of Ephraim, and half of Manasseh; and it was a remarkable confirmation of the prophetic blessing pronounced by Jacob at his death, that the lot secured the earliest and amplest provision for the descendants of the two sons to whom he assigned the preference—Judah and Joseph. The phrase *the uttermost of the cities of Judah*, Josh. xv. 21, means those in the southern portion of Judah towards the open desert. Then follows a list of the *towns in the valley* (xv. 33–47), namely, the low lands on the west between the central mountains and the Dead Sea—a district which St Jerome says was even in his time called *the Valley*. We have next a list of *towns in the mountains*, or in the hilly country which composes the eastern half of Judah, comprehending the central range and the mountains eastward to the Dead Sea. The *towns in the Wilderness* are then reckoned, which refers to the east border of the country; but it is to be observed, that in the long list of towns given by the sacred writer some are included which never belonged to Judah as a tribe, these having been retained by the Philistines. The boundary line between the tribes of Judah and Benjamin was probably drawn through the valley which separated Mount Zion from Mount Acra, on which the lower city of Jerusalem stood, and from Mount Moriah. This supposition gives Mount Zion to Judah, and Acra and Moriah to Benjamin.

JUDAH, KINGDOM OF, the designation of the disjoined kingdom of Rehoboam, consisting of the tribes of Judah and Benjamin, after the revolt of the Ten Tribes and the establishment of the independent kingdom of Israel. The whole of the territory called the kingdom of Judah included scarcely a fourth part of the dominions of Solomon.

The reader will find in the articles ISRAEL and JERUSALEM a summary of what relates to the kingdom of Judah. The revolt occurred B.C. 975, and the kingdom lasted till B.C. 588, when Jerusalem was destroyed by Nebuchadnezzar, and the inhabitants were carried into captivity; but the kingdom of Israel lasted no longer than B.C. 722, when Samaria was conquered by Shalmaneser. The commencement of the reign of Rehoboam, after the revolt, was not reprehensible; yet, when he found himself securely seated on the throne of his now diminished kingdom, he tolerated idolatry, which had already made considerable inroads during the last years of his father's reign. He was invaded by Shishak, king of Egypt, at the head of 60,000 cavalry, a great body of foot soldiers, and 12,000 chariots. Jeroboam while in exile had enjoyed the protection of this monarch, and it is probable that he excited Shishak to attack Judah. As the kingdom was constantly receiving accessions of strength by emigrations from Israel, it was the policy of Jeroboam to weaken it, that he might secure himself against the hostilities of Rehoboam. Abijah, or Abijam, the son of Rehoboam, reigned only three years, in which time he gained an important victory over the king of Israel. He was succeeded by his son Asa, who reigned forty-one years. He ascended the throne two years before the death of Jeroboam, and as he was then young, the affairs of the kingdom were administered by his mother, a very superstitious woman, who greatly encouraged idolatry: but as soon as he assumed the reins of government he made a complete reformation, and neglected no opportunity to put his kingdom in the best condition, for which he had ample facilities during the first ten years of his reign. His subjects increased so much that he was able to bring 580,000 men into the field. In the eleventh year of his reign he attacked and defeated the army of Zerah, king of the Arabian and Ethiopian Cush, who had penetrated through Arabia Petraea unto the Vale of Zephathah with a million

of men and three hundred chariots. As this splendid victory was justly ascribed to Asa's confidence in Jehovah, the remnants of idolatry were abolished; yet when Baasha, king of Israel, afterwards took the city of Ramah from him, and was fortifying it for a frontier barrier, he employed the wealth of the Temple and the royal treasury to purchase the friendship of the king of Damascus, whom he induced to attack Israel. Asa regained Ramah, but his treasures were squandered, and when the Prophet Hanani reproved him for his distrust of Jehovah he was imprisoned for his fidelity.

Asa was succeeded by Jehoshaphat, who reigned twenty-five years. He was more zealous for the honour of God than his father had been, and not only most diligently suppressed idolatry, but sent Priests and Levites into every town to instruct the people. The kingdom of Judah was most prosperous during his reign; and his subjects increased so much that he was able to bring into the field a disciplined army of one million one hundred and sixty thousand men, including the Edomites, the Philistines, and those Arabians who acknowledged his authority. He ratified the first treaty between Judah and Israel, visited Ahab at Samaria, and joined him in an expedition against the Syrians, for which he was reprov'd by the Prophet Jehu, son of Hanani; and as the enterprise proved unfortunate, it greatly injured him in the estimation of the neighbouring people. The Ammonites and Moabites pressed into Judah by the way of Edom, and though they were defeated by the king, in conjunction with Jehoram king of Israel, and by the aid of the Edomites, the victory was the work of Divine Providence, and the evident reward of his fidelity to Jehovah. He attempted unsuccessfully to recover the trade of the Red Sea, yet he never relinquished the project, though he refused to enter into any commercial alliance with the king of Israel. Nevertheless, he formed a connection with the idolatrous house of Ahab by marrying Jehoram, his son and heir,

to Athaliah, the daughter of Ahab and Jezebel. Jehoram was admitted to a participation of his father's throne, and he succeeded him in the kingdom, over which he reigned eight years. The unhappy consequences of his union with Athaliah soon appeared; all his brothers were murdered through her influence, and idolatry was introduced by the royal authority. Immediately the Edomites revolted, and though they were once defeated by Jehoram, who had still his father's army under his command, they succeeded in making themselves independent, as Isaac had predicted. The Philistines, and the Arabs who bordered on the Cushites, also rebelled, made an incursion into Judah, plundered the whole country, including Jerusalem and the royal palace, and led away into slavery all the women of the harem, and the royal princes, with the exception of Jehoahaz, or, as he is also called, Ahaziah. Even Libnah, the city of the priests, renounced allegiance to Jehoram, and he died miserably, and was denied the honours of a royal funeral. He was succeeded by his son Jehoahaz, or Ahaziah, who was completely governed by the wicked counsels of his idolatrous mother Athaliah. He joined Jehoram, king of Israel, in an expedition against Hazael, king of Syria, for the conquest of Ramoth-Gilead, and afterwards visited Jehoram while he lay wounded in his summer palace of Jezreel, where both kings were slain by Jehu on the same day.

As soon as Athaliah heard that her son had been slain by Jehu, she took possession of the vacant throne, and murdered all the princes of the royal family, with the exception of Joash, the youngest son of Jehoahaz, who was rescued, being then an infant, by his aunt Jehosheba, who privately brought him up by a nurse in an apartment of the Temple. The queen reigned more than six years, when she was put to death, and the young prince, by the management of the high priest Jehoiada, was publicly proclaimed king in the Temple, attended by a strong escort of well-armed Levites. Joash, or Jehoash,

reigned forty years, and during the life of the high priest Jehoiada he governed with great prudence, but after the death of that guardian, idolatry was introduced; and when the Prophet Zechariah, the son of Jehoiada, predicted national calamities on that account, the king ungratefully suffered him to be stoned in the court of the Temple, although he owed his life, education, and throne, to his father. The king of Syria, who then possessed all Gilead, advanced against Jerusalem with a body of troops, put to death the promoters of idolatry, and returned laden with spoil to Damascus. Joash, who had been wounded, was slain by his own servants, and was denied the honour of a royal funeral.

Amaziah his son was his successor, and reigned twenty-nine years. He also, like his father, began well and then degenerated. By the persuasion of a prophet he disbanded a force of 100,000 men hired from the kingdom of Israel to assist him in carrying on a war with the Edomites, after paying them a hundred talents of silver—the sum agreed on for their services, and he then gained a decisive victory over his enemies in the Valley of Salt. His successes, however, ceased when he began to worship the idols taken from the Edomites, and he was defeated and taken prisoner by the king of Israel at the battle of Beth-shemesh. He was finally assassinated by conspirators at Lachish, whither he had fled for protection.

Uzziah, called also Azariah, succeeded his father Amaziah in the sixteenth year of his age, and reigned fifty-two years. He conquered Elath, Gath, Jabneh, and Ashdod, and defeated the Arabs of Gur-baal, the Mehunim, and the Ammonites. He maintained the Law, though the idolatrous altars were not demolished. Unfortunately for himself he attempted on one occasion to usurp the privileges of the priesthood, for which he was punished with leprosy, and compelled to live the rest of his life in a private house. His son Jotham was called to the administration of the kingdom, who reigned sixteen years after his father's death. He observed

the Law, continued the improvements which his father had begun, and subdued the Ammonites. He was succeeded by his son Ahaz, the most corrupt of all the kings of Judah, who also reigned sixteen years. He outraged all the restraints imposed by the Law on the Hebrew kings, and regarded nothing except his own idolatrous and depraved inclinations. After a disastrous and humiliating reign he was succeeded by his son, the good King Hezekiah, who diligently followed the example of his ancestor David. As the events connected with his reign are fully narrated by the sacred historians, it is unnecessary to dwell upon them here. His son Manasseh succeeded, who cancelled all the good effects which Hezekiah had produced. He was defeated in battle by the general of Esarhaddon, taken prisoner, and carried in chains to Babylon. During his captivity he repented of his folly and wickedness, and was restored to his throne, though he appears to have remained tributary to the Assyrians. His son Amon restored idolatry, but he was assassinated in the second year of his reign, and was succeeded by his son Josiah, then eight years of age. While this young king continued a minor idolatry was tolerated, but in the sixteenth year of his reign he assumed the government, when he destroyed idolatry, and removed the illegal altars. Two years afterwards, while he was engaged in repairing the Temple, the manuscript of Moses was found and read to the king, which excited him to greater zeal in the work of reformation. Josiah reigned thirty-one years, and was slain by Pharaoh Necho at Megiddo. After the death of Josiah the kingdom of Judah hastened rapidly towards its fall. The succeeding kings were Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah, the last of the princes of the family of David, when the kingdom was totally overthrown and the people carried into captivity by the Babylonians. See JERUSALEM.

JUDEA, a name given to the Land of Canaan from Judah, the most considerable of the Twelve Tribes. In the time

of the New Testament, Judea was, properly speaking, restricted to the most southern province, which comprised the territories of the tribes of Judah, Simeon, Benjamin, and Dan, and the country of the Philistines, the other divisions being Samaria and Galilee. In the more general sense it is applied to the whole country inhabited by the Tribes.

Judea, now in most parts a miserable and uncultivated desert, was in ancient times extremely fertile; and when promised to the Patriarchs it was mentioned as the "glory of all lands," and "a land flowing with milk and honey." When possessed by the Canaanites it brought forth in such abundance, that the spies sent out by Moses declared at their return, "It is a good land which the Lord our God doth give us." In the time of David its population must have amounted to several millions, for the men able to bear arms were numbered, and found to amount to 1,300,000. Jehoshaphat, in his limited kingdom of Judah, could muster more than a million men of war, including his auxiliaries. Josephus informs us that at one celebration of the Passover, in the reign of Nero, there would not be less than 2,700,000 persons at Jerusalem. "In relative situation," observes Mr Hardy, "the Holy Land had many advantages, as it was at no great distance from any of the kingdoms most celebrated in ancient times, and yet not so necessarily connected with them as to make its position dangerous. It had enough of mountain, and stream, and lake, and sea, to render it complete in its own resources; and it admitted of easy defence against invasion either by sea or land. Nor must it be forgotten that its position, in the centre of the three great continents of Europe, Asia, and Africa, was the most desirable that could have been chosen, when the fulness of time had come, and the blessings of revelation and redemption were to be scattered among all the dwellers upon earth."

As a preceding article in this work contains a minute account of Judea (see CANAAN), we merely here observe that the

country was reduced to a miserable state after the destruction of Jerusalem in the reign of Vespasian. It could not, however, have been entirely depopulated by the loss of thirteen or fourteen hundred thousand who perished in the Jewish War—which we may admit, without crediting the extravagant calculations of some writers, that this country, not nearly the size of England, contained at one time 66,240,000 inhabitants. Josephus, who praises, and doubtless justly, the fertility of Galilee, of which district he was governor, asserts that no part of the soil was uncultivated, and that the least of its towns contained a population of 15,000. Here is also another exaggeration, it being very unlikely that the smaller towns of Galilee would contain so many inhabitants, more especially when Josephus, by his own admission, chiefly mentions the fertility of the district to contrast it with the deserts and scattered population of the other parts of Judea. There were doubtless some millions of inhabitants in the country, but it is impossible, and therefore idle, to fix the number. There is every reason to conclude that Jerusalem was almost deserted after its capture, and the land depopulated, its inhabitants being massacred, or sold as slaves, or becoming fugitives to other countries. The native Jews who remained, although they gave the Emperor Adrian infinite trouble, retained no shadow of power in the country which God had given to their fathers, and Domitian completed their ruin by taxes.

There are several medals of Judea extant, representing a woman—"the daughter of Zion"—sitting under a palm-tree in a mournful attitude, and having around her a heap of arms, shields, &c. on which she is seated: on the one side is the head of Vespasian, and on the other are the words JUDEA CAPTA. Nerva, the successor of Domitian, freed the Jews from the taxes imposed by the latter, which is commemorated on a medal bearing the inscription—"CALUMNIA FISCO JUDAICI SUBLATA," which implies that the Jews were no longer fined heavy sums on frivolous

or false charges, as they were in the reign of Domitian.

The *Wilderness of Judea*, where John the Baptist first taught, and where our Saviour was tempted, is supposed to have been the region not far from Jericho. Some parts of it are not completely barren or uninhabitable, but in general it is a scene of wild desolation. Dr Carlyle, who visited the monastery of St Saba in this Wilderness, says, "The valley of St Saba is an immense chasm in a rifted mountain of marble. It is not only destitute of trees, but of every other species of vegetation, and its sole inhabitants, except the wretched monks in the convent, are eagles, tigers, and wild Arabs."—"I doubt," says the Viscount Chateaubriand, "whether any convent can be situated in a more dreary and desolate spot than the monastery of St Saba. As we advanced, the aspect of the mountains continued the same—that is, white, dusty, without shade, without tree, without herbage, without moss." "Nothing," according to Mr Buckingham, "can be more forbidding than the aspect of the hills; not a blade of verdure is to be seen over their whole surface, and not the sound of any living being is to be heard throughout their whole extent."

The climate and the agricultural operations of Judea may be described as nearly the same throughout [all Syria. January is the second winter month, when the cold is intense in the elevated parts of the country, and there is generally a considerable fall of snow, but in the Plain of Jericho the cold is scarcely felt. The western winds which blow during winter bring heavy rains, and these swell the brooks and pools to torrents and lakes, although they are dry during summer. Towards the end of the month, when the sky is clear, the air is so hot that travellers pursue their journey with difficulty. In this month are sown all kinds of corn, and the trees are again in leaf; and among the garden herbs and flowers of the month are cauliflowers, hyacinths, violets, gold-streaked daffodils, tulips, wormwood, anemones, ranunculuses, and a genus of lilies.

In February the weather is much the same, and towards the end the snow and winter colds are observed to cease. The later crops appear above the ground; peach and apple-trees blossom, and great varieties of herbs make their appearance in the fields. March is the forerunner of spring, though the rains, hail, and thunder, are not over. In April the heat of the sun is excessive in the Plain of Jericho, but in other parts of Palestine the spring is delightful. Heavy dews fall in the night; the sky is without clouds, except the small bright ones which rise in the afternoons. In May the summer season commences, and the excessive heat of the sun renders the earth very barren. The harvest, which was begun in April, continues during this month; wheat, barley, rice, and rye, are cut down; the early apples are gathered; mandrakes yield ripe fruit; sage, rue, and the yellow and white cucumber, now flourish. In June the sky is generally clear, and the weather extremely hot. The winds, chiefly blowing from the west, refresh the air in the afternoons; and when they blow during the night, they assuage the excessive heat. The inhabitants pass the nights upon the roofs of their houses, which are not rendered damp by any dew. Rice, early figs, apples, plums, cherries, and mulberries, now ripen; the cedar gum distils spontaneously; the palm-tree produces the *Balm of Gilead* during this and the two following months: melons are gathered, and rosemary flourishes. In July the heat is still more intense. Libanus is free from snow, except in those parts where the sun cannot penetrate, and there is no longer a sufficient supply of pasturage for cattle. In August the sky is serene, and the heat extreme; figs, olives, and pomegranates, are ripe; and the first clusters of the vine, which blossomed in March, come to maturity, and are ready for gathering. The days are extremely hot in September, and the nights very cold; at the end of this month the rainy season commences, and lightning is frequently seen during the night. Ripe dates, pomegra-

nates, pears, plums, citrons, and oranges, are obtained; cotton is gathered, and also the second cluster of grapes which blossomed in April. The rainy season fairly commences in October, when the extreme heat, although great in the daytime, is abated; the winds are seldom strong, but very variable. About the middle of this and during the two following months wheat and barley are sown; the pistachio, the olive, and the pomegranate, produce ripe fruit; the Jericho rose blossoms; and various garden herbs are produced. In November the weather is much the same; the days warm, and the nights cold; the trees retain their leaves until the middle of the month, and dates are gathered. December is the first winter month, when the cold is piercing, and sometimes fatal to those not inured to the climate, yet when the sun shines, and there is a calm, the atmosphere is hot. Rain is more common than snow, which, when it falls, seldom remains a day on the ground even in winter.

Such is a condensed account of the climate of Judea—a country the appearance of which is most accurately described by Moses: “The land whither thou goest in to possess is not as the land of Egypt from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot as a garden of herbs; but the land whither ye go to possess is a land of hills and valleys, and drinketh water of the rain of heaven.” The outline of the hills is bold, and the valleys are strictly plains, composed of a deep rich soil; the rocks contributed greatly to the sustenance of a large population, as they were terraced in all directions with embankments built up with loose stones, on which grew melons, cucumbers, and other creeping plants, as well as the vine, the fig-tree, and the olive. “It is obvious to any one,” says Maundrell, “that these rocks and hills must have been anciently covered with earth, and cultivated, and made to contribute to the maintenance of the

inhabitants no less than if the country had been plain; nay, perhaps much more, forasmuch as such a mountainous and uneven surface affords a larger space of ground for cultivation than this country would amount to if it were all reduced to a perfect level. Of this form of culture you see evident footsteps wherever you go in all the mountains of Palestine. Thus, the very rocks were made fruitful; and perhaps there is no spot of ground in this whole land that was not formerly improved to the production of something or other ministering to the sustenance of human life.”—“Near every village,” says Mr Hardy, “there are caves, and cisterns, and sepulchres, cut in the rock; women grinding at the mill; oxen treading out the corn; groupes of females seated near the wells; shepherds abiding in the fields; the bottles of the people are made of leather; their beds are a simple mat or carpet, and even a child may take them up and walk; the grass is cast *into* the oven; people live in the tombs; there are lodges in the gardens of cucumbers; grass grows upon the tops of the houses; and the inhabitants walk, and sleep, and meditate upon the roofs of their dwellings. These customs, and a multitude of others that might be named, still cling to the homes where some of them have been practised nearly four thousand years. There are the same fruits, flowers, trees, birds, and animals; and milk and honey are still a chief article of food among the people. It is man alone that seems out of his place; all other objects remind us of the Scriptures, and throw light upon some of its facts.” See CANAAN and SYRIA.

JULIAS, a name given by Philip to Bethsaida in honour of the wife of Augustus.

JUTTAH, a town of Judah, Josh. xv. 55, supposed by Calmet to be the Ithnan mentioned in the twenty-third verse. Eusebius places it eight miles east from Hebron.

K

KABZEEL, a town in the southern part of the tribe of Judah, also called *Jekab-seel*, Josh. xv. 21; Neh. xi. 25.

KADESH, or KEDESH, the name of a Wilderness, which appears to be the same as that called the *Wilderness of Paran*, and the *Desert of Zin*, Gen. xx. 1; Numb. xiii. 26; xx. 22; xxxiii. 36. As Kadesh literally means *holy* or *holiness*, some writers have alleged that it implies a sacred place or asylum, and refer it to two cities, the one in the Desert of Paran, Numb. xiii. 26, which may be the same as Kadesh-Barnea, Numb. xxxiv. 4; Deut. i. 2, 19; ii. 14; Judith v. 14; and the other a place on the confines of Edom in the Desert of Zin, Numb. xx. 16; xxvii. 14. The name certainly is applied in conjunction with places rendered sacred by a Divine manifestation, as in the case of Meribah-Kadesh, written simply *Meribah*, in Numb. xx. 13, but *Meribah in Kadesh*, in Numb. xxvii. 14, and *Meribah-Kadesh*, in Deut. xxxii. 51. Kadesh is described as "a city in the utmost of the borders of Edom," but whether it was taken as the name of a place or was only an honorary addition is uncertain.

KADESH-BARNEA, or EN-MISHPAT, was, according to Lightfoot, in the Desert of Paran, and was the southern border of the Promised Land. Here Miriam died, and here Moses and Aaron, having distrusted God's power when they smote the rock at the waters of strife, were told that they would not be permitted to enter Canaan. It was situated about eight leagues south from Hebron. The king of Kadesh was slain by Joshua (xii. 22).

KADMONITES, an ancient tribe who inhabited the Promised Land east of the Jordan, near Mount Hermon, descended from Canaan the son of Ham. Calmet alleges they were Hivites, that word being derived from a root which signifies a serpent, and hence the fable of Cadmus,

the founder of Thebes in Bœotia, who is said to have been a Kadmonite, having sown serpents' teeth which sprung up armed men. His wife Hermione is supposed to have been so named from Mount Hermon.

KADUMIM. See KISHON.

KANAH, a town in the cantonment of Asher, Josh. xix. 28; and also a brook on the borders of Ephraim and Manasseh, which falls into the Mediterranean a few miles south of Cæsarea, Josh. xvi. 8; xvii. 9.

KARKAA, a town on the southern confines of Judah, Josh. xv. 3.

KATTATH, the limit of the tribe of Zebulun, Josh. xix. 15, called KITRON, Judges i. 30.

KEDAR, *blackness* or *sorrow*, a name sometimes applied to Arabia Deserta, Psalm cxx. 5. The Kedarenians, so called from their ancestor Kedar, one of Ishmael's sons, dwelt principally in the south of Arabia Deserta or in the north of Arabia Petræa, but it is impossible to ascertain their exact localities as they lived in tents, and frequently changed their habitations. Kedar was a region in the desert of the Agarenes, Gen. xxv. 13; 1 Chron. i. 29. Some think it was also the name of a city called *Camala* by Josephus.

KEDEM. See EAST.

KEDEMOTH, a town in the cantonment of Reuben east of the brook Arnon, and one of the stations of the Israelites in the Wilderness, Deut. ii. 26; Josh. xiii. 18. It was afterwards given to the Levites of Merari's family, 1 Chron. vi. 79. There is a place called Kedemoth mentioned by Ezekiel, which Cellarius thinks was so called from its eastern situation.

KEDESH, a town of Judah, and also one in each of the cantonments of Naphtali and Issachar, the last of which was also called Kishion. The one in Naphtali, called Cadesa or Cædesa by

Josephus, and Cadis by Tobit (i. 2), was in Upper Galilee, and was given to the Levites of Gershom's family. It became also a city of refuge, Josh. xii. 22; xv. 23; xix. 37; xx. 7; xxi. 32; Judges iv. 6, 9; 1 Chron. vi. 72, 76.

KEDRON, a brook in the Valley of Jehoshaphat between Jerusalem and the Mount of Olives, which discharges itself into the Dead Sea. It is generally dry in summer, but in winter it swells into a mountain torrent. See JERUSALEM.

KEHELATHAH, one of the encampments of the Israelites in the Wilderness. It denotes the *place of assembly*, and some have thought that the rebellion of Korah and his companions happened at it. Calmet alleges it to be the same as Keilah.

KEILAH, a town in the south of Judah, where it is said was shown the tomb of the Prophet Habakkuk. St Jerome states it as distant eight miles from Hebron, and Eusebius places it seventeen miles from Eleutheropolis.

KEIRATH, also called NOBAH, after an Israelite of that name who conquered it, a town in the tribe of Manasseh, placed by Eusebius in the Trachonitis near Bozra, and by Pliny in the Decapolis.

KENI, a district of the Philistine country, Judges i. 16; 1 Sam. xxvii. 10.

KENITES, a people who inhabited a region west of the Dead Sea, and extended themselves considerably into Arabia Petraea. Jethro, the priest of Midian, was a Kenite, and, out of regard to him as the father-in-law of their great legislator, all of this people who submitted to the Hebrews were suffered to live in their own country. In the time of Saul they had mingled with the Amalekites. The lands of the Kenites were in Judah's lot. This people dwelt among mountains and rocks almost inaccessible, and hence some have derived their name. Balaam, when invited to curse Israel, addressed himself to the Kenites and said, "Strong is thy dwelling-place, and thou puttest thy nest in a rock: nevertheless the Kenite shall be wasted, until Ashur shall carry thee away captive." This prophecy was fulfilled by Nebuchadnezzar.

KENIZZITES, an ancient people of Canaan.

KEZIZ, a valley, and perhaps a town, in the territory of Benjamin, Josh. xviii. 21.

KIBEROTH-AVAH, otherwise KIBEROTH-HATTA'VAH, *the graves of lust*, an encampment of the Israelites in the Wilderness where they desired flesh for their sustenance, having become tired of manna. Quails were sent in great abundance, but while the meat was in their mouths great numbers of them died, and the place was called *the graves of those who lusted*.

KIBZAIM, a town, or probably two towns near each other, in the cantonment of Ephraim, Josh. xxi. 22.

KILMAD, or CHILMAD, a wall or fortification of Media.

KINAH, a town in the tribe of Judah, Josh. xv. 22.

KIR, a town of Moab, Isa. xv. 1; also, part of Albania and Media through which the river Kir flows to the Caspian, 2 Kings xvi. 9; Isa. xxii. 6; Amos i. 5; ix. 7.

KIR-HARESHETH, or AREOPOLIS, the capital of Moab.

KIRIATH, or KIRJATH, a town of Moab, Jer. xlviii. 24, 41; Amos ii. 2; and also the name of two towns, one in Judah and the other in Benjamin, Josh. xv. 25; xviii. 28.

KIRJATHAIM, a town beyond the Jordan, Josh. xiii. 19.

KIRJATHAIM, a town of Naphtali, 1 Chron. vi. 76, thought to be the Kartan of Joshua (xxi. 32); also, a town of the Moabites, or partly in the lot of Reuben, Numb. xxxii. 37; Josh. xiii. 19.

KIRJATH-ARBA, a name of the city of Hebron, from Arba its founder, now called *El Halil*. See HEBRON and MACHPELAH.

KIRJATH-BAAL, a town in the tribe of Judah, also called Kirjath-Jearim and Baalah, Josh. xv. 60; xviii. 14; Jer. xxvi. 20.

KIRJATH-HUZOTH, *the city of squares*, the royal seat of Balak, king of Moab, Numb. xxii. 39.

KIRJATH-JEARIM, a city which be-

longed to the Gibeonites, and afterwards given to Judah, was situated on the confines of Benjamin, about nine miles from Jerusalem on the road to Lydda. The ark was lodged for many years in this place in the house of Abinadab, until David removed it to Jerusalem.

KIRJATH-SANNAH, a town belonging to Judah, Josh. xv. 49.

KIRJATH-SEPPER, *the city of books*, otherwise DEBIR, or KIRJATH-DEBIR, a city in the tribe of Judah afterwards given to Caleb, and taken by Othniel, to whom Caleb gave his daughter in marriage to reward his valour, Josh. xv. 15; Judges i. 11. This city was called by this name long before the time of Moses, and it is probable that the Canaanites lodged their documents in it,

or it may have been an establishment of their priests.

KISHION, a city in the tribe of Issachar given to the Levites of Gershom's family, Josh. xix. 20.

KISHON, a brook which rises in the Valley of Jezreel, which, after flowing to the south of Mount Tabor in a serpentine manner, falls into the Mediterranean in the Bay of Ptolemais or Acre.

KITHLISH, a town in the cantonment of Judah, Josh. xv. 40.

KITRON, a town in the territory of Zebulun which that tribe could not take from the Canaanites. It is alleged to be the same as Seppor or Sepphoris, a very strong place, celebrated in the Talmuds for a famous seminary, in which the Rabbi Judah the Holy was *a teacher*.

L

LACEDÆMONIANS are mentioned in the First Book of the Maccabees (xii. 1) as having, along with the Romans, received proposals for the formation of a league from Jonathan Maccabæus. In his message he says, "There were letters sent in times past unto Onias the high priest from *Darius*, who reigned then among you, to signify that ye are *our brethren*." The high priest Onias here mentioned was the son of Simon the Just, who lived during the reigns of Ptolemy Evergetes, Ptolemy Philopater, and Ptolemy Epiphanes, kings of Egypt, and of Antiochus the Great, and Seleucus, kings of Syria. The proper name of the Lacedæmonian king was *Areus*, or *Onairus*, of which *Darius* is evidently a corruption, and he is mentioned by that name in a subsequent verse. The reply of *Areus* commences thus—"Areus, king of the Lacedæmonians, to Onias the high priest, greeting: It is found in writing that the *Lacedæmonians and Jews are brethren, and that they are of the stock of Abraham*." It appears that the ambassadors whom Jonathan sent to Rome visited the Spartans or Spardians on

their return, as the ambassadors of Judas Maccabæus had formerly done. It is not known who the people called Lacedæmonians by the author of the Maccabees were, and it is scarcely possible that they were the citizens of the celebrated Lacedæmon or Sparta in the Peloponnesus, who were no less distinguished for their eminent virtues and purity of manners than for their warlike exploits. Among the kings of Sparta history preserves none called *Areus*, *Onairus*, or *Darius*, and it is therefore probable that the true name of the people referred to has been corrupted by some early transcriber, and is now unknown. This king *Areus* is said to have found it written that the Spartans were the descendants of Abraham, and consequently the brethren of the Jews—an idea in unison with the taste of those times, when all nations were curious to ascertain their origin and relationship to other nations. St Jerome supposes that the Bosphorus or Crimean Tartary is here meant, where there might have been in those times a petty ruler over a colony of Hebrew exiles. Michaelis conjectures that the true reading

is *Spardians*, and that the country *Se-pharad* is meant, the situation of which is unknown. Grotius, who understands the Lacedæmonians of the Peloponnesus to be signified, supposes that they were derived from the Dores, who came from the Pelasgi, and who are called *barbarians* by Herodotus. "These," observes Whiston, "were perhaps derived from the Syrians and Arabians, the descendants of Abraham by Keturah."

LACHISH, *she walks, she goes; or, who exists of himself*, a town in the cantonment of Judah several times mentioned in Scripture. Its king was slain by Joshua (xii. 11), and it was one of the cities which Rehoboam repaired and made "exceeding strong." It was a place of such importance that when Sennacherib besieged Jerusalem he invested it in person, detaching his generals from it to that city; and at a subsequent period the Babylonian conqueror does not appear to have marched against Jerusalem until he had taken Lachish, (Jer. xxxiv. 7). This city was the first in the tribe of Judah to receive and diffuse the rites of idolatry after the revolt of the Ten Tribes and their molten calves, and the Prophet Micah denounces it in an impressive manner:—"O thou inhabitant of Lachish, bind the chariot to the swift beast; she is the beginning of the sin to the daughter of Zion, for the transgressions of Israel were found in thee." Lachish was a village about twenty miles south-west of Jerusalem in the time of St Jerome.

LAHMAM, a town in the territory of Judah, Josh. xv. 40.

LAISH, *a lion*, a city conquered by the tribe of Dan. See **CÆSAREA-PHILIPPI** and **DAN**.

LAKUM, a frontier town of the tribe of Naphtali, Josh. xix. 33.

LAODICEA, *just people*, from *Λαός*, *people*, and *δίκαιος*, *just*, a city on the confines of Phrygia and Lydia previously known as Diospolis and Rhoas. There were several cities of this name, but the one now described is that mentioned in the New Testament. Laodicea was long an inconsiderable place before the time of

Augustus Cæsar, when the fertility of its soil and the prosperity of some of its citizens raised it to greatness. Hiero, a Laodicean, left the city out of his own private fortune more than two thousand talents, besides enriching it with many offerings; and Zeno the rhetorician, and his son Polemo the sophist, conferred upon it some literary distinction. Though an inland town, the opulence of its inhabitants enabled it to rival the maritime places in wealth and beauty, and it soon became one of the largest and most prosperous of the Phrygian cities.

Laodicea is celebrated as one of the Seven Apocalyptic Churches, and when St Paul sent his Epistle to the Colossians he affectionately saluted the Laodicean church, and enjoined the Colossians to send the Epistle also to it for the perusal of its clergy and people. But at the close of the Apostolic age the Laodiceans had forfeited the honourable character they had received from St Paul, and not even a remnant of them retained their former zeal for true religion. This church is accordingly described by the Divine Inspector as "neither hot nor cold"—not wholly alienated from the truth, yet not sincerely attached to it—maintaining a Christian profession without cherishing a Christian spirit. The evils which existed are severely reprehended, and a wish is expressed that it would either practically obey or become openly alien to the truth.

The history of Laodicea may be briefly given. The ruins which still remain of its odeum, its theatre, its amphitheatre, and various sculptures, sufficiently denote its importance and prosperity in the Apostolic and primitive times. Dr Lardner fixes a Council of the Church held at Laodicea about the year 363; but its proceedings, as well as the exact date of its assembling, are imperfectly known. Theodoret informs us that the thirty-fifth canon of this Council condemned the worship of angels—a notion disseminated at an early period. "This mischief," he says, "continued long in Phrygia and Pisidia, hence the Council which met at Laodicea in Phrygia made a law against

praying to angels; and to this very day are to be seen among them and in the neighbouring parts the oratories of St Michael." The worship of the archangel Michael, under his Greek name Taxiarchus, prevailed in the Eastern Church, and a legend of his miraculous interference in behalf of his votaries is still prevalent in the very district to which Theodoret refers. "An overwhelming inundation," says Mr Hartley, "threatened to destroy the Christian population of Colosse. They were fleeing before it in the utmost consternation, and imploring succour for their deliverance. At this critical moment the archangel Michael descended from heaven, opened a chasm in the earth to which the people still point, and at this opening the waters of the inundation were swallowed up, and the multitude saved." The canon of the Council of Laodicea which condemned the worship of angels is thus expressed:—"Christians ought not to leave the church of God, and go and name angels or gather assemblies. If, therefore, any one is found to practise this secret idolatry let him be anathema, because he has left the Lord Jesus Christ the Son of God, and has turned to idolatry." Ammoneus, one of the bishops of Laodicea, was employed by the Empress Eudoxia to persecute the eloquent St John Chrysostom, and he was assisted by Leontius, bishop of Ancyra in Galatia, Acacius, bishop of Berea in Syria, and Briso of Philippi in Thrace. "Laodicea," says Dr Chandler, "was often damaged by earthquakes and restored by its opulence, or by the munificence of the Roman Emperors. These resources failed, and the city, it is probable, became early a scene of ruin. About the year 1097 it was possessed by the Turks. It next submitted to Ducas, general of the Emperor Alexis. In 1120 the Turks sacked some of the cities of Phrygia near the Meander, but were defeated by the Emperor John Comnenus, who took Laodicea, and repaired and rebuilt the walls. About 1161 it was again unfortified, many of the inhabitants were then killed with their bishop, or carried into captivity

with their cattle, by the Turkish Sultan. In 1190 the German Emperor Frederick Barbarossa, going by Laodicea with his army toward Syria on a crusade, was received so kindly, that he prayed on his knees for the prosperity of the people. About 1196 this region with Caria was dreadfully ravaged by the Turks. The Sultan, on the invasion of the Tartars in 1255, gave Laodicea to the Romans, but they were unable to defend it, and it soon returned to the Turks. We saw no traces either of houses, churches, or mosques; all was silence and solitude. Several strings of camels passed eastward on the hill, but a fox, which we first discovered by his ears peeping over a brow, was the only inhabitant of Laodicea."

This city, reported to have been the mother church of sixteen bishoprics, is now extinct, and the miserable village of *Eski-hassar*, or the *Old Castle*, at some distance from its site, shelters the scanty wreck of its once numerous population. It was situated on six or seven hills, the principal of which is described as one tumulus of ruins; arches, pillars, and remnants of magnificent buildings, are strewn round its base. "To the north and north-east of it," says Dr Smith, "rises the river Lycus at about a mile and a half distant, but more nearly watered by two little rivers, Asopus and Caper, whereof the one is to the west, the other to the south-east, both of which pass into the Lycus, and that into the Meander. It is now utterly desolate, and without any inhabitant except wolves, jackals, and foxes; but the ruins show sufficiently what it has formerly been, the three theatres and the circus adding much to the stateliness of it, and arguing its greatness." "Laodicea," says Mr Emerson, in his *Letters from the Ægean*, "is even more solitary than Ephesus; the latter has a prospect of a rolling sea or a whitening sail to enliven its decay; the former sits in widowed loneliness, its walls are grass-grown, its temples desolate, its very name has perished.—Whilst we sat upon the bank of its amphitheatre the dense clouds seemed gathering for a storm, and

hurried past us swollen with their tempestuous burthen—a gloomy shadow enveloped the summits of Mount Cadmus, that had a moment before been glittering in the sunshine, and at length a distant muttered thunder warned us away, and we hurried on to the village where we had sent our horses. When the storm had subsided we left Eski-hassar amid lowering clouds and misty rain, but we preferred hastening on to a further delay in that melancholy spot, where everything whispered desolation, and where every wind that swept impetuously through the valley sounded like the fiendish laugh of time exulting above the overthrow of man and his proudest monuments.”

LASEA, a village in the island of Crete near the Fair Havens, Acts xxvii. 8.

LASHA, the southern limit of the land of Canaan, Gen. x. 19. St Jerome takes it to be the stream called Callirhoe north of the Dead Sea which discharges itself into it; and Calmet alleges that it was the city of Lasha, Lusa, or Elusa, mentioned by Ptolemy, Josephus, and Stephens the geographer, which was nearly an equal distance between the Dead Sea and the Red Sea.

LASHARON, a country or district only once mentioned in the Scriptures, the king of which was killed by Joshua. Its situation is unknown, unless, as Dr Wells and others conjecture, “the first syllable of it (*la*) is to be viewed as an article, and the name itself is *Sharon*.”

LEBANON, or LIBANUS, a celebrated ridge of primitive limestone mountains on the borders of Syria and Palestine, being part of a groupe, in the form of a horse shoe, which commences above Smyrna, about three or four leagues from the Mediterranean, and, extending southwards towards Sidon, takes an easterly direction towards Damascus, from which it winds northward. Lebanon properly consists of two principal ridges, the easterly ridge being designated Antilibanus by the Greeks, and the westerly ridge Lebanon. The long valley between them is called Cælo-Syria, Hollow Syria, and the Valley of Lebanon, at present termed *Bethak*,

from the Hebrew word signifying a *plain*. The ridge may be said to be composed of four inclosures of mountains rising one above another; the first is described as very rich in grain and fruits; the second is barren, abounding in thorns, rocks, and flints; the third, though higher than this, enjoys a perpetual spring, and is so agreeable and fertile that it has been designated the terrestrial paradise; the fourth is always covered with snow on account of its great elevation. The first mention of Lebanon is in the prayer of Moses, when he besought Jehovah to permit him to see “that goodly mountain, even Lebanon,” and it was then inhabited by the Hivites. We find frequent reference in the Old Testament to the fountains, wells, and streams of Lebanon, as well as to its vines, flowers, roots, fir-trees, box-trees, and especially its celebrated cedars; and in one description of the glory of the latter days it is said that “the fruit thereof shall shake like Lebanon.” The Prophet Hosea declares that Israel shall be one day as “the vine of Lebanon,” and to this day its wine is esteemed the best in the Levant. The Prophet Jeremiah has a delightful reference to the “cold flowing waters” from the ices of Lebanon, which must have reminded the inhabitants of the place of some delightful associations.

The cedar-trees of Lebanon which supplied wood for the Temple of Solomon, and for the palace which he built called the “house of the forest of Lebanon,” have almost disappeared, and a few only remain to remind us of their former glory. Bellonius counted twenty-eight cedar-trees in 1550, and Rauwolf, in 1575, found twenty-four. Dandini, in 1600, and Thevenot, fifty years afterwards, saw twenty-three. When Maundrell visited Lebanon in 1697 he saw sixteen; Pococke, about forty years afterwards, found fifteen, the sixteenth having been recently blown down; Dr Richardson found them reduced to seven in 1818. “The natives,” he says, “call them *Arsilebân*. At first they appeared like a dark spot on the base of the mountain, and afterwards like

a clump of dwarfish shrubs, which possessed neither dignity nor beauty, nor any thing to entitle them to a visit but the name. In about an hour and a half we reached them. They are large, tall, and beautiful—the most picturesque productions of the vegetable world we had ever seen. There are in this little clump two generations of old trees; the oldest are large and massy, rearing their heads to an enormous height, and spreading their branches afar. We measured one of them, which we afterwards saw, not the largest in the clump, and found it thirty-two feet in circumference. Seven of these trees have a particularly ancient appearance; the rest are younger but equally tall, though for want of space their branches are not so spreading; yet the spectator views them with an elevation and warmth of heart, and feels as if he were introduced to the venerable descendants of an illustrious family, who, tired with the persecution and assaults of fortune, had taken up their abode in this sequestered and sunny spot, which they hallow by their presence, where they grow uncontaminated, and look with a lordly pre-eminence over the ground which in better days their ancestors called their own. The clump is so small that a person may walk round it in half an hour. The old cedars are not found in any other part of Lebanon. Young trees are occasionally met with; they are very productive, and cast many seeds annually. The surface all round is covered with rock and stone, with a partial yet luxuriant vegetation springing up in the interstices." The Psalmist declares that "the voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon;" and certainly "a more sublime spectacle can scarcely be conceived than the thunder rolling among these enormous masses, and the lightning playing among the lofty cedars, withering their foliage, crashing the branches which had stood the storms of centuries, and with the utmost ease hurling the roots and timber into the distant vale. The trees of Lebanon are now comparatively few, and with them are gone the eagles and

wild beasts to which they afforded shelter; and it is of its former state, and not of its present degradation, that we are to think in reading the glowing descriptions of the Prophets:—"The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious."

Lebanon is called in Scripture "a mountain upon a mountain," or a double mountain. Dr Richardson informs us that it is called *Gibl Leban* by the natives, who include in that appellation the whole mountainous track from the Mediterranean to the Jordan—the distinction of Libanus and Antilibanus, prominent in the writings of the ancient geographers, being unknown among them. This word *Leban*, from which the lofty ridge has received the name of Lebanon, signifies *white*, and has in all probability a reference to the ice remaining on its summit during the whole year, at certain seasons of which a passage across the mountain is impracticable on account of the depth of the snow. We here select and condense some of the descriptions which recent travellers have given of this celebrated region—the barrier of the Promised Land. "A view of the country," says Volney, "will convince us that the most elevated point of all Syria is Lebanon on the south-east of Tripoli. Scarcely do we depart from Larnica in Cyprus, which is thirty leagues distant, before we discover its summit capped with clouds. Next to Lebanon, the most celebrated part of the country is Mount Akkar, which becomes visible as soon as we leave Massa in the Desert; it appears like an enormous flattened cone, and is constantly in view for two days' journey. In winter their tops are entirely covered with snow from Alexandretta to Jerusalem, but after the month of March it melts, except on Mount Lebanon, where, however, it does not remain the whole year unless in the highest cavities and towards the north-east, where it is sheltered from the sea winds and the rays of the sun. In such a situation I saw it still remaining in 1784, at

the very time I was almost suffocated with heat in the Valley of Baalbec. Now, since it is well known that snow in this latitude requires an elevation of fifteen or sixteen hundred fathoms, we may conclude that to be the height of Lebanon, and that it is consequently much lower than the Alps or even the Pyrenees. Lebanon, which gives its name to the whole extensive chain of the Kesraouan and the country of the Druses, presents us every where with majestic mountains. At every step we meet with scenes in which nature displays either beauty or grandeur, sometimes irregularity, but always variety. When we land on the coast, the loftiness and steep ascent of this mountainous ridge, which seems to inclose the country, and those gigantic masses which shoot into the clouds, inspire astonishment and awe. Should the curious traveller climb those summits which bounded his view, the widely-extended space which he discovers becomes a fresh subject of admiration; but completely to enjoy this majestic scene he must ascend to the very point of Lebanon, or the *Sannin*. There, on every side, he will view an horizon without bounds, while in clear weather the sight is lost over the Desert which extends to the Persian Gulf, and over the sea which bathes the coasts of Europe. He seems to command the whole world, while the wandering eye, now surveying the successive chains of mountains, transports the imagination in an instant from Aleppo to Jerusalem. It appears equally extraordinary and picturesque to a European at Tripoli to behold under his windows in the month of January orange-trees loaded with flowers and fruit, while the hoary head of Lebanon is covered with ice and snow. The Arabian poets have therefore said that 'the Sannin bears winter on his head, spring on his shoulders, and autumn in his bosom, while summer lies sleeping at his feet.'

De la Roque, after commending the beauty of the valley watered by the Kadisha, says, "In pursuing our route, and tracing up the source of this agreeable

river, our sight was still more gratified; the trees rise higher than before, being for the most part plantains, pines, cypresses, and evergreen oaks, forming a continual assemblage of verdure of different kinds. Canobin, the convent established on Lebanon, is a large irregular building situated on the declivity of a high mountain. Its environs are nevertheless very cheerful, the lands adjacent are well cultivated, and are adorned with hedges, gardens, and vineyards. It would be difficult to find any where superior wine to that which was offered us, from which we determined that the reputation of the wine of Lebanon, as alluded to by the Prophet (Hos. xiv. 7), was extremely well founded. These wines are of two sorts: the most common is the red; the most exquisite closely resembles Vin Muscat, and is called golden on account of its colour."

Mr Buckingham informs us in his "Travels among the Arab Tribes," that he ascended one of the highest parts of Lebanon, and it occupied him and his companions four hours in reaching the place where the cedars grow. "From it," he says, "the view, as may be easily imagined, is grand and magnificent. To the west we had a prospect of all the side of Lebanon down to the plain at the foot, and beyond a boundless sea, the horizon of which could not be defined from its being covered with a thick bed of clouds. To the east we had the valley of the Bukkah, which we saw was on a much higher level than the sea; the descent to it on the east appearing to be about one-third less in depth than the descent to the plain at the foot of Lebanon on the west, and scarcely more than half of that to the line of the sea. The range of Antilibanus, which forms the eastern boundary of the Bukkah, was also covered with snow at its summit, but not so thickly as at this part of Libanus where we were, and which seemed to us the highest point of all. The range of Antilibanus, though of less height than this, completely intercepted our view of the country to the eastward of it, although,

as before said, we were on the highest point of view which it admits. Volney, therefore, must have imagined the unlimited view which he says this mountain affords across the Eastern Desert to the Euphrates; and indeed, from his description altogether both of the mountain and of the cedars, there is reason to believe that he travelled but little over it."

Various rivers and streams have their rise in Lebanon. The first, according to De la Roque, is the Orontes, which passes Antioch and Seleucia, and has a course of about seventy-five leagues. The Eleutherus combines four or five rivers which all discharge themselves in one space. Next is the Nahr Kadisha, or *Holy River*, which receives many streams. The Nahr Ibrahim, or *Abraham's river*, the *Adonis* of the ancients, discharges itself within two leagues of Jebilee; after this follows the *Nahr Kelb*, or *Dog's river*, the *Lycus*, or *Wolf's river*, of antiquity; the *Nahr Bairuth* in Lebanon, so called because it is the nearest stream to Berytus, the sea-port of Damascus. Various other rivers have their origin in this mountain ridge. The Barrady rises in Antilibanus, and receives a small stream called Banias. After passing Damascus, where they are divided into branches and contribute to the delights of that fine city, they issue in a large lake and marshes. The Jordan also has its source in Antilibanus.

Lebanon is not a barren mountain range, but is well cultivated and well peopled. Corn and all kinds of pulse are grown on the summits of particular parts of the ridge. Its numerous streams and rivulets of excellent water diffuse on all sides, even in the most elevated regions, freshness and fertility. The soil of the declivities and hollows is excellent, and brings forth abundantly corn, oil, and wine, which are reckoned among the best in Syria: silk is also produced. It is computed there are upwards of eighty convents on various parts of the mountain—Armenian, Catholic, Greek, and Maronite, and they are found in situations of great beauty. The inhabitants of Lebanon have among them represent-

atives of many different tribes, the chief of which are the Druses and Maronites. The former, it has been noticed in another part of this work, were originally Christians, and fought gallantly against the Mahometans, but at length they yielded to the religion of the Arabian Prophet, and their belief is a compound of Islamism and Christianity, partaking of both and agreeing with neither. They are said to be divided into two parties, the rites of the one being secret and not to be divulged under pain of death; the other being public, and consequently more numerous in point of numbers. They are almost exclusively confined to Mount Lebanon, and reside more towards the south in what was formerly the pachalic of Acre. "The belief and some of the rites of this singular race," says Mr Carne, "are but imperfectly known. They are a fine and healthy-looking people, particularly many of the young women, who have a complexion as ruddy as those in the Highlands of Scotland. The Druses never allow intermarriages with strangers, and not unfrequently marry their sisters and daughters. Several of their small houses of worship are scattered over the mountain, but no stranger is allowed to enter."

The most numerous and most remarkable of the inhabitants of Lebanon are the Maronites, who are Christians, under the government of Emirs of their own, and no Mahometan is allowed to reside among them. They have a form of worship peculiar to themselves, but they have acknowledged the supremacy of the Pope since the twelfth century; "they make open profession," says a quaint Romish writer, "of the Catholic religion, without the least tincture of schism or the errors imputed to the other Eastern Christians, and Rome considers them as a nation which has continued faithful to her in the midst, we may say, of infidelity and depravity." They are governed by a dignitary who takes the title of Patriarch of Antioch, adding to his baptismal name that of Peter from the day of his election, under whom are bishops,

who preside over a number of inferior clergy, exclusive of the monastic orders, to which persons of both sexes belong. The origin of the Maronites, or at least of their distinctive name, is a subject of discussion. William of Tyre derives them from a heretic named Maron, whose errors they followed during five centuries, but about 1182 they were urged, he says, "by a divine inspiration, acknowledged their heresies, and abjured them before Almeric, third Latin Patriarch of Antioch." It appears that the principal error of this Maron and his followers consisted in maintaining that there were only one will and one operation in Jesus Christ, for which they were condemned by the Sixth General Council. The Maronites themselves, however, deny this account of their origin, and maintain that they were always orthodox, treating the charge of heresy as a calumny of their enemies. They allege that St Maron, their founder, who lived in the beginning of the fifth century, and whose life is written by Theodoret, was one of the most remarkable solitaries of the East. This holy man not only trained numbers of disciples in the austerity of the hermit life, but founded monasteries, and prevented many of his countrymen from renouncing the religion of their ancestors. He possessed, moreover, the gift of miracles, as he could heal the most malignant diseases, and deliver bodies possessed by the devil. He lived in a kind of cell on the summit of a mountain, and his austere life spread his fame throughout Syria. St Chrysostom wrote a letter to him from the place of his exile, in which he eulogises his piety, and recommends himself to his prayers. His death was lamented by all the people; a splendid church was built where he was interred; and a solemn festival instituted every year to his honour, which falls on the 14th of February, according to the Greek calendar. His disciples, the Maronites farther allege, animated by the piety of their deceased leader, built several monasteries in Syria, which became so many schools of true religion, and persons resorted from

all parts to those sanctuaries of religion. The most celebrated of those monasteries bore the name of St Maron, to which all retired who were not infected with any of the heresies then disturbing the Church, and who were desirous of advancing in the spiritual life. A strict union was thus formed between the monks of St Maron and those other Christians who adhered to the orthodox belief, and from this union the name of Maronites was given to or adopted by them, to distinguish them from the sects into which the Church was divided. Such is the origin of the Maronites of Mount Lebanon as stated by themselves, and as appears to be acknowledged by several of their enemies, yet they became several times schismatical in some of their tenets during the period immediately preceding the Crusades. The district they inhabit supports a population of upwards of 100,000 souls, and they form an exclusive community, regulating their own affairs, and paying an annual tribute to the power in possession of Syria.

LEBANON, or LIBANUS, TOWER OF, is poetically mentioned by Solomon, who compares the nose of his spouse to "the tower of Lebanon which looketh towards Damascus," Cant. vii. 4. A tower of considerable height on the east side of Lebanon, overlooking Damascus, is mentioned by travellers, the remains of which Benjamin of Tudela assures us he had seen.

LEBANON, VALLEY OF, is the immense valley already mentioned called Cœlo-Syria, in which the magnificent city of Damascus is situated, as if luxuriating in fertility and pleasure. This Valley, and indeed the whole country of Lebanon, is celebrated, according to the traditions of the Oriental writers, as the district inhabited by our first parents, and they affirm that the first city in the world, mentioned by Moses and Josephus, was built here by Cain. It is the universal belief of the Damascenes, Christians and Mahometans, that Abel was murdered at the foot of Antilibanus, towards Damascus, the mountain on which

he and his brother had previously offered sacrifice, and the place is still shown, distinguished by a few pillars, between three and four leagues from the city on the road to Baalbec. Disturbed by the horror of his crime, Cain retired towards the east side of Eden, and built the city called Enoch to which we have alluded. Josephus informs us that the descendants of Ham seized Syria, and in particular that part which belongs to Lebanon. The traditions of the country concur in this statement, and the tomb of Canaan is still shown—a sepulchre cut out of the solid rock. In the Valley of Lebanon the tomb of Noah is also pointed out.

The most celebrated place in this extensive region is BAALBEC, anciently called *Heliopolis*, or the *City of the Sun*, by the Greeks, and by the Arabs the *Wonder of Syria*. It is situated about fifty miles to the north-west of Damascus, and nearly thirty miles from the nearest sea-coast, on the last rising ground where the mountain ridge of Antilibanus terminates in an elevated plain. It stands on a spot so completely retired, and at such a distance from towns and villages, that it seems as if isolated from the world. The great objects of the attraction of travellers to this remarkable Oriental city, which in its appearance is a complete scene of ruin and desolation, are its proud and magnificent remains of architectural grandeur and superstitious splendour, especially the temple consecrated to the Sun.

The authentic origin of the temple of Baalbec is lost in obscurity, but the people of the East, ever fertile in imagination, have ascribed it to the genii under the direction of King Solomon. From the almost universal adoration of the idol Baal, or Bel, in those countries, the name is used in composition with many places mentioned in the Scriptures. One of these cities, called Baal-Hermon, was in this neighbourhood; and it has been supposed that the Birkath-Aven of the Prophet Amos refers to Baalbec. Modern writers have assigned it a much later date, and it is supposed by some to have been erected

about the reign of Antoninus Pius. This is inferred from the silence of the Greek and Roman writers respecting the city, notwithstanding the extraordinary magnificence of its temple; and, after a careful examination of all the ancient authorities, it appears that it is only mentioned in a fragment of John of Antioch, who ascribes the erection of the edifice to the above named Emperor. He says that this Emperor “built a great temple to Jupiter at Heliopolis, near Libanus in Phœnicia, which was one of the wonders of the world.” The inscriptions which remain apparently corroborate this opinion, especially when we recollect that the Corinthian order, which is constantly used at Baalbec, was not general in Rome before the third age of that city. The tradition ascribing the buildings at Baalbec to Solomon, which is firmly believed by the inhabitants of the country, originated doubtless in an opinion universally prevalent of his wisdom and love of pleasure. Some have supposed that these are the ruins of a temple of the Sun built by the Phœnicians, because it is well known that the Sun was worshipped at this place when that people were in their most flourishing state. Others have conjectured that the buildings were erected by the Greeks, who possessed the country after the Phœnicians, as they are of the Corinthian and Ionic order, but as they are not mentioned from the period of Alexander’s conquests to the time of Pompey, this supposition would resolve itself into an admission of the statement by John o. Antioch. Yet the name Baalbec, or Balbec, which in Syriac signifies the *City of Baal*, or of the Sun, denotes that the city originated in this worship, which existed in it from the most remote antiquity; and the Greeks, when they designated it *Heliopolis*, merely gave a literal translation of its Syriac name, as they generally did on such occasions. Nothing is known of the state of this city in ancient times, but as it was situated on the road from Palmyra to Tyre, it would doubtless participate in the commerce of those opulent cities. It was made a colony by Julius

Cæsar, and in the reign of Augustus it is mentioned as a garrison town, as it received part of the fifth and eighth legions. If Antoninus built the present temple one hundred and forty years after, it must have been on the ruins of the ancient one, though it is probable he may have only repaired it to preserve it from the decay with which it was threatened. When Christianity was established under Constantine it was converted into a church, and a wall is still remaining which had concealed the sanctuary of the idols. In this state it continued until the invasion of the Arabs, when the building began to decay. In the succeeding wars it was converted into a place of defence; battlements were erected on the walls and at the angles, which still exist, and from that time the temple itself fell rapidly into ruins.

The state of the city of Baalbec, which, besides its magnificent temple, was at one time famed for the worship of Astarte and for the beauty of its women, is no less deplorable. In 1751, its inhabitants were estimated at 5000; but the subsequent wars of the Emir Yousef and of Djezzar rendered it still more deserted, and an earthquake in 1759 almost completed its destruction. "As it exists at this moment," says Mr Rae Wilson, "it is very inconsiderable; the houses are mean, and the inhabitants from 400 to 500, about fifty of whom are Christians, and marked by extreme poverty. I had often occasion to enter into conversation with the natives, who followed me at every step, and are in the greatest ignorance, and attach no sort of value to the beauty and worth of those precious relics of ancient architecture. Having informed them that I came from England, they expressed their astonishment that any person should come from such an immense distance merely to look at a number of stones. Some of the houses appear to have been built from the materials which these ruins amply afford, yielding a remarkable commentary on various passages of Scripture (Jer. xxx. 18; Lam. ii. 7-9); others are patched and repaired with them, and the

finest Corinthian capitals are broken off, and now brought so low as to afford seats at the doors."—"On the third day," says Mr Carne, "we came to the ruins of Baalbec, which, being approached from Damascus, are not seen till the traveller is almost close upon them. The village adjoining is very mean, and contains a few hundred inhabitants, who have a mosque and minaret. This place was situated just between the limits of the rival pachas, and was under the jurisdiction of neither. We made our way to the residence of a wretched Greek priest, who looked the picture of squalidness and poverty, and resides on this lonely spot to minister to two or three score of Christians. At Baalbec, as at other Eastern ruins, a traveller must luxuriate on the pleasures of imagination, for he will get no luxury more substantial."—"The town itself," observes Mr Hardy, "is one mass of ruins, and there are very few of the houses which are tenantable." To these statements it may be added, that there is neither industry nor commerce, and a little cotton, maize, and water melons, are almost the only productions cultivated.

The ravaged edifices of Baalbec are described by Maundrell, who inspected them in 1697, and published some very accurate views and ground-plans of them in the account of his journey from Aleppo to Jerusalem. But the most minute and accurate descriptions are contained in a folio volume published at London in 1757, under the title of "Ruins of Baalbec," compiled by Robert Wood, from materials liberally furnished by a gentleman named Dawkins, who visited Baalbec and Palmyra in 1751. Several changes, however, it is evident from the accounts of subsequent and recent travellers, have taken place since the above dates, and some of the columns then standing have been overturned or destroyed. Without entering minutely into architectural details, it may be generally observed that the great temple resembles in a considerable degree, though it is much more extensive and magnificently designed, St Paul's Church in Covent Garden,

London. It has an ascent by a flight of marble steps, with a bold and grand entrance. The frame of the door is said to be about forty feet in height and thirty wide, and approaches in appearance the great west door of St Paul's Cathedral in London, but it excels it in point of beauty and rich sculpture. The roof, which must have been of great magnificence, is totally destroyed, and the interior is exposed to the elements. It is divided into three separate aisles, the centre one being double the width of those on each side. The temple is nearly 200 feet in length, and about 100 in breadth, and is surrounded by a single row of forty-four pillars, nearly sixty feet high and twenty-six in circumference, which are, like the temple, of a fine light red granite. Their capitals are of the Corinthian order, of exquisite workmanship; the mouldings and other ornaments of one side are entirely eaten away, probably from exposure to the stronger winds, but the other parts are in good preservation. At the upper end of the interior was the sanctuary or altar appropriated for the worship of the idol, which is richly beautified with festoons of flowers, birds, and fruits, cut in the most ingenious manner. The temple is entered by a court now filled with large stones and broken columns. The magnificence of the corridor is scarcely to be surpassed. Its western aspect is towards the plain, and at the feet of the spectator lie masses of broken pillars, capitals, and friezes, which must be passed over in approaching the temple. From the north the vast area within the walls is seen, the sides of which are lined with ruined chambers, elegantly carved and adorned, and numerous niches for statues, now empty. The south hangs over a fountain and sheet of water below, in whose bosom it is clearly reflected. "I was told," says Mr Rae Wilson, "that at one time, not being able to demolish a part of this temple by manual labour, the Mussulmans blew it up with gunpowder, and the ruins are now lying about in huge and awful masses. Some of these relics of sculpture, from their being so very

distinct, appear to have braved all attacks, especially those of Mercury and Jupiter in the shape of an eagle, carrying off Ganymede in triumph, which are so finely executed, that they are perhaps superior to every thing of the kind in any country. It would be vain, however, to describe all the beauties which crowd this stupendous structure, captivate the eye, and overpower the spectator with silent wonder. The whole ceremonial of heathen mythology is represented in bas relief, and in the highest style which ingenuity and art could exhibit."

LEBAOTH, a town of the tribe of Judah, called also Ben-Labaoth, Josh. xv. 32; xix. 6.

LEBONAH, a place mentioned in the Book of Judges (xxi. 19), which Maundrell supposes to be *Chan-Leban*, four leagues southward from Shechem, and two from Bethel.

LEHABIM, a name which some apply to the Libyans, a very ancient people in Africa, from the third son of Mizraim so called. In the Prophecy of Daniel (xi. 43), and of Nahum (iii. 9), the Lubim are mentioned, who in the Septuagint and Vulgate are rendered Lybians, or what are termed Nubians. The Lehabim denote colonies of Egyptians, but it is uncertain whether in the north or south.

LEHI, *the jaw-bone*, a place where Samson, with the jaw-bone of an ass, inflicted a summary punishment on the Philistines, and where a cognomenal fountain sprung up at his prayer, Judges xv. 19. The fountain existed long, and probably still exists. Some ancient writers place it in the vicinity of Eleutheropolis.

LIBANUS. See LEBANON.

LIBNATH, a Levitical and refugial city in the southern part of the tribe of Judah; and also a town in the cantonment of Asher, called in our version *Sihor-Libnath*.

LIBYA. See LYBIA.

LOD, 1 Chron. viii. 12. See LYDDA.

LODEBAR, a town mentioned in the Second Book of Samuel, the situation of which is unknown.

LUDIM, a people of Africa frequently mentioned by the Prophets Isaiah, Jeremiah, and Ezekiel, in conjunction with Phul, or Phut, and Ethiopia. They appear to have been mercenary auxiliaries of the Tyrians. Isaiah (lxvi. 19) and Jeremiah (xlv. 19) associate Lud with Phul or Pul, and describe it as a nation which draws the bow; and in Ezekiel (xxx. 5) it is in our translation taken for Lydia, mentioned indeed with the "mingled people," or Abyssinia, and plainly placed in Africa, but distinguished from that country. Josephus affirms that the Ludim had become extinct, having been extirpated in the Ethiopian wars. It is difficult to show where they dwelt, or what country they possessed.

LUZ, a city of the Canaanites in the tribe of Benjamin, afterwards known as Bethel, Gen. xxviii. 19; xxxv. 6; Josh. xviii. 13. There appears also to have been a place of this name attached to the sons of Joseph near Sichem, Josh. xvi. 2, and it is principally by this reference that it is distinguished from ancient Luz or Bethel. There was another town of this name in Arabia Petræa built by a man of Bethel, who, while the Ephraimites were besieging his native city, showed them a secret entrance by which they entered and took the place. For this service they spared him and his family, and he retired into the country of the Hittites, where he built Luz, otherwise Lesa, Lasa, or Lussa, Judges i. 25.

LYBIA, or LIBYA, a province of Egypt extending from Alexandria to Cyrene, supposed by Calmet to have been peopled by the descendants of Lehabim, son of Canaan. Sometimes the whole of Africa is called Lybia, though it can hardly be said to occur in this sense in the Old Testament. We read of the Lubim, 2 Chron. xii. 3; xvi. 8; Dan. xi. 43; Nah. iii. 9. By the latter Prophet Lubim is rendered Lybia, because of its connection with Phut, which implies Africa, probably that part of it near and around Carthage. According to Josephus, "Phut was the conductor of Libya, whose settlements were from him

called *Phutæi*. It is beyond the river (Nile) in the region of Mauritania. By this name it is well known in the Grecian histories, adjacent to the region which they call Phut."

LYCAONIA, a province of Asia Minor, the capital of which at one time was Iconium. In the time of Cyrus the Younger Lycaonia was comparatively a small district, but under the Romans it received a greater extent of territory, and its boundaries as well as its possessors were totally altered. Iconium, which had formerly belonged to Great Phrygia, was now in the centre of Lycaonia, and the province during the time of the Apostles was bounded on the east by Cappadocia and Cataonia, on the south by those districts inhabited by the Pisidians, and on the west and north by Great Phrygia. St Paul preached in this province. See LYSTRA.

LYCIA, a province of Asia Minor, lying between Caria, Phrygia, Pisidia, and Pamphylia, celebrated for the worship paid by its inhabitants to Apollo Lycius. St Paul landed at the port of Myra in this province when on his way to Rome, and it was afterwards raised by Theodosius II. to be the chief town.

LYDDA, in Hebrew LOD, or LUD, and called by the Greeks and Latins Lydda or Diospolis, an inland town on the road from Jerusalem to Cæsarea-Philippi, not very far from Joppa, in the tribe of Ephraim. It appears to have been inhabited by the Benjamites after the Babylonish Captivity, Neh. xi. 35, and it was one of the three toparchies dismembered from Samaria and given to the Jews, 1 Macc. xi. 34. In its vicinity is Modin, the birth-place of the Maccabees. St Peter cured a man afflicted with the palsy in this town, which caused many of the inhabitants to embrace Christianity, Acts ix. 32-35. Josephus informs us that though Lydda ranked as a village, it yielded to few cities in extent—an assertion evidently exaggerated. The Jews, after the destruction of Jerusalem, established academies in different parts of Palestine, of which Lydda was one, where

the celebrated Rabbi Akiba was a teacher for some time. "Lydda," says D'Arvieux, "is situated on a plain about a league from Rama. It is so entirely ruined as to be at present a miserable village, noticeable only on account of the market held in it once a week. The dealers resort to it to sell the cotton and other commodities which they have collected during the week. Here was formerly a handsome church dedicated to St George—a saint who is equally in favour with Turks and Christians."—"I rode," says Dr Wittman, "across the plain of Jaffa and Lydda. We approached the town of Lydda, or Louda, and saw the Arab inhabitants busily employed in sowing barley. The soil of these fine and extensive plains is a rich black mould, which with proper care and industry might be rendered extremely fertile. Lydda is denominated Diospolis by the Greeks, the city or temple of Jupiter, probably because a temple had been dedicated in its vicinity to that deity. Since the Crusades it has received from the Christians the name of St George, on account of its having been the scene of the martyrdom and burial of that saint. In this city tradition reports that the Emperor Justinian erected a church."

LYDIA, a fertile country of Asia Minor, supposed to have been peopled by the descendants of Lud, the fourth son of Shem. There are very few notices of the Lydians in the Scriptures. They are mentioned by the Prophet Isaiah (lxvi. 19), but these are supposed to have been the Ludim or Lydians of Egypt, the descendants of Mizraim. The boundaries of the Egyptian Lydia are imperfectly known: those of the Asiatic country were frequently changing, and cannot be regarded as fixed until the time of the Romans, when they were, on the north, towards the sea, the river Hermus; inland, a chain of mountains; west, the Grecian islands of Ionia; east and south, the mountain range of Mesogis. The Apocalyptic church of Thyatira was situated in Lydia.

LYSTRA, thought by some to have been the birth-place of Timothy, a city of

Lycaonia, where now stands Latic, remarkable for its ruins, but the exact site of which is uncertain. "Lystra," says Colonel Leake, "appears to have been nearer than Derbe to Iconium, for St Paul, leaving that city, proceeds first to Lystra and thence to Derbe, and in like manner returns to Lystra, to Iconium, and to Antioch of Pisidia; and this seems to agree with the arrangement of Ptolemy, who places Lystra in Isauria, and near Isaura, which seems evidently to have occupied some part of the valley of Sidy Shehr, or Bey Shehr. Under the Greek Empire, Homonade, Isaura, and Lystra, as well as Derbe and Laranda, were all included in the consular province of Lycaonia, and were bishoprics of the metropolitan see of Iconium. The similarity of name induced me first to believe that Lystra was situated at the modern Illisera, but we find, as well in the civil arrangement of the cities of Hierocles as in two ecclesiastical lists in the *Notitiæ Episcopatum*, that Lystra and Ilistra were distinct places. I am inclined to think that the vestiges of Lystra may be sought with the greatest probability of success at or near Wiran Khatoun, or Khatoun Serai, about thirty miles to the southward of Iconium. Nothing can more strongly show the little progress that has been made in a knowledge of the geography of Asia Minor than the fact that, of the cities which the journey of St Paul has made so interesting to us, the site of one city only (Iconium) is yet certainly known. Perga, Antioch of Pisidia, Lystra, and Derbe, remain to be discovered." In this city St Paul cured a man who had been lame from his birth, and had never walked; and when the inhabitants saw this miracle they exclaimed in the Lycaonian dialect, which appears to have been Greek mixed with Syriac, "The gods have come down to us in the likeness of men." The Apostle received the name of Mercurius, because he was the chief speaker, and Barnabas was designated Jupiter. The Apostle and his companion rejected the divine honours they were about to bestow on them, although it was with

great difficulty that the citizens were persuaded to relinquish their preparations. St Paul seems to have been well received by the inhabitants of Lystra, among whom he preached with considerable success until the arrival of some Jews from Antioch and Iconium, "who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead; howbeit, as the disciples stood round about him, he rose up, and came

into the city, and the next day he departed with Barnabas to Derbe," Acts xiv. 6-20. The Evangelical historian informs us that, after preaching the gospel in Derbe, they returned to Lystra, and thence proceeded to Iconium and to Antioch of Pisidia, "confirming the souls of the disciples, and exhorting them to continue in the faith, and that they must through much tribulation enter into the kingdom of God."

M

MAACAH, MAACHAH, MAACHATI, or BETH-MAACHA, also called **ABEL-BETH-MAACHA**, a small province east and north-east of the Jordan towards Damascus, in which the town of Abel was situated. The Israelites did not expel the Maachathites, but permitted them and the Geshurites to dwell among them, Josh. xiii. 13, and their king assisted the Ammonites against David, 2 Sam. x. 8, 9. The cantonment of the half-tribe of Manasseh extended to this province, Deut. iii. 14; Josh. xii. 5.

MAACHATH, a town which belonged to the Amorites, situated on the Jordan near Mount Hermon, Josh. xii. 5; xiii. 13; 1 Chron. iv. 19, in the province of the same name.

MAALEH-ACRABBIM, a mountain so called from the number of scorpions or reptiles which infested it, at the southern extremity of the Dead Sea, Numb. xxxiv. 4; Josh. xv. 3.

MACEDONIA, a celebrated country of Greece, having Thrace on the north, Thessaly on the south, Epirus on the west, and the Ægean Sea on the east, which is supposed to have been peopled by the descendants of Kittim, the son of Javan, whose name is often understood in the Hebrew text to refer to this country. The boundaries of Macedonia varied at different periods and epochs. In the most ancient times down to Philip, father of Alexander the Great, the limits were, Pæonia on the north, Olympus and the

Cambunian Mountains on the south, Illyria on the west, and the Strymon river on the east. From the time of Philip to the subjugation of the kingdom by the Romans the limits were very extensive, including the provinces and mountainous ranges just named; and after it became a Roman province, the coasts of Illyris Græca, and Thessaly, and Epirus, were also added. This country is the modern *Filiba Vilajeti* of the Turks, so called from the ancient city of Philippi, now called *Filiba*.

After Alexander the Great conquered Asia and subverted the Persian Empire, the Macedonians became famous throughout the East, and the name is often applied to the Greeks in general, the successors of that conqueror in the monarchy, or to the avowed enemies of the Jews. In this sense it is used in the Apocryphal Book of Esther (xvi. 10, 14), and in the Second Book of the Maccabees (iv. 36; viii. 20). The Prophet Daniel describes Macedonia under the emblem of a he-goat with one horn, when he predicts the overthrow of the ram with two horns, namely, the Persian Empire, by Alexander the Great; and it is remarkable that the goat is the type of the Grecian or Macedonian Empire, and of the King of Grecia, as Alexander is designated, Dan. viii. 21. The first king of Macedonia, about two hundred years before the time of the Prophet Daniel, influenced, it is said, by an

oracle, made a goat his ensign, and designated his capital city *Ægeæ*, or the *Goat's Town*. The son of Alexander the Great by Roxana was named the *Son of the Goat*, and some of his successors are represented on their coins with goat's horns. The following observations by Mr Taylor Combe, F. A. S. are of great importance, and tend to illustrate the prophecy of Daniel. "I had lately an opportunity of procuring an ancient bronze figure of a goat with one horn, which was the old symbol of Macedonia. It was dug up in Asia Minor, and brought into this country by a poor Turk. Not only many of the individual towns in Macedon and Thrace employed this type, but the kingdom of Macedon itself, the oldest in Europe of which we have any regular and connected history, was represented also by a goat, with this peculiarity that it had one horn. Caranus, the first reputed king of the Macedonians, commenced his reign B.C. 814, or 813. The circumstance of his being led by goats to the city of Edessa, the name of which, when he established there the seat of his kingdom, is well worthy of remark: *Urbem Edessam, ob memoriam muneris, Aegas, populum Ægeadas* (Justin). Hesychius says that the Cretans call the goat *caranus*, and Xenophon informs us in the first book of his Grecian History, that the word *caranus* signifies *lord*. Now, in the latter case the word *caranus* may seem regularly derived from *κέρα*, *caput*, but in the former example it must be deduced from *keren*, the Hebrew word for a horn, or, which is the same thing, from the Greek word *κέρας*. This last etymology will not appear improbable when we consider the difference of pronunciation among the early Macedonians, who were esteemed by the rest of Greece as barbarians, and who, we are expressly told by Strabo, used a language different from that which was spoken in the southern parts of Greece. If, then, the above root be admitted, and for this the change of a single letter is only necessary, it will appear that *Caranus* was so called in conformity with an idea of

power which was annexed to the word *horn*, even in the earliest period of the Macedonian history. In the reign of Amyntas I., nearly three centuries after Caranus, and B.C. 547, the Macedonians on being threatened with an invasion became tributary to the Persians. This very event seems to be recorded in one of the pilasters of Persepolis in such a manner as to throw considerable light upon the present subject. A goat is represented with an immense horn growing out of the middle of his forehead, and a man in a Persian dress is seen by his side holding the horn with his left hand, by which is signified the subjection of Macedonia. A proverb in use at the present day is grounded upon this ancient practice of signifying conquest by the capture of horns. *To take a bull by the horns* is an equivalent phrase for *to conquer*. When Demetrius Phalereus was endeavouring to persuade Philip, the father of Perseus, king of Macedon, to make himself master of the cities of Ithome and Acrocorinthus, as a necessary step to the conquest of the Peloponnesus, he is reported by Strabo to have used the following expression, *Having caught hold of both horns you will possess the ox itself*, thereby meaning that if those cities, which were the chief defence of the Peloponnesus, were once taken, it could not but happen that the conquest of the Peloponnesus would follow. In the reign of Archelaus of Macedon, nearly B.C. 413, there occurs on the reverse of a coin of that king the head of a goat having only one horn. But the custom of representing the type and power of a country under the form of a horned animal is not peculiar to Macedonia. Persia was represented by a ram. Ammianus Marcellinus acquaints us that the king of Persia, when at the head of his army, wore a ram's head made of gold, and set with precious stones instead of a diadem. The relation of these emblems to Macedonia and Persia is strongly confirmed by the vision of the Prophet Daniel (viii. 3-8), which, while it explains the specimens of antiquity before us, receives itself in return

no inconsiderable share of illustration. The whole of this vision is afterwards explained by the angel Gabriel, Dan. viii. 21, 22, 23. Nothing certainly is more directly applicable to overthrow the joint empire of the Medes and Persians by Alexander the Great than are these verses in the Book of Daniel, and at the same time no better authority can be required for the true meaning of the single-horned goat than may be derived from the same source."

The original inhabitants of Macedonia were the Bisaltæ and Edones from the Strymon, westward to the Thermæan Gulf: the Pieres in Pieria, or the western shore of the Thermæan Gulf: the Bottiæi; the Bryges or Phryges, a part of whom migrated to Asia Minor; in the north-east the Mædi—all of Thracian descent; and the Pæonians of the Illyrian stock, divided into a number of separate tribes. Although the Macedonian traditions allege that Caranus, one of the Heraclidæ, founded the kingdom thirty-seven years before the first Olympiad in that quarter afterwards called Upper Macedonia, the real founder of a Macedonian kingdom was Perdiccas, a descendant of Temenus, one of the sons of Hercules, who migrated from Argos with an Hellenic colony, and settled in the city of Bercæa near Mount Bermius in Emathia, a part of the ancient Pæonia. The successors of Perdiccas gradually extended their territory by the subjection and expulsion of the neighbouring tribes, especially those of Thracian origin, and this small kingdom was denominated Mygdonia, or Macedonia, as it had formerly been called Emathia, both of which terms were derived from the Phœnicians, who had wrought the mines of this country and of Thrace. The people formed by the amalgamation of the Hellenes and other natives were termed Macedones or Macetæ; they extended their conquests, and the country was divided into Lower and Upper Macedonia. Philip gave to Macedonia its full extent, and under his son Alexander the Great the Macedonians became sovereigns of the world. It may

be here observed that Dr Mede derives the origin of the Macedonians from Media, and among the medals of Macedonia is one with a lion devouring a bull. It is remarkable that the same subject is sculptured in very large figures on the palace of Persepolis, which certainly contributes to prove the derivation of this people from the East. A recent writer contends that the representation on the walls of Persepolis commemorates the conquest of Media by the Persians, and not Macedonia, that country being too remote from the seat of the Persian Empire. From a medal still extant, it appears that Macedonia was divided into at least four provinces under the Roman government. Many medals of the first province, chiefly in silver, are preserved, from which it is evident that the Evangelical historian (Acts xvi. 12) does not describe Philippi as the *first* or *chief* city of Macedonia, which was not the case in any sense, but as a city of the first province of Macedonia.

When St Paul was at Troas, "a vision appeared to him in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." The Evangelical historian adds, "And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us to preach the gospel unto them." The result of this mission was the founding of the churches of Philippi and Thessalonica, celebrated by the Epistles of St Paul.

The productions of Macedonia are various. The plains are remarkably fertile, producing excellent corn and fruits; the rugged mountains abound in timber, cattle, and goats, particularly about Edessa. Metals of all kinds are found; gold in the territory of Philippi and in Mount Dysorus; copper in Chalcide, &c. In manners, religion, laws, and government, the Macedonians resembled the other states of Greece in which the authority of a sovereign was acknowledged. The throne was hereditary, and continued in the family of Caranus until the slaughter

of Alexander's family. The ancient kings made no ostentatious display of regal dignity, and Alexander the Great appears to have been the first who wore a diadem and robes of state. The people were attached to their princes, and mourned for them at their death as if they had lost their own parents. The ancient Macedonians were strict in their morals, and temperate in their ordinary mode of living, but self-indulgent in their feasts, to which no women were admitted; and it was an invariable rule among them, that nothing should be divulged which passed at their convivial meetings. Their language differed from the several dialects of the Greek, and we find that those Greeks of other states who served in the army of Alexander the Great could not understand a discourse in the Macedonian tongue. See PHILIPPI and THESSALONICA.

MACHÆRUS, or MACHERONTE, a town and fort beyond the Jordan, not far from where that river discharges itself into the Dead Sea. The castle was fortified by the Asmoneans and demolished by Gabinius, but it was afterwards repaired by Aristobulus, and made a strong place by Herod the Great. Here John the Baptist was imprisoned and beheaded by order of Herod Antipas.

MACHPELAH, or MACPHELA, *double*, the name of the cave and field which Abraham bought from Ephron the Hittite for the burying-place of his wife Sarah near Hebron before Mamre. The purchase of this cave and field, for which the Patriarch paid Ephron four hundred shekels of silver "current money with the merchants," affords one of the earliest notices of the practice formerly prevalent in the East of depositing the dead in natural or artificial caves, numbers of which are still found in Palestine, Syria, Egypt, and Persia. The cave of Machpelah became, after its purchase by Abraham, the family sepulchre of the Hebrew Patriarchs, and we may therefore conclude that it was of considerable size and contained more than one apartment. It was visited by Benjamin of Tudela, and his account of it is

inserted in "Purchas his Pilgrimes," 1625. "I came to Hebron, seated in a plaine, for Hebron, the ancient metropolitan citie, which stood upon an hill, is now desolate. But in the valley there is a field wherein there is a duplicitie, that is, as it were, two little valleys, and there the citie is placed: and there is an huge temple in it called Saint Abraham, and that place was the synagogue of the Iewes, at that time the country was possessed by the Ismaelites. But the Gentiles, who afterwards obtayned and held the same, built sixe sepulchres in the temple, by the names of Abraham, Sara, Isaac, Iacob, Rebecca, and Lia (Leah); and the inhabitants now tell the pilgrimes that they are the monuments of the Patriarkes, and great summes of money are offered there, but surely, to any Iew coming thither, and offering the porters a reward, the cave is shewed, with the iron gate opened, which from antiquitie remayneth yet there. And a man goeth down with a lamp light into the first cave, where nothing is found, nor also in the second, until he enter the third, in which there are the sixe monuments, the one right over against the other, and each of them are engraven with characters, and distinguished by the names of every one of them after this manner—*Sepulchrum Abraham patris nostri, super quem pax sit*, and so the rest, after the same example; and a lampe perpetually burneth in the cave day and night, the officers of the temple continually ministering oile for the maintenance thereof. Also in the self-same cave there are tuns full of the bones of the ancient Israelites, brought thither by the families of Israel, which even untill this day remayne in the self-same place." The word Machpelah, meaning *double*, is applied rather to the field containing the cave than to the cave itself; and Benjamin's notice of the two valleys, forming what Purchas translates the "field of duplicitie," explains the meaning of the name. Sandys, who visited it early in the seventeenth century, and who describes the Valley of Hebron as "the most pregnant and pleasant valley

that eye ever beheld," mentions the "goodly temple" built by the Empress Helena, and afterwards changed into a mosque, as a place of much resort to Moslem pilgrims. The account by Sanderson, who was there in the summer of 1601, agrees with that of the Spanish Jew, but access to the cave was more restricted than in Benjamin's time. He says, "Into this tombe not any are suffered to enter, but at a square hole through a thick wall they can discern a little light of a lamp. The Jewes do their ceremonies of prayer there without. The Moores and Turkes are permitted to have a little more sight, which is at the top, where they let down the oyle for the lampe; the lampe is a very great one, continually burning." For upwards of a century only two or three Europeans have been able, either by daring or bribery, to obtain access to the mosque and cave. Ali Bey, who passed as a Mussulman, gives a description of it in his "Travels;" but his account is so different from the others, and is so inconsistent with the reports of the Turks, that its accuracy has been doubted. According to the common statements, the sepulchre is a deep and spacious cavern cut out of the solid rock, the entrance to which is in the centre of the mosque, and is seldom entered even by Mahometans; but Ali Bey describes each separate tomb as a distinct room on the level of the floor of the mosque, the entrances of these rooms being guarded by iron gates, and by wooden doors plated with silver, having bolts and padlocks of the same metal. "All the sepulchres of the Patriarchs," he says, "are covered with rich carpets of green silk magnificently embroidered with gold; those of their wives are red, embroidered in like manner. The Sultans of Constantinople furnish these carpets, which are renewed from time to time. I counted nine, one over the other, upon the sepulchre of Abraham. The rooms also which contain the tombs are covered with rich carpets." This statement can only be reconciled with the others by supposing that the Mahometans have put these monuments upon the level of the

floor, immediately over the supposed resting-places of the Patriarchs in the cave underneath; and that instead of conducting them into the crypt, these tombs above ground are only shown to ordinary visitors.

MADMANNAH, or **MEDEMENE**, a city first given to Judah and afterwards to Simeon, Josh. xv. 31; 1 Chron. ii. 49; Isa. x. 31.

MADON, the true reading of which is supposed to be **MARON**, a place in Syria about thirty miles from Antioch, to the north of Libanus.

MAGDALA, a citadel and tower mentioned in the Maccabees, situated near the Sea of Tiberias and Gadara, sometimes designated *Magdala of Gadara* by the Jews. Mary Magdalene, or Mary of Magdala, was probably named from this place.

MAGED, or **MAGETH**, a Transjordan town, probably the same with Maachah, 1 Macc. v. 36.

MAHANAIM, a Levitical city belonging to the family of Merari on the brook Jabok in the tribe of Gad, which received this name from Jacob, because he saw here a vision of angels, Gen. xxxii. 2; Josh. xiii. 29, 30; xxi. 38; 1 Chron. vi. 80. It was the seat of the kingdom of Ish-bosheth after the death of Saul, and David retired to it during the usurpation of Absalom, 2 Sam. ii. 9-12; xvii. xviii., &c. In the Vulgate it is sometimes simply called *Castra*, or *The Camp*.

MAKAZ, a city in the tribe of Dan, 1 Kings iv. 9, supposed by Calmet to be *Maktesh*, the *jaw-tooth*, or *En-hakkore*, mentioned in the Book of Judges (xv. 19).

MAKELOTH, an encampment of the Israelites in the Wilderness, thought to be Malathis, which Eusebius and Jerome place in the south of Judah, about twenty miles from Hebron.

MAKKEDAH, called **MAKED** in the First Book of the Maccabees (v. 26, 38), a town of Judah which Eusebius places eight miles east from Eleutheropolis, Josh. xv. 41.

MAKTESH, a part or street of Jerusalem, which divided the upper from the lower city, mentioned by the Prophet Zephaniah (i. 11). It is called the *Valley of Kedron* by the Chaldee Paraphrast, where goods were exposed for sale.

MALLOS, a city of Cilicia, 2 Macc. v. 30.

MAMRE, *rebellious*, or *bitter*; or, *that changes*, *that barter*s; or, *fat*, or *elevated*, the name of a plain celebrated as the residence of Abraham in the vicinity of the field and cave of Machpelah at Hebron, and so designated from a certain Amorite named Mamre, the brother of Aner and Eshcol, and the friend of the Patriarch, Gen. xiv. 13. The word *ailon*, in some places translated a *plain* and in others an *oak*, is generally considered to denote the terebinth or turpentine tree, the branches of which are large and diffusive, and the foliage a deep-green, interspersed with clusters of reddish-white flowers. In the passage where Mamre is first mentioned as the place where Abraham dwelt and "built an altar to the Lord," Gen. xiii. 18, there can be no doubt that a tree is simply meant, under the wide-spreading branches of which he encamped with his household. According to Dr Boothroyd, the verse just cited should be translated, "Then Abraham removed his tent, and came and dwelt at the *turpentine tree of Mamre, an Amorite, which was by Hebron*." Sozomen, the ecclesiastical historian, informs us that this tree existed in the time of Constantine, and was celebrated for pilgrimages, and for a great fair occasioned by the concourse of persons; and an old writer about the beginning of the fourteenth century states that the trunk of the tree was then in existence, and that the pilgrims carried it away in pieces on account of its pretended virtues. There were several opinions, however, respecting the antiquity of the tree; some thought it as old as the creation, and that it was under it Abraham entertained the angels; others supposed that it grew from a staff which one of those celestial guests of the Patriarch left in the ground. The tree of

Mamre, in a word, was regarded with such extraordinary superstition both by Jews and Christians, that Constantine wrote to Eusebius the ecclesiastical historian, then Bishop of Cæsarea, requesting him to exercise his episcopal authority, and throw down the altar which had been erected before it, that the grosser forms of idolatrous worship it received might be prevented. The Emperor directed a church to be built in which the regular sacrifices of religion might be performed. Sozomen mentions a well which was dug by Abraham, and several cottages built by him. Benjamin of Tudela, according to the translation of Purchas, says, "In the very field of duplicitie (Machpelah) the monuments of the ancient house of our father Abraham are yet extant and to be seene, and a fountayne springeth out before it, and no man may build an house there, for the reverence of Abraham." It is rightly conjectured that these ruins, which are still shown as the "house of Abraham," are the remains of a small convent, and pilgrims and travellers have forgotten that Abraham was a "dweller in tents," and does not appear to have ever had a house in Canaan. The ancient city of Hebron is called Mamre, Gen. xxiii. 19; xxxv. 27. The adjoining district, which is known as the *Valley of Hebron*, is an oblong hollow, or valley diversified with rocky hillocks, groves of fir, and some plantations of vines and olive-trees.

MANASSEH, *forgetfulness*, or *he that is forgotten*, a cantonment of Judea or Canaan, so called from Manasseh the head of the tribe, the elder son of Joseph. The allotment of this tribe lay on both sides of the Jordan, one half receiving as its portion the country of Bashan from the river Jabbok to Mount Libanus, and the other half the country between the tribe of Ephraim to the south and the tribe of Issachar to the north, having the river Jordan to the east, and the Mediterranean Sea on the west. When the tribe of Manasseh came out of Egypt it numbered 32,200 men upwards of twenty years of age, under the conduct of Gedaliah, the

son of Pedahzur, Numb. ii. 20, 21. In the Book of Joshua we read that "the children of Manasseh could not drive out the inhabitants of those cities, but the Canaanites would dwell in that land." This must mean that they felt the attempt impossible when trusting to their own resources, and allowed this consciousness to discourage them, forgetting that God had promised to exert his omnipotence to put them in possession of their inheritance. They thus tacitly declined the Divine assistance pledged to them, and though they were able to "put the Canaanites to tribute," they could not "utterly drive them out," Josh. xvii. 12, 13. The distinguished warrior who led the "Lord's host" was not bound to fight for those who did not seek his counsel, or who chose to act as if independent of his authority and direction. It is very evident from the proceedings of the Tribes after their settlement in the Promised Land, that, except when Joshua led them in person, they did not implore the Divine aid, and were consequently left to their own resources, until extraordinary occasions led them to beseech that help which they habitually neglected.

MAON, *home*, or *habitation*; otherwise, *crime*, or, *by sin*, a city in the south of the tribe of Judah, in the neighbourhood of which Nabal the Carmelite had great possessions, Josh. xv. 55; 1 Sam. xxiii. 24, 25; xxv. 2. It is thought to be the Mænois or Mceonis which Eusebius places in the vicinity of Gaza, and the Menæum mentioned as near Beersheba.

MARAH, or MARA, *bitterness*, the name which the Israelites gave to a place in the Wilderness of Shur, where they found the water so bitter that neither they nor their cattle could drink it. This produced a murmuring against Moses, who, after prayer to God, was shown a kind of wood which made the water palatable. Josephus says that Moses used the wood which he found by chance at his feet, but the Mahometans, who call the wood *alvah*, maintain that the Hebrew legislator received it by succession from the Patriarchs, Noah having kept it in

the Ark, and delivered it to his posterity. Some interpreters have hinted that Moses took a very bitter wood, such as *aloes*, that the power of God might be the more remarkable in sweetening those waters. Moses himself tells us that "the Lord showed him a tree which, when he had cast into the waters, the waters were made sweet," Exod. xv. 25. The use of certain plants and juices in correcting the bad qualities of water admits of ample illustration. It is popularly understood or conjectured that the original inducement of the Chinese to use tea was to correct the bad qualities of their water, and the first colonists from our own country who peopled some parts of America infused branches of sassafras into the water they found. Niebuhr, speaking of the Nile, observes, "The water is always muddy, but by rubbing with bitter almonds, prepared in a particular manner, the earthen jars in which it is kept, this water is rendered clear, light, and salutary;" and Mr Roberts, in his "Oriental Illustrations," has some interesting observations concerning the practice of the Hindoos with reference to this subject. As it respects Marah, Burckhardt informs us that he frequently inquired amongst the Bedouins in different parts of Arabia if they possessed any means of effecting such a change by throwing wood into water, or by any other process, and he could never learn that such an art was known. This is a very important fact, for if such a tree mentioned by Moses and such a process of rectification were locally unknown, the necessity for the Divine indication of the tree, and probably its being endowed with peculiar qualities for the occasion, becomes apparent, and proves that such trees do not exist as a common or obvious resource, otherwise they would be known to the Arabs, to whom they must be of incalculable value. Yet Burckhardt, after he proceeds a few miles to a valley called the Wady Gharendel, very inconsistently observes that this Wady contains, among other trees and shrubs, the thorny shrub *gharkad* (*peganum retusum*),

which he says is extremely common in the Arabian peninsula, and is also found in the sands of the Egyptian Delta, and on the coast of the Mediterranean. "Its small red berry," he continues, "of the size of the grain of the pomegranate, is very juicy and refreshing, much resembling a ripe gooseberry in taste, but not so sweet. The Arabs are very fond of it, and I was told that when the shrub produces large crops they make a conserve of the berries. The *gharkad* delights in a sandy soil, and reaches its maturity in the height of summer, when the ground is parched up, exciting an agreeable surprise in the traveller at finding so juicy a berry produced in the driest soil and season." In a note to this he asks, "Might not the berries of this shrub have been used to sweeten the waters of Marah?" After quoting our translation of the text, he says that the Arabic reading of the passage is different, and perhaps more correct—"And the Lord guided him (Moses) to a tree, of which he threw something into the water, which then became sweet." Burckhardt proceeds—"I do not remember to have seen any *gharkad* in the neighbourhood of Howara, but Wady Gharendel is full of this shrub. As these conjectures did not occur to me when I was on the spot, I did not inquire of the Bedouins whether they ever sweetened water with the juice of the berries, which would probably effect this change, in the same manner as the juice of pomegranate grains expressed into it." This is utterly at variance with what he stated before, that he had inquired among the Bedouin Arabs if they had any means of effecting such a change, and they answered in the negative. But there are other reasons for rejecting Burckhardt's supposition. It is evident that it would not have been necessary to have shown Moses such a common plant as the *gharkad*, nor is it likely that Moses, who had himself lived a number of years in the Desert, would be unacquainted with the nature of the berries, if they had any curative property; and, in particular, the Israelites were at Marah in April,

when the *gharkad* could have no berries, as, according to Burckhardt's own account, the fruit does not attain maturity till the middle of summer. Niebuhr, moreover, informs us that when he was on the spot where this miracle was performed, he inquired about the wood capable of producing such an effect, but he obtained no information on the subject. The water in these parts continues bad to this day, and if the discovery of wood possessing such a corrective quality had been communicated to Moses, it could hardly have been lost.

With respect to the locality of Marah, Dr Shaw thinks that these waters may be properly fixed at Corondel, where there is a small rill, which, unless it be diluted by the dews and rains, is very brackish. Another traveller, who made a journey from Grand Cairo to Mount Sinai in 1722, informs us that at the foot of the mountain "Hamam el Faron, there is a small but most delightful valley, in which, at a place called Garondu, is a rivulet which comes from the mountain, the water of which is tolerably good and plentiful, and very clear." Pococke says that there is a mountain known to this day by the name of El Marah, and towards the Red Sea is a salt well called Birhammer, which is probably the same here called Marah. These, however, are mere conjectures. The Israelites wandered three days in the Wilderness before they came to Marah, but as we do not know that these were three complete days' journies, what distance made a day's journey for such a numerous and encumbered multitude, nor the precise point from which to begin the computation, a considerable latitude may be allowed in looking for Marah. Proceeding along the coast of the Red Sea, south by east, over an alternately stony, sandy, and gravelly plain, the country begins to be hilly, with sand hills near the coast, and at length the barren bed of a winter torrent is found called *Wady Amarah*, the same in sound and meaning as *Marah*, a few miles south of which there is a well called *Howara*, which both Niebuhr and Burck-

hardt agree in considering the Marah of Scripture. This spot is fifty miles distant from Suez, where the Israelites are supposed to have crossed the Red Sea, and forty miles from *Ain Mousa*. The distance from either point would be a good three days' journey for such a body as the Hebrews, and the distance would not be too short if we suppose them to have started from some point between *Ain Mousa* and *Wady Sdur*. The well at *Howara* lies among rocks about a hundred paces from the road, and its water is so bitter that men cannot drink it, and even camels, unless very thirsty, refuse to taste it. It occurs on the customary road along the coast from Suez to Sinai; and Burckhardt observes that there is no other well absolutely bitter on the whole coast as far as *Ras Mohammed* at the extremity of the peninsula of Sinai. "The complaints," he adds, "of the bitterness of the water by the Children of Israel, who had been accustomed to the sweet water of the Nile, are such as may be daily heard from the Egyptian peasants and servants who travel in Arabia. Accustomed from their youth to the excellent water of the Nile, there is nothing they so much regret in countries distant from Egypt, nor is there any Eastern people who feel so keenly the want of good water as the present natives of Egypt."

MARALAH, a place belonging to the tribe of Zebulun, Josh. xix. 11.

MARESHAH, or MARESSA, called also *Morisheth* and *Morasthi*, a city of Judah, of which the Prophet Micah was a native. It was about two miles distant from Eleutheropolis, and near it, in the Valley of Zephathah, was fought a famous battle between Asa, king of Judah, and Zerah, the Ethiopian. In the latter times of the Jewish commonwealth Maresah and several other southern cities of Judah belonged to Idumea. It was peopled by the Jews and their allies in the time of John Hyrcanus. Alexander Jannæus took it from the Arabians, and Pompey restored it to its first inhabitants. Gabinius rebuilt it, but the Parthians

destroyed it in the war of Antigonus against Herod.

MARIAMNE, a tower built by Herod the Great at Jerusalem, so called from his queen Mariamne, daughter of Alexander, son of Aristobulus, and of Alexandra, daughter of Hyrcanus, high priest of the Jews.

MAROTH, a place near Jerusalem.

MARS-HILL, a locality of the city of Athens, where St Paul addressed a celebrated discourse to the Athenians. See AREOPAGUS.

MASHAL. See MISHAL.

MASREKAH, an Idumean city, and probably a plantation of vines, Gen. xxxvi. 36; 1 Chron. i. 47.

MASSA, an encampment of the Israelites at Rephidim.

MALTANAH, a station of the Israelites in the Wilderness.

MEARAH, a river mentioned by Joshua (xiii. 4), otherwise the river Magoras which falls into the Mediterranean between Sidon and Berytus.

MECHERATH, the birth-place of Hephher, one of David's valiant men, 1 Chron. xi. 36.

MEDEBA, or MEDABA, a city in the southern part of the tribe of Reuben, according to Eusebius not far from Heshbon, where Joab obtained a memorable victory over the Ammonites and Syrians. The Prophet Isaiah assigns it to Moab (xv. 2), because the Moabites took it from the Israelites, whereas Josephus ascribes it to the Arabians, because they became masters of it towards the conclusion of the Jewish monarchy. The inhabitants of Medeba having killed John Gaddis, brother of Judas Maccabæus, as he was passing to the country of the Nabathæans, his brothers Simon and Jonathan revenged his death on the children of Jambri, when they were conducting a bride to her husband. Burckhardt describes the ruins of this town, which still retains its ancient name.

MEDIA, or MEDENA, a celebrated and extensive country of Asia, between the 33d and 40th degrees of north latitude, bounded on the east by Hyrcania and

Parthia, on the west by Assyria and Armenia, on the south by Persis and Susiana, and on the north by the Caspian Sea. The Medes are said to have been the descendants of Madai, the third son of Japheth. They intermarried with people of other tribes, who were induced to settle in the country on account of the fertility of the soil, and became a great and powerful nation, divided into various clans, according to the Oriental custom. Herodotus informs us that they were originally called Aarii, and consisted of six tribes, the most important of which was the Magi. Dejoces united these tribes into one nation, which became the ruling people in Asia. Some also understand the Medes to have been the natives who previous to Cyrus ruled in Eastern Asia, between the Tigris and the Indus.

The Medes were first brought under the Assyrian yoke either by Pul, or by his immediate successor Tiglath-pileser, but in the reign of Sennacherib they revolted, and fell into anarchy until the reign of Dejoces. We read that Tiglath-pileser, who is thought to be the Arbaces of the ancient historians, carried away the Israelites, whom he took out of Judea, and "placed them in Halah and Habor by the river of Gozan, and in the cities of the Medes," 2 Kings xvii. 6; xviii. 11. Shalmanezar, his grandson, separated Media from Assyria, and Dejoces, or Arphaxad, as he is called in the Book of Judith, became its first independent sovereign. Previous to this Media appears to have been a province of the early Assyrian Empire. The ancient history of this country, however, is involved in great obscurity, and it is difficult to separate truth from fable.

Media may be properly designated a kingdom from the reign of Dejoces to the destruction of Nineveh, and after that event we may date the rise of the Empire of the Medes, which lasted till the taking of Babylon by Cyrus, when the Persian Empire, into which it merged, arose; for we learn from Xenophon that, after the conquest of Babylon, Cyrus went to Ecbatana, the capital of the empire,

and succeeded the king of the Medes. As it is impossible to ascertain the exact chronological dates connected with the history of the Medes, it may be briefly observed that, according to Herodotus, Dejoces was at first chosen as a judge by the people after their separation from Assyria, and while he aspired to the sovereignty he discharged his duties with the strictest regard to justice. When he resigned his office it was found necessary to stem the prevailing anarchy by the election of a king, and Dejoces was placed on the throne with universal applause, B.C. 710, according to some historians, and B.C. 728, according to others. No sooner was he invested with the supreme authority than he became a tyrant, yet he is said to have enacted various laws for the government of his kingdom, and to have civilized to a considerable degree his unpolished subjects. He built Ecbatana, which he made his capital, and erected in it a stately palace as the royal residence. Resolving to extend the limits of his kingdom, Dejoces invaded Assyria, at that time governed by its king Nebuchadonosor. The Median sovereign was met by the latter in the plains of Ragau, where a battle was fought, in which the Medes were totally defeated, and Dejoces slain after a reign of fifty-three years. The Assyrian king reduced several cities of the Medes, and among those was Ecbatana, which he almost destroyed. Dejoces was succeeded by his son Phraortes, who invaded Persia, and is said to have rendered that country subject to the Medes.

In opposition to this statement of Herodotus, some historians contend that Persia was not subdued by Phraortes, but by his son and successor, Cyaxares I. It is nevertheless certain that Phraortes conquered several of the neighbouring nations, and extended his power over nearly the whole of Upper Asia. He laid siege to Nineveh, the capital of Assyria, where the greater part of his army perished, and he was himself slain, after a reign of twenty-two years. He was succeeded by his son, Cyaxares I. This prince

recovered the territories taken by the Assyrians, and marched against Nineveh, which he closely besieged, but from which he was compelled to retreat, and defend his own kingdom against a formidable army of Scythians who threatened to invade Media. A battle ensued between the Medes and the Scythians, in which the former were totally defeated, and the conquerors not only overran Media but the greater part of Upper Asia, pursuing their victorious career through Syria to the confines of Egypt. It is said that Cyaxares, when he perceived the impossibility of overcoming his invaders by force, had recourse to stratagem, and invited the Scythians to a general feast prepared in every family throughout the kingdom. Each host intoxicated his guest, and in that condition the Scythians were massacred. The Medes afterwards engaged in war with the Lydians, and it was during a battle between the two armies that a total eclipse of the sun, which had been foretold by Thales the Milesian, astonished and terrified the contending parties. A peace was negotiated by the mediation of the kings of Babylon and Cilicia, which was confirmed by the marriage of Astyages the eldest son of Cyaxares, and one of the daughters of the Lydian chief. Cyaxares then resumed the siege of Nineveh in conjunction with the king of Babylon, with whom he had formed a strict alliance; their united forces took and destroyed the city, and totally overthrew the Assyrian Empire. This event commenced the successes of Nebuchadnezzar and Cyaxares, and laid the foundation of the two great collateral empires of the Medes and Babylonians, which rose on the ruins of the Assyrian monarchy. The two conquerors joined their forces against Pharaoh Necho, whom they defeated near the Euphrates, and compelled to resign what he possessed or had taken from the Assyrians. The reduction of Cœlo-Syria and Phœnicia followed; they laid waste Samaria, Galilee, and Scythopolis, besieged Jerusalem, and took Jehoiakim prisoner. They then

turned their united armies against Persia, and achieved the complete conquest of the whole Assyrian Empire. The Prophet Ezekiel enumerates the principal nations subdued by Cyaxares and Nebuchadnezzar.

Cyaxares died after a reign of forty years, and was succeeded by his son Astyages, who some contend is the Ahasuerus mentioned in the Book of Esther. This prince was the father of Cyaxares II., called Darius the Mede in the Book of Daniel, who was sixty-two years of age when Belshazzar was slain at the capture of Babylon. Astyages gave his daughter, whom he had by a former wife, in marriage to a Persian grandee named Cambyses in the same year his son Cyaxares II. was born, and from this marriage sprung the celebrated Cyrus, the founder of the Persian monarchy, and the restorer of the Jews to their country and their temple. Astyages died after a reign of thirty-four years, and was succeeded by Cyaxares II., otherwise Darius the Mede, who was the uncle of Cyrus. During his reign those hostilities commenced between the Median and Babylonian Empires which terminated in the destruction of the latter. When Cyaxares summoned the Persians to his aid, Cyrus was placed at the head of the Median army, and defeated Neriglissor, which happened twenty-one years before the conquest of Babylon; and as Cyrus held the empire in conjunction with his uncle, Cicero dates the period of Neriglissor's defeat as the commencement of that prince's reign. By this battle Media gained the ascendant, and maintained a very extensive dominion after the destruction of the Babylonian Empire. In conjunction with Cyrus, Cyaxares divided his empire into one hundred and twenty provinces, the governors of which were under three presidents, of whom the Prophet Daniel was appointed the chief. Cyaxares II. reigned thirty years over Media and the conquered countries, and two years over Babylon. After his death Media was annexed to the Persian Empire by

Cyrus, and its history is involved with that of the latter. The Persians assumed the language, manners, customs, dress, and religion of the Medes, and thus both nations became one people.

After the time of Alexander the Great, who in turn overthrew the Persian Empire, a dynasty was founded in the north of Media by a deposed governor called Atropates, which maintained itself even during the Parthian supremacy. Media was therefore divided into Southern or Great Media, and Little Media, consisting of Atropatene and the northern strip of land along the Caspian Sea, inhabited by rude nations for the most part independent: North Media, extending along the Caspian, is little known in modern times; Mongols and Afghans are the free nations residing in that region. Media Atropatene, the modern *Azerbaijan*, is bounded by Great Media on the east, by Armenia and Matiana on the west, and on the north by the inhabitants of the coast, and a part of Matiana. Ecbatana, the modern *Hamadan*, was the capital of Great Media, and the summer residence of the Persian kings. The whole country of Media included the provinces now called Azerbaijan, Shirvan, Kilan, and the western half of Masandran and Irak—provinces particularly celebrated for horses. The northern parts of Media, lying between the Caspian Mountains and the sea, are cold and barren, but the southern parts are extremely fertile, and are called the *Gardens of Persia*.

The constitution of the ancient Medes was despotic; their kings were absolute, and under no control. Their laws and religion were much the same as those of the Persians; and there was this peculiarity in the former, which is prominently noticed by the Prophet Daniel, that when once these were enacted it was not in the king's power to repeal them, or to reverse a decree he had sanctioned. Of this we have a very remarkable illustration in the Book of Esther. Ahasuerus could not recall the decree of extermination against the Jews which he

sanctioned by the contrivance of Haman, but he granted them permission "in every city to gather themselves together, and to stand for their life; to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey." All which the king could do in compliance with Esther's request was to give the Jews, by a new decree, such a power to defend themselves as might render the former decree ineffectual. The result was, that when the Jews were attacked at the time specified in the decree procured against them by Haman they stood on the defensive, and put to death eight hundred men in Shushan, and no fewer than 75,000 of their enemies in the provinces, who, in consequence of this absurd law of the Medes and Persians, and notwithstanding the well known change in the disposition of the king, obstinately persevered in measures of active hostility against the Jews. Every reader is familiar with the case of the Prophet Daniel, who was miraculously preserved in the den of lions from being a victim to this law.

The kings of the Medes were held in great veneration, and when they appeared in public they were attended by numerous guards, consisting of the first nobility, their wives, children, and concubines forming part of their retinue even when they headed armies in the field. When the Medes concluded alliances, they sealed them with the blood of the contracting parties—a custom which they are said to have introduced, and which prevailed among the Eastern nations in the Roman times. Their ceremony on this occasion was to tie together with a hard bandage the thumbs of their right hands until the blood, starting at the extremities, was discharged by a slight cut, which they mutually sucked, and the league or contract thus formed was esteemed peculiarly solemn. They enjoined polygamy, and it is also said that every individual was bound by law to maintain seven wives, if his circumstances

permitted. Some writers allege that the Medes were the first who made eunuchs, but others ascribe this practice to the Persians. They are said to have reared numbers of large dogs, whom they trained to eat the bodies of their relations, considering it dishonourable to be buried. Nothing is known of their arts, learning, and commerce, before they were incorporated with the Persians. They appear to have applied their energies to warlike exercises, especially archery and horsemanship, their cavalry being as celebrated among the ancients as was the Persian infantry in subsequent times.

MEGIDDO, a city in the tribe of Manasseh where King Josiah was defeated and mortally wounded by Pharaoh Necho, Josh. xvii. 11; Judges i. 27; 2 Kings xxiii. 29, 30. Herodotus mentions this victory, and says that Necho obtained it at Magdolos, evidently a corruption of Megiddo. The *waters of Megiddo* are mentioned in the Book of Judges (v. 19). This city is supposed to have been situated in or near the Plain of Esdraelon, which has been the scene of many battles.

ME-JARKON, *the waters of Jarkon*, a place in the territory of Dan, Josh. xix. 46.

MEKONAH, a town in the tribe of Judah mentioned in the Book of Nehemiah (xi. 28), which Jerome conjectures was situated between Eleutheropolis and Jerusalem.

MELITA, an island off which St Paul was shipwrecked on his voyage to Rome, and generally supposed to be the celebrated Island of Malta. The situation of the island, on account of the manner in which it is mentioned in the Acts of the Apostles, has been a subject of curious and minute investigation, and it has been maintained by some learned writers that Malta is not and could not possibly be the island, but that it is the island still called *Meleda* in the Adriatic Sea, off the coast of Illyricum. The most zealous supporter of this opinion is Bryant. In the Evangelical history we are informed that the vessel being tossed for some time

in the Adriatic, was cast upon an island called Melita; and the only question, according to Bryant, is, which is the sea called the Adriatic, and what island can be found in this sea under that name. Having found the island hitherto called Meleda, which was designated *Melite*, *Melitene*, and *Melitassa*, by the ancient geographers, after refuting the argument of Bochart that Malta is an Adriatic island, which that writer maintained on the authority of the poets and of a few later historians who have extended the Adriatic to the coast of Africa, and after producing some very conclusive evidence to prove that the Adriatic Sea was comprehended within the great Illyrian Gulf, and never reached farther, Bryant asks, "Where, then, was St Paul shipwrecked? Certainly between Italy and Illyria, that is, the opposite continent. Is Malta to be found in this situation? It is far off, in a sea that has no affinity or connection with these events. But the other Melita, noticed by Scylax, Pliny, and others, is situated in the Adriatic, agreeable to the Apostle's account, and therefore Melita Illyrica is certainly the island there mentioned." This writer strengthens his argument by adverting to the character of the inhabitants as stated by the Evangelical historian, who describes them as *barbarians*, and he argues that this could not be applied to Malta, which was first colonized by Phœnicians, and afterwards inhabited successively by Carthaginians, Greeks, and Romans. "Who will be so hardy," he asks, "as to denominate any of these nations barbarous? They were each of them renowned for arts, of great power and wealth, and of particular elegance and refinement. As the ancestry was good, the posterity did not fall off. The testimony of Diodorus Siculus sufficiently vindicates them from the charge of being barbarians. We have an account of some remains of antiquity in this island (Malta) that will serve to guide our judgment concerning this people. The temples of Juno and Hercules appear to have been very magnificent and of great extent, and the coins that were originally struck there

are said to be of no ordinary cast. Nor can it be said that those even of the lower class were rude and savage, because from them St Paul experienced the utmost civility. But if we take a view of Melita Illyrica, the scene will be changed, and the appellation will be found to be more applicable. The character of the Illyrians, near whom this island was situated, is represented as barbarous beyond measure. Modern travellers report of Malta that it harbours no serpents—a blessing, we are told, bequeathed to the island by St Paul at his departure. If this be true of Malta, what is allowed as a test of the Apostle having been upon the island is a proof to me that he never was there. As there are no serpents now, my conclusion is that there never were any, and consequently it could not be the place where St Paul exhibited the miracle.”

These are very important observations, and as they involve no point of faith or doctrine, but simply contend for the exact locality of an island mentioned in the Apostolical history, they are worthy of attention. The island of Melita, or *Meleda*, in the Adriatic, becomes invested with a peculiar interest in the eyes of those who maintain it to be the scene of the Apostle's landing after his shipwreck. It is distinguished in no remarkable manner in modern times, unless we take into account its celebrity for its *Melitæi catuli*, or *lap dogs*, still great favourites of the ladies, under the name of Italian or Maltese greyhounds. At the same time, Bryant, and those who maintain his views, have to contend with men distinguished for learning and criticism, among whom may be mentioned Grotius, Beza, Bochart, and Bentley, besides the generally received opinion, and the universal tradition preserved among the inhabitants from the Apostolic times, that Malta is the island designated Melita by the Evangelical historian. Those who contend for the Meleda of the Adriatic have also closely examined the course of the winds, especially the Euroclydon, with the other circumstances of the voyage. The Euroclydon (Acts xxvii.

14) is the Greek name of a wind very dangerous in the Levant, or eastern part of the Mediterranean Sea. It is usually said that this wind blows from the north-east, but it is perhaps what the British seamen designate a *Levanter*, which is not confined to any point of the compass, and which, by constantly veering about, is attended with great danger. It appears, however, from the sacred narrative, that the same winds—the south-east, the east-south-east, and the east, would equally drive the ship to Malta in a direct course from Crete, and that the fears of the seamen of falling on the *Syrtes*, or *quicksands* (Acts xxvii. 17), were unfounded in that case, as these quicksands are supposed to refer to Syrtis Major, a large bank of sand near the country Cyrene on the coast of Africa, to which a strong north-east wind would carry the vessel direct from Clauda, and as, if they were making towards the Adriatic Meleda, they were going farther from them. This is, therefore, one very important objection to Bryant's theory, but there is another which is still stronger. It will be observed in the history that St Paul and his company, after having wintered at this disputed island of Melita, landed at Syracuse in Sicily (Acts xxviii. 12, 13), and thence proceeded to Rhegium in Italy; but if the Adriatic Melita is the island, the proper course of the ship would have been direct to Rhegium without going near Syracuse, whereas in a voyage from Malta to Italy it was necessary to pass Syracuse before they could arrive at Rhegium. The inhabitants of Melita at the time are indeed called *barbarians*, and they appear to have been in a very low state of civilization; but from the whole tenor of the narrative it rather appears that this term is applied exclusively to the crowd, consisting of the lowest orders, and consequently the most superstitious of the people, who gathered in astonishment round the shipwrecked Apostle and his companions; yet they do not appear to have been altogether rude and savage, as they are highly complimented in the sacred

narrative—"The barbarous people shewed us no little kindness, for they kindled a fire, and received us every one, because of the present rain, and because of the cold." Moreover, we further read—after the affair of the venomous animal which St Paul shook from off his hand to the amazement of those simple and untutored Maltese, who were about to idolize the man as a god whom they had previously concluded was a murderer—that "in the same quarters were possessions of the chief man of the island, whose name was Publius, who received us, and lodged us three days courteously; and it came to pass that the father of Publius lay sick of a fever and of a bloody flux, to whom Paul entered in and prayed, and laid his hands on him, and healed him." Now, there is no evidence that the Romans had such an establishment in the small Adriatic Melita which required the residence of a particular officer there; and it is very unlikely that the ship belonging to Alexandria, in which the Apostle sailed, should have chosen such a place for the purpose of wintering, which implies an arrival before the stormy season.

These statements incline us to the general opinion that Malta is the Melita of the Evangelical narrative, although the observations of Bryant and others who adopt the opposite view are entitled to great consideration. The Apostle does not appear to have preached publicly in the island, or to have used any endeavour to found a Christian church. He was most probably swayed by the illiterate and superstitious condition of the inhabitants; and well aware, as he exemplified in all his travels among the Gentiles, that Christianity can be appreciated only by a civilized people, he left the Maltese as he found them, grateful for the kindness and hospitality he had received, but without making any prominent effort, or any effort of sufficient importance to be recorded, to enlighten them by the gospel.

The situation and extent of Malta in the Mediterranean Sea are well known, and its history, ancient and modern, is

accessible to every reader in a variety of works. It is the centre of a group now a portion of the dominions of Great Britain, in former times the residence and the property of the Knights Hospitallers, who, after they had been driven by the Saracens from Jerusalem, first established themselves at Acre and next in the island of Rhodes, from which they received the title of *Knights of Rhodes*, whence they withdrew to Candia, and then to Malta. Malta contains two cities, and twenty-two villages, the original capital having been Citta Vechia, or Rohatto, which is situated on a beautiful elevation, commanding a view not only of the whole island, but sometimes the coasts of Africa and Sicily, about seventy miles distant, can be seen. It is the see of a bishop; its ancient cathedral is dedicated to St Paul, and it contains several churches and religious houses. Contiguous to the catacombs of the cathedral is an excavation formed in a rock of limestone, about twenty feet square, which is designated the *Cave of St Paul*, and the priests attach many miracles to its materials. The house of Publius, the governor, whose father the Apostle cured, is also shown. The name of St Paul is also bestowed on a bay, near which are the remains of a chapel dedicated to the Apostle, supposed from an inscription to have been built in 1510. This ruined edifice continued during a considerable period a place of refuge for murderers and other atrocious criminals. "It was the practice," says Mr Rae Wilson, "of those who committed offences of great magnitude to procure absolution by making annually a pilgrimage to this spot, bareheaded and barefooted, loaded with heavy chains attached to their feet and arms. On approaching it they kneel upon an open space, repeat a prayer, with an enumeration of their crimes, and on rising proceed to the door, where they prostrate themselves, and are sprinkled with holy water. After this they are permitted to enter, when each separately, with an audible voice, repeats the summary of offences with which his conscience

reproaches him ; they are then directed to rise, and after making the sign of the cross on their breasts, it is followed by prayers and exhortations from the ecclesiastics. The completion of the ceremony having been thus understood to accomplish a perfect act of purification, the chains are thrown off, and they are absolved from their sins."

Malta, which in the time of St Paul was a desert, is at present one of the most densely peopled islands on the surface of the globe, and certainly the most of any portion of Europe. The whole extent of the islands of Malta, Gozo, and Cumino, is 108,251 acres, and for this there is a population of nearly 123,000 persons, including the British troops and their families. These islands are very fertile, producing cotton, wheat, barley, fruits of exquisite flavour, and all kinds of garden plants. The sheep are very prolific, and there are several thousands of horned cattle and horses. Mr Jowett, in his "Christian Researches in the Mediterranean," expatiates at some length on the advantages afforded by the peculiar situation of Malta as the "common centre of co-operation and correspondence" for missionary stations in the islands and along the coasts of the Mediterranean. "The climate of this island," he observes, "is for the greater part of the year extremely fine, and during summer, though hot, it is very far from unhealthy. British protection is here fully enjoyed, together with a degree of comfort seldom to be attained in foreign countries, rendering it a specially eligible residence for a missionary family. In various ways this celebrated island, entrusted to our country as a portion of that mass of power which Divine Providence has committed to her, to be exercised for the benefit of mankind, might be rendered the means of supplying to these shores not only the blessings of this life, but the higher and more enduring blessings of that which is to come."

MEMPHIS, in Hebrew מֹפֶחַ, a celebrated city and metropolis of Egypt, expressly mentioned by this name in the

Prophecy of Hosea (ix. 6), but designated נֹפֶחַ by Isaiah, Jeremiah, and Ezekiel. Memphis, now called Old Mesr, was the ancient capital of Egypt, and is alleged by Herodotus to be so designated from Menes, who altered the direction of the Nile. It was situated on the western bank of that river above the Delta, and was scarcely inferior to Thebes in extent and in the magnificence of its edifices. This city contained the famous temple of *Phtha*, or Vulcan, that of Serapis, the hierarchical college, the royal residence, the white fort, and was in its splendour long after the time of Joseph. Even in the time of Strabo it was inferior only to Alexandria in size and population. Authors are not agreed concerning the epoch of its foundation, but it continued to be enlarged and adorned by the Pharaohs, who strove to make it a rival of their more ancient capital Thebes. Memphis being situated nearer the mouth of the Nile, sank Thebes and its hundred gates into oblivion, as it commanded the Valley of Egypt, communicated by canals with the Lakes Moeris and Mariotis, and thus became the centre of wealth, commerce, and the arts. It maintained its splendour till Cambyzes invaded Egypt, who greatly destroyed its magnificent temples and celebrated buildings, yet, notwithstanding the outrages the city suffered from the Persian conqueror, it preserved such traces of its magnificence as to be ranked among the first cities in the world. When Alexandria was built by Alexander the Great, Memphis was gradually depopulated by the migrations of its inhabitants to the new and more favoured city. Under the Emperor Augustus it was nevertheless still a great city, and it was then esteemed the second in Egypt. After that period it declined, the Arabs effecting its complete destruction in the seventh century, and the site of a city, which Diodorus Siculus says was seven leagues in circumference, is now a matter of dispute among the learned. The Arabs, who took Memphis by storm, and reduced it to a mass of ruins, founded their new capital *Al Cahira*,

or *The Victorious*, now Grand Cairo, more to the north on the eastern bank of the Nile, and this ancient and magnificent city furnished both materials and inhabitants for the modern metropolis of Egypt. The ruins of Memphis are still found near a village called *Myt-Rahyneh*, Manuf, or Memf, within sight of the Pyramids, about six leagues from Cairo. Not a vestige remains of the wonderful Labyrinth mentioned by Herodotus, but the lakes noticed by him and Strabo have not entirely disappeared.

The ruin of Memphis was thus predicted by the Prophet Jeremiah—"O thou daughter dwelling in Egypt, furnish thyself to go into captivity, for Noph shall be waste and desolate, without an inhabitant." Ezekiel announces—"Thus saith the Lord God, I will also destroy the idols, and I will cause their images to cease out of Noph, and there shall be no more a prince of the land of Egypt." These predictions have been literally fulfilled, and so rapidly has the work of destruction proceeded, especially since the fourteenth century, that nothing except the Pyramids and the great plain of mummies attest the vicinity of the place where the once magnificent capital of the Pharaohs stood. Successive generations of Persians, Greeks, Romans, and Arabians, have plundered Memphis in the wantonness of victory, or for the purpose of transferring its monuments to Alexandria or Cairo, and it is now, what the Prophet predicted it would eventually become, "waste and desolate, without an inhabitant." See EGYPT.

MEPHAATH, a Levitical city in the tribe of Reuben, Josh. xiii. 18; xxi. 37.

MERAN, or MERRHA, a people of Arabia mentioned in the Book of Baruch (iii. 23).

MERIBAH, *strife* or *contention*, the name of the station at or near Rephidim where the Israelites murmured for water and Moses struck the rock, which instantly discharged a limpid stream. "The celebrated rock of Meribah," says Mr Carne, "still bears striking evidence of the miracle wrought about it, and

is quite isolated in the midst of a narrow valley, which is here about two hundred yards broad. There are four or five fissures, one above the other, on the face of the rock, each of them about a foot and a half long, and a few inches deep. What is remarkable, they run along the breadth of the rock, and are not rent downwards; they are more than a foot asunder, and there is a channel worn between them by the gushing of the water. The Arabs still reverence this rock, and stuff shrubs into the holes, that when any of their camels are sick they may eat of them and recover. Two of the holes at this time were filled with reeds for this purpose, and they believe it to be endowed with a peculiar virtue. The rock is of beautiful granite, and is about fifteen yards long, five in height, and four in width." See REPHIDIM.

MEROM, THE WATERS OF, a lake near the head of the Jordan, afterwards called Lake Semechon, and now *Bahr-el-Houle*. Josephus says that it is about seven miles long and three and a half broad, which may probably refer to its condition when swollen by the melted snows of Lebanon, for at other times it is described as little better than an extensive marsh through which the Jordan flows, without appearing to mingle with its waters, but distinctly preserving its current. The lake is in the midst of a wide and solitary plain; along the brink, and in its shallow parts, it is covered with reeds and rushes; its waters are muddy, and reputed unwholesome, yet it contains some fish. Its shores are uninhabited except on its eastern border, where there are a few villages. There are no hills near it, but its level is considerably higher than that of the Sea of Galilee, from which circumstance it probably derived its name, the *Waters of Merom* literally signifying the *higher waters*. Some commentators allege, and there are circumstances which appear to favour this conclusion, that the *Waters of Merom* rather refer to the river Kishon in the Plain of Esdraelon than to the Lake now described. In the Book of Joshua (xi. 5-7), we are

informed that when the confederated kings of the Canaanites "were met together, they came and pitched together at the Waters of Merom to fight against Israel;" and it is conjectured that as the lake was from fifteen to twenty leagues within the territory of the confederates, it was more likely they would meet Joshua on their frontiers than allow him to march so far into their country without giving them battle.

MEROZ, a place in the neighbourhood of the river Kishon, the inhabitants of which, having refused to assist their brethren when they fought against Sisera, were put under an anathema.

MESHA, mentioned in the Book of Genesis (x. 30), was probably the same as Mount Mæsius. The sons of Joktan possessed the whole country between Mount Mæsius and the mountains of Sephar, or Sepharvaim.

MESOBAB, a place mentioned in the First Book of Chronicles (xi. 47), of which nothing is known.

MESOPOTAMIA, *the country between the rivers*, from μέσος, *middle*, and ποταμός, *a river*, in Hebrew *Aram-Naharaïm*, that is, *Syria of the two rivers*. The word *Aram*, in its common sense, is equivalent to Syria, but in an extended signification it also comprehends at least the northern portion of Mesopotamia, and appears to have derived its name from Aram, the son of Shem. Thus, in addition to *Aram-Naharaïm*, or *Syria of the two rivers*, namely, the country between the Tigris and Euphrates, which is properly rendered Mesopotamia, Gen. xxiv. 10, where Nahor resided in the city of Haran, we have this country mentioned again as *Padan-Aram*, or *The Plain of Syria*, *Aram of Damascus*, *Aram of Zobah*, *Aram Beth-Rehob*, and *Aram of Maacha*, indicating the districts of Aram or Syria which were the provinces, and contained the cities of Damascus, Zobah, Beth-Rehob, and Maacha. Both Homer and Hesiod apply the Scriptural name *Aramæans* to the people whom the more modern Greeks designated *Syrians*.

The Greek name *Mesopotamia* indi-

cates the same region as the *Aram-Naharaïm* of the Hebrews, of the identity of which, and of *Padan-Aram*, there can be no doubt, yet the precise limits of the country which either term describes cannot be well ascertained. It would seem to include all the region between the Tigris and Euphrates, yet it is only applied to the great plain extending southward of Mount Mæsius, which stretches between the rivers in the north of this region, and entirely changes the aspect of the country; that lying to the north-west of this point being rugged and mountainous, and that to the south-east being for the most part of a flat and sandy character, the extreme south-eastern portion excepted, formerly called Babylonia and Chaldea, and now *Irak Arabi*—a soil naturally rich, the fertility of which was as remarkable in remote antiquity, when innumerable canals intersected it in all directions, as it is now sterile and destitute of inhabitants. Many parts of the north-western portion called Mesopotamia Proper are naturally fertile, but, with the exception of the banks of the Tigris and Euphrates, which enclose the country, or on the tributary brooks and streams, the whole region is a complete scene of melancholy desolation, and is little better than a continuation of the Great Desert of North Arabia, solely inhabited by the Bedouins. The air is described as very pure in Mesopotamia, but in the sandy deserts, by which the southern portion is surrounded, the heat of summer is considered most oppressive even by the natives, who are inured to sultry heats.

This country is distinguished as the first dwelling of men after the Deluge. Here the Tower of Babel was begun, which caused the memorable confusion of tongues and the dispersion of the human race; and here, in the fertile plain of Shinar, arose that mighty city of antiquity, Babylon the Great, which is now levelled with the ground. Here Phaleg, Heber, Terah, and Abraham, Sarah, Rebekah, Rachel, and Leah, were born, and here Jacob fed the flocks of his father-in-law

Laban for so many years in the north and north-eastern parts, which are still the most fertile and pleasant districts of this desolate region, containing numerous rich pastures and pleasant hills, although the want of water prevents large portions of naturally fertile soil from being productive. Balaam the prophet was of Mesopotamia, and there was a king or chief in it who was a great conqueror, called Chushan-rishathaim, from whose tyranny Othniel delivered the Israelites, Judges i. 8-10. Mesopotamia was merged into the Assyrian Empire till its overthrow, when it successively formed part of the Babylonian, Medo-Persian, Macedonian, and Parthian Empires, and at the present time it is comprised in modern Persia. There were some of the "dwellers in Mesopotamia" present in Jerusalem at the feast of Pentecost, who heard the Apostles speak in "their own tongue of the wonderful works of God."

MICHMASH, a town which Eusebius places about nine miles to the north-east of Jerusalem.

MICHMETHAH, a town belonging to the half-tribe of Manasseh, on the frontiers of Ephraim, Josh. xvi. 6.

MIDIANITES, the descendants of Midian, the fourth son of Abraham and Keturah, were the inhabitants of the "Land of Midian" south of the Moabites in Arabia Petræa. In Scripture they are often confounded with the Ishmaelites, Gen. xxv. 2-4; xxxvi. 35; xxxvii. 28; 1 Chron. i. 33; Isa. lx. 67. They appear to have been nomades, manufacturers, and merchants; they amassed great wealth, and possessed several cities, Numb. xxxi. 9, 10, 32-36; Judges viii. 24-26; Isa. lx. 6; Hab. iii. 7. There was no hereditary enmity between this people and the Israelites, and only a few tribes connected themselves with the Moabites, who were exterminated upon the same principle that foreigners, who excite people to rebel against their legitimate sovereign, are in modern times condemned to capital punishment by the government against which the offence is committed. Those tribes of the Midianites who refrained

from warfare with the Israelites were included among the nations with whom alliances might be formed, but in later times they acted in such a hostile manner that no permanent peace could be preserved with them. The Midianitish women seduced the Israelites into the worship of Baal-Peor, for which Jehovah directed Moses to take a thousand men of each tribe, and send them under the command of Phinehas, the son of the high priest Eleazar, to execute vengeance upon them. Phinehas marched at the head of twelve thousand men, having with him, some commentators allege, the ark of the covenant and the sacred trumpets of the tabernacle: he defeated and slew five of their kings or chiefs, and the Prophet Balaam was involved in their calamity, and lost his life. The Israelites took the women, children, flocks, and all that belonged to the Midianites, and burnt their cities, forts, and villages. About one hundred and fifty years after this event two kings, named Zebah and Zalmunna, appeared as their leaders in a war against the Israelites, assisted by the Amalekites and other Arabian allies. Those combined forces ravaged Judea for seven years, and the Israelites were compelled to retire to the mountains, or shelter themselves in caves and fortresses. Gideon delivered his country from those fierce invaders, and they never afterwards contended with the Hebrews. They continued, nevertheless, a powerful nation, distinguished for their enterprise and riches; but in the first century of the Christian era their distinctive name was lost, and they merged into the general appellation of Arabs.

Besides being confounded with the Ishmaelites in the Scriptures, the Midianites are also mentioned in conjunction with the Nabathæans and Kadarenes, the descendants of Nabaioth and Kedar, the sons of Ishmael, and they were occasionally so incorporated with the Moabites that Moses appears to have regarded them as almost one nation. To all those nations they were indeed related, being descended on the one side from Abraham,

and on the other from Lot; and, according as they happened to reside in the northern and southern parts of their country, they joined either the Moabites or the Ishmaelites. The most ancient account of this people is that of their war with Hadad the Horite, when Midian was smitten by him in the field of Moab; and the next is that of their purchasing Joseph from his brothers, and conveying him into Egypt, where they sold him as a slave. Many years after this event Moses in his flight from Pharaoh arrived in Midian, where he married the daughter of Jethro, the priest or prince of a principal tribe of the southern Midianites near the Red Sea. The other circumstances connected with their history are already mentioned.

The government of the Midianites was a kind of aristocracy, yet their chiefs are styled kings. In religion the northern tribes appear to have attached themselves to the idolatries and abominations of the Moabites, but those in the south followed a more philosophical system, which they maintained long after the others were sunk in superstition. Their manners differed according to their respective modes of life, and they are in general represented as fond of sumptuous dresses. Their nomades or shepherds had no fixed habitations, and their merchants also travelled from place to place in companies or caravans, leaving the care of their cattle to the women, and exchanged their gold and jewels with their nomade brethren for cattle. We learn from the Book of Job (xix. 23, 24) that the descendants of Abraham in those parts of Arabia were at an early period acquainted with the use of writing, and we may conclude that the Midianites were among the number. Their mercantile pursuits would introduce among them a knowledge of arithmetic and ship-building, and it is not unlikely they had some knowledge of geography and astronomy.

Some authors mention a city called Midian, which they allege was the metropolis of the Midianites, situated on the Arnon, south of Ar or Areopolis, the

ruins of which existed in the time of Jerome and Eusebius, but this appears to be a mere conjecture. Abulfeda says that the name is preserved in a ruined city called *Madyan* on the shore of the Red Sea, in the route of the pilgrims from Egypt to Mecca, and he alleges that there is still to be seen near it the well at which Moses watered the flocks of Schoaib, as the Mahometans call Jethro. Josephus also notices the "city of Madian on the Red Sea," which is probably the same designated *Modianum* by Ptolemy. This was undoubtedly the country inhabited by those Midianites who trembled for fear when they heard that the Israelites had passed the Red Sea, and the Orientals do not appear to know any other Land of Midian. Yet it is evident that there were two distinct countries called the Land of Midian—the one on the Elanitic Gulf of the Red Sea, and the other east and south-east of the Moabites, which was east of the Dead Sea, and this circumstance has induced some commentators to think that they were different people; those on the Red Sea, the descendants of Abraham and Keturah, and those near the Dead Sea, the descendants of Midian the son of Cush; a conjecture which is apparently strengthened by the certainty that some of the Cushite tribes settled in a city on the frontiers of Arabia, which was therefore designated Ethiopia, in common with the different countries occupied by the Cushites, and hence the Midianites are mentioned with the latter people. But it is most probable that the Midianites near the Elanitic Gulf and those near the Dead Sea were merely ramifications of the same stock, and the latter may have been called Ethiopians simply because they inhabited a country to which the general name of Ethiopia was applied.

MIGDAL-EL, a town in the tribe of Naphtali, Josh. xix. 38.

MIGDAL-GAD, a town in the tribe of Judah, Josh. xv. 37.

MIGDOL, MAGDALUM, or MAGDALA, words signifying a *tower*, are sometimes found singly, and occasionally joined to a

proper name, as in the two preceding towns of Naphtali and Judah. When the Israelites came out of Egypt they were ordered to encamp over against Pi-hahiroth, between Migdol and the sea, over against Baal-zephon. Josephus mentions a fortress called Magdala near Gamala, from which some have alleged Mary Magdalene received her surname.

MIGRON, a village near Gibeah, called also *Magron*, 1 Sam. xiv. 2.

MILETUS, or MILETUM, probably the Milothi mentioned in the Book of Judith (ii. 13), was an ancient city and sea-port of Ionia in Asia Minor. When St Paul was journeying from Corinth to Jerusalem he passed by Miletus, and as he was proceeding by sea, and could not therefore take Ephesus in his way, he desired the presbyters of the Church of Ephesus to meet him at this place, Acts xx. 18, 35. "Miletus," says Dr Chandler, "is a very mean place, but still called *Palat* or *Palatia*, namely, *The Palaces*. The principal relic of its former magnificence is a ruined theatre, which is visible afar off, and was a most capacious edifice, measuring in front 457 feet. The external surface of this vast fabric is marble, and the stones have a projection near the upper edge, which might contribute to the raising them with facility. On the side of the theatre next to the river (Meander) is an inscription in mean characters rudely cut, in which the *City Miletus* is mentioned seven times. This is a monument of heretical Christianity. One Basilides, who lived in the second century, was the founder of an absurd sect called Basilidians and Gnostics, the original proprietors of the many gems with strange devices and inscriptions intended to be worn as amulets or charms, with which the cabinets of the curious now abound. One of their idle tenets was that the appellative *Jehovah* possessed singular virtue and efficacy. They expressed it by the seven Greek vowels, which they transposed into a variety of combinations. The superstition appears to have prevailed in no small degree at Miletus. In this remain

the mysterious name is frequently repeated, and the Deity six times invoked—*Holy Jehovah, preserve the town of the Milesians, and all the inhabitants*. The archangels also are summoned to be their guardians, and the whole city is made the author of these supplications, from which, thus engraved, it expected, as may be presumed, to derive lasting prosperity and a kind of talismanic protection. The whole site of the town to a great extent is spread with rubbish and overrun with thickets. The vestiges of the heathen city are pieces of wall, broken arches, and a few scattered pedestals and inscriptions, a square marble urn, and many wells. One of the pedestals has belonged to a statue of the Emperor Adrian, who was a friend to the Milesians, as appears from the titles of *Saviour* and *Benefactor* bestowed upon him. Another has supported the Emperor Severus, and has a long inscription with this curious preamble: 'The senate and people of the city of the Milesians, the first settled in Ionia, and the mother of many and great cities both in Pontus and Egypt, and various other parts of the world.' This lies among the birches behind the theatre. Near the ferry is a large lion in a couchant posture, much injured; and in a Turkish burying-ground another. These were placed on graves, or perhaps before a building for ornament. Some fragments of ordinary churches are interspersed among the ruins, and traces remain of an old fortress erected upon the theatre, beneath which is a square inclosure, designed, it seems, as a station for an armed party to dispute or defend the passage of the river. From the number of forsaken mosques it is evident that Mahometanism has flourished in its turn at Miletus. All these have been mean buildings, and mere patch-work; but one, a noble and beautiful structure of marble, is in use, and the dome, with a tall palm-tree or two, towers amid the ruins and some low flat-roofed cottages, inhabited by a very few Turkish families, the present citizens of Miletus. The history of this place, after the declension of the Greek Empire,

is very imperfect. The whole region has undergone frequent ravages from the Turks while possessed of the interior of the country, and intent on extending their conquests westward to the shore. One Sultan, in 1175, sent twenty thousand men with orders to lay waste the Roman provinces, and bring him sea-water, sand, and an oar. All the cities on the coast and on the Meander were then ruined. Miletus was again ruined towards the end of the thirteenth century by the conquering Othman.—Miletus was once exceedingly powerful and illustrious. Its early navigators extended its commerce to remote regions. The whole Euxine Sea, the Propontis, Egypt, and other countries, were frequented by its ships and settled by its colonies. It boasted a venerable band of memorable men—Hecataeus, an early historian, and Thales, the father of philosophy. It withstood Darius, and refused to admit Alexander. It has been styled the metropolis and head of Ionia, the bulwark of Asia, chief in war and peace, mighty by sea, the fertile mother, which had poured forth her children to every quarter, counting not fewer than seventy-five cities descended from her. It afterwards fell so low as to furnish a proverbial saying—*The Milesians were once great; but if we compare its ancient glory, and its subsequent humiliation with its present state, we may justly exclaim, Miletus, how much lower art thou now fallen!*"

MILLO, a deep valley between the old city of Jebus or Jerusalem and the city of David on Mount Zion, which was begun to be filled up by David, and completed by Solomon. The latter prince also built a palace on a part of it called the *House of Millo*. Little is known, however, of what Millo was, or the purposes for which it was erected, beyond mere conjecture.

MINNI, or MENNI, a name thought to denote Minias, an ancient province of Armenia, the king of which is invited by the Prophet Jeremiah (li. 27), along with those of Ararat and Aschenaz, to fight against Babylon. Minni is conjectured

by some to have given its name to Armenia, in conjunction with Aram, namely, the Syria of Minni or Minias mentioned by Nicolas of Damascus.

MINNITH, or MENNETH, a town beyond the Jordan, said to have been about four miles from Heshbon on the road to Philadelphia. It belonged to the Ammonites when it was taken from them by Jephthah, Judges xi. 33. According to the Prophet Ezekiel (xxvii. 17), Judah carried wheat of Minnith to the fair of Tyre.

MISHAL, a Levitical city in the tribe of Asher, Josh. xxi. 30, called also MASHAL, 1 Chron. vi. 74.

MISHPAT, *judgment, a fountain*, called also Kadesh. See KADESH.

MITHCAH, an encampment of the Israelites in the Wilderness, between Tarah and Hashmonah, Numb. xxxiii. 28. This place is probably Metheg-ammah, 2 Sam. viii. 1; 1 Chron. xviii. 1, where it is said David took Gath and her daughters; and that he took *Metheg the mother*, or *Motheq and its mother*, namely, Metheg and Gath, and these two places were in the neighbourhood of Hashmonah.

MITYLENE, a principal city of Lesbos, a Greek island not far from the coast of Asia Minor, estimated at about seven miles from the mainland of Troas. St Paul passed through it in his journey from Corinth to Jerusalem, Acts xx. 14. The island of Lesbos, the chief settlement of the Æolians, celebrated for its wines, and distinguished as the birth-place of Alcæus, Sappho, and other illustrious persons of antiquity, is now called Mitylene, and the city of Mitylene has changed its name to Castro. The Æolian towns, both in Lesbos and in other islands and districts, had each its own constitution, but on certain occasions they all formed a federation at the head of which was Mitylene, and, with the exception of Smyrna, the whole of them preserved their freedom until the time of Cyrus. Nothing is recorded of the Apostle's proceedings in this place.

MIZPAH, *an elevation*, a town of Judah repaired by Asa, 1 Kings xv. 22,

south of Jerusalem and north of Hebron, about six leagues from the former city. Calmet thinks it to be the Mizpah of Benjamin, where the Hebrews often assembled for the purposes of devotion. There were, however, several places of this name in Palestine. The word *Mizpah*, taken in one sense, means a *high place*, affording an extensive prospect; and in another, a *watch-tower* or *beacon*, from which we may conclude that the name was sometimes generally given to towns in elevated situations, or where watch-towers were erected, or where commemorative pillars or heaps of stones marked the scene of some important occurrence, as in the following instance.

MIZPAH, a name applied by Laban to the pile of stones and the pillar as a memorial of the covenant between him and his son-in-law Jacob, Gen. xxxi. 49. It is mentioned in the Book of Judges as the residence of Jephthah (xi. 34), and is designated "Mizpeh of Gilead," to distinguish it from other towns of the same name. It belonged to the half-tribe of Manasseh beyond Jordan. In after times the Ammonites obtained possession of it, and it was in their hands when Judas Maccabæus utterly destroyed it by fire.

MIZPAH, or **MIZPEH**, **LAND OF**, and **VALLEY OF**, a district mentioned by Joshua (xi. 3, 8) as inhabited by "the Hivites under Mount Hermon." It was a tract of country sometimes so called between the mountains of Gilead and the ridge of Hermon in the half-tribe of Manasseh.

MIZR, or **MIZRAIM**. See **EGYPT**.

MIZREPHOTH-MAIM, *salt-pits*, or *burning of waters*, a place mentioned by Joshua (xi. 8), thought by some to be the same as Sarepta, where salt was made from sea-water.

MOAB, *of the father*, an ancient territory of Arabia Petræa peopled by the descendants of Moab, the son of Lot. It extended to the east and south-east of the Dead Sea, on the north of Midian, having the river Arnon on the west, which divided it from the cantonment of the Reubenites, the Ishmaelites on the east,

and the Land of Gilead on the north. This country was inhabited by the gigantic Emim, whom the Moabites conquered, and became masters of their cities, which were both numerous and considerable. Some of those cities are mentioned by Josephus. Being on the other side of the Arnon, they were more properly in the country of the Amorites, afterwards the territory of Reuben, than in that of the Moabites, as in the case of Heshbon, but their inhabitants were probably Moabites. The exact limits of the country were extremely fluctuating and uncertain. We read of the *Plains of Moab*, called also the Land of Moab by Moses, taken by Sihon, which extended quite as far as the Arnon; and Moses also places Mount Nebo in the Land of Moab, although it is situated in the kingdom of Sihon on the other side of the Arnon; but this river, nevertheless, appears to have been the proper boundary between those two kingdoms. The capital city of the Moabites was called **AR**, otherwise *Ariel of Moab*, and *Rabbah*, or *Rabbath-Moab*, to distinguish it from the Ammonitish city of that name; the Greeks designated it *Areopolis*, but the place still retains the name of *Rabba*. The ruins of this city are situated on a low hill which commands an extensive plain, and those which now exist are comprehended within a circuit of little more than a mile. There are the remains of many private buildings, but none entire, the only conspicuous objects being the ruins of a temple or palace, of which one wall and several niches are still standing, the gate of another building, two Corinthian columns, and an insulated altar in the plain. Burckhardt informs us that the walls of the principal edifices are built of large stones, nearly five feet long and two broad. There are no springs in the place, and the city appears to have been supplied with water by two reservoirs, the larger of which is cut entirely out of the rocky ground, together with several cisterns. The Prophet Isaiah designates this city by the names of *Kir-hareseth* and *Kir-haresh*

(xvi. 7, 11), meaning the *city with walls of burnt brick*, which seems to imply that the walls of ancient towns in that country were, like those of the present, built of sun-dried bricks. Captains Irby and Mangles found no traces of walls, and seem to have been disappointed at the appearance of the capital of Moab, but they estimated its ancient state by the existing ruins, without recollecting that cities long in desolation have often much of their extent buried under the soil, which prevents an estimate of their limits being formed without digging. The country of Moab is described as being more diversified with hill and plain than that of their kindred nation the Ammonites farther east, but the hilly character is less conspicuous than in the districts north of the Arnon. The whole territory is now desolate, and the sand of the Desert and the salt of the Dead Sea encroach upon its borders, yet it exhibits abundant evidence of its ancient fertility; it is naturally fertile, and those patches under cultivation yield an ample produce. The frequent ruins of towns in the immediate vicinity of each other amply prove the ancient populousness of a country now traversed by hostile and wandering Arab tribes, and corresponds with the rich character of the soil, and the extent of that cultivation which, from the extraordinary number of these ruined towns, could subsist a large population. The form of the ancient fields may still be traced, and there are many remains of highways in some places completely paved, on which are mile-stones of the times of Trajan, Marcus Aurelius, and Severus, with the numbers of the miles still legible upon them—a fact which proves that the country of Moab continued to be populous and well cultivated after the canon of Scripture was closed.

MOABITES, the descendants of Moab the son of Lot, the inhabitants of the country of Moab, which they had acquired by conquering the gigantic Emim. Their kindred nation of the Ammonites had also a portion of the country north of the Arnon, between that river and the

Jabbok; but previous to the arrival of the Hebrews both the Ammonites and the Moabites had been dispossessed of that territory by the Amorites, and when the latter were subdued by Moses the Israelites occupied the country by right of conquest. It was eventually assigned to the tribes of Reuben and Gad, Reuben receiving nearly three-fourths of the whole, while a district south of the Jabbok was allotted to Gad, whose cantonment chiefly lay on the north of that river. Dr Wells urges that in this distribution Moses might have had regard to the old division of the country between the Moabites and the Ammonites, so as to give the Reubenites what formerly had belonged to the Moabites, and the Gadites that which had belonged to the Ammonites. There are difficulties, however, attending this conjecture which make it appear that the distribution of the country was rather made with a view of giving each of the tribes a right to one of the principal streams east of the Jordan, and thus preventing those unpleasant disputes which might have arisen about water.

At the arrival of the Israelites in the country of Moab we are informed by Moses, "The Lord said unto me, Distress not the Moabites, neither contend with them in battle, for I will not give thee of their land for a possession, because I have given Ar unto the children of Lot for a possession," Deut. ii. 9. Although any political connection between the Israelites and the Moabites was prohibited, yet there was no decree of exterminating war pronounced against the latter. Nevertheless, the Hebrews were forbidden to promote the interests of the Moabites, and they were restrained from admitting them to the privileges of citizenship even in the tenth generation. The reason of this was, that though they, in common with the Ammonites, had granted a free passage through their territories to the Hebrews, they had refused to supply them with provisions; in conjunction with the Midianites they had also invited Balaam to curse the Israelites, which, in consequence of the prevalent

opinion respecting the efficacy of a curse, must have depressed their courage, and rendered them an easy prey to their enemies; and when Balaam repeatedly pronounced a blessing instead of a curse upon the Israelites, the Moabites, by the influence of their women, seduced the same Israelites to idolatry and licentiousness.

After the last named occurrence we find nothing connected with the Moabites till after the death of Joshua, when, to punish the Israelites, who had relapsed into idolatry, and thus committed high treason against their invisible King, the Lord "strengthened Eglon, king of Moab, against Israel," Judges iii. 12, and he, with the assistance of the Amalekites and Ammonites, defeated them in battle, and held them in subjection eighteen years, from which they were delivered by Ehud in the manner recorded in the sequel of that chapter. Ehud, having secretly put Eglon to death, was obliged to make his escape beyond the Jordan, where he assembled a body of troops, attacked the Moabites, and defeated them, slaying ten thousand of their men. This disaster broke the power of the Moabites, and freed the Israelites from their oppressions. We find at a subsequent period the king of Moab affording protection to David's family, and to David himself when he was persecuted by Saul, yet, after that prince ascended the throne of the Twelve Tribes, the Moabites joined the Ammonites in the war occasioned by the insult offered by the latter to David's ambassadors. The Jewish monarch defeated both nations, and they became his tributaries and vassals. From this time, and during the reign of Solomon, they continued faithful to the Jewish authority until the revolt of the Ten Tribes, when they became tributaries of the kings of Israel, though they appear during all this period to have had kings of their own, who acted as viceroys under the kings David and Solomon, and the successors of Jeroboam. After the death of Ahab the Moabites refused to pay the customary tribute of 100,000 rams and as many lambs, either

yearly, or at the commencement of a new reign; and at that period Mesha, their king, is called a *sheepmaster* (*nokeed*), a *herdsman*, a *rearer* or *owner of cattle*, which indicates that the Moabites were greatly occupied in pastoral pursuits, for which their country was in ancient times well adapted. The short reign of Azariah, the son and successor of Ahab, prevented any attempt to reduce them, but when his brother Jehoram succeeded, that prince, assisted by Jehoshaphat, king of Judah, and the king of Edom his tributary, undertook an expedition against them. The history of that expedition, which is given in the third chapter of the Second Book of Kings, is very interesting, and the result of it was the complete defeat of the Moabites and the devastation of a great part of their country. Yet this terrible disaster had not the effect of bringing them into complete subjection, for soon afterwards we find them entering into an alliance with the Ammonites, the Edomites, and other neighbouring nations, and attempting to revenge themselves on Jehoshaphat for the part he had taken in the war by an alarming irruption into Judah, but on this occasion they also sustained a severe loss, which almost proved their total ruin. After this affair the Moabites do not appear to have disturbed the Israelites for many years. At a considerably later period, in the reign of Joash, we read incidentally of bands of Moabites invading the kingdom of Israel, but for what purpose, or with what result, we are not informed by the sacred historian, 2 Kings xiii. 20. On the declension of the kingdom of Israel the Moabites appear to have retaken from the Tribes of Reuben and Gad a great part of the territory which formerly belonged to them before the invasion of Sihon, king of the Amorites, and their success prompted them to many acts of tyranny, for which they are threatened with utter destruction by several of the Prophets, and particularly by Isaiah. It is also evident from the Prophecies that the Moabites themselves suffered much from the Assyrian invasions. They were completely

subdued by Nebuchadnezzar, and were ultimately, like the Jews, carried into captivity by that prince. It is conjectured that Cyrus permitted them and the Ammonites to return to their own country, for we find them again in their native territory exposed to those revolutions which included the people of Syria and Palestine, and subject successively to the Persians, the Syrian-Greeks, the Egyptian-Greeks, and the Romans, and they are also supposed to have been under the authority of the Maccabees, and subsequently of Herod the Great. There is no trace of them afterwards, and we may safely conclude that, like most of the other ancient tribes mentioned in the Scriptures which survived to so late a period, they were lost in the great Arabian nation to which they were allied. Josephus, when writing of events which occurred a century before the Christian era, calls them Arabians, and in the third century after Christ every trace of them as a distinct people was completely obliterated.

The Moabites were governed by kings from the earliest times, and employed themselves chiefly in rearing cattle, which formed their principal wealth. It is probable that their language was a dialect of the Canaanitish or Hebrew. They are said to have practised circumcision, and they retained the knowledge and worship of the true God to the time of Moses, even when they had greatly corrupted their religion by introducing idolatry. The idols of the Moabites mentioned in Scripture were Chemosh and Baal-peor, which some suppose were different names of the same idol; others think that Baal-peor was Bacchus, and Chemosh is alleged to be the Sun. When exercising their idolatrous rites the Moabites sacrificed in the open air, on consecrated mountains, or in temples, indifferently, and they are described as sometimes offering human victims, in compliance with the Phœnician custom.

MODIN, a town in the territory of the tribe of Dan, celebrated as the native place of Mattathias and his family the Maccabees, 1 Macc. ii. 1, 15; ix. 19. A

desperate battle was fought near it by Judas Maccabæus and a handful of men against Antiochus Eupator, 2 Macc. xiii. 9. It is situated on a hill about fourteen miles from Joppa, and contains the tombs of the Maccabees.

MOLADAH, a town situated in the southern part of Judah, first given to Judah and afterwards to Simeon, Josh. xv. 26; xix. 2.

MORASTHI, or MARESHA, the country of the Prophet Micah, east of Eleutheropolis, Micah i. 1; Jer. xxvi. 18.

MOREH, PLAIN OF, a place in the Vale of Shechem where either grew a grove of trees or a tree of very remarkable size and appearance, Gen. xii. 6. The tree of Moreh is mentioned in several other places, Gen. xxxv. 5; Josh. xxiv. 26; Judges ix. 6.

MORIAH, *bitterness of the Lord*, or *doctrine*, or *fear of the Lord*, the name of the mountain at Jerusalem on which the Temple was built, and on which the Mosque of Omar now stands. It is generally thought to be the place where Abraham was ordered to sacrifice his only son Isaac, though this supposition is attended with some difficulties. The Samaritan version reads the *Land of Moreh* in Gen. xxii. 2, instead of the *Land of Moriah*, as in our version, and the people to whom Moreh belonged were satisfied that this was the Moreh near Shechem just noticed, where Abraham had formerly resided, Gen. xii. 6, and that the mountain was Gerizim on which *their* Temple was built. This latter supposition is entitled to some consideration if it could be ascertained that the Samaritans had not altered the text to bring the spot within their own territory. The distance from Beersheba is rather in favour of the Samaritan version, it being a good three days' journey between that place and Moreh, while the distance between Beersheba and Jerusalem is too short, unless some detaining circumstance occurred on the road. The Mahometans maintain that the site of the transaction is that on which their famous temple at Mecca was afterwards built, and in this, as well as in

other circumstances, they substitute Ishmael for Isaac. It is not a little remarkable that the Jews, the Samaritans, and the Mahometans, all claim the sites of their respective temples as the scene of Abraham's trial of faith.

MOSEROTH, *erudition, discipline, bond*, an encampment of the Israelites in the Wilderness near Mount Hor where Aaron died, which is thought to be the same with Hazerath.

MYNDUS, a sea-port town of Caria in Asia Minor, now called *Mendes*, 1 Macc. xv. 23.

MYRA, a town of Lycia in Asia Minor visited by St Paul, Acts xxvii. 5, which was raised by Theodosius II. to be the chief town of the province of Lycia. "Myra," says Colonel Leake, "still preserves its ancient name, together with the ruins of a theatre three hundred and fifty-five feet in diameter, the remains of several public buildings, and numerous inscribed sepulchres, on some of which are the Lycian characters. The distance of the ruins of Myra from the sea corresponds very accurately with the twenty stadia of Strabo."

MYSIA, a province of Asia Minor in which St Paul preached, Acts xvi. 7, 8. It is bounded on the north by the Propontis, on the west by the Trojan territory, on the south by Lydia, and on the east by Phrygia and Bithynia. This province was divided into Great and Little Mysia, including Troas, and its inhabitants were of Thracian origin, who lived

in small tribes on their mountains and in their valleys. Among the cities of Great Mysia mentioned in the history of the Apostles were Pergamos, now *Pergamo*, celebrated for its library consisting of two hundred thousand manuscripts, its having been the residence of Eumenes and Attalus, and the birth-place of Galen, and of Apollodorus, the tutor of Augustus—and Adramyttium, in the interior of the Adramyttic Gulf, with a harbour and a winter station for ships. Nothing is recorded by the Evangelist respecting St Paul's proceedings in Mysia, and little is known concerning the manners, customs, arts, and sciences of the Mysians. It is said they were peculiarly addicted to shedding tears, and were often employed by the Greeks to attend funerals, and make lamentations for deceased friends and relatives. Their religious rites were the same as those of the Phrygians; they worshipped similar idols, and followed the same superstitions. Their priests abstained from animal food except at their initiation, when they sacrificed a horse and ate a part of the entrails, and, like the priests of the Latin Church, they were condemned to a perpetual vow of celibacy. The soil of Mysia is said to rank among the finest and richest of Asia Minor. It produced corn in abundance, and was well stocked with cattle, its large and fertile plains being watered with small rivers. It is at the present time a province of the Turkish Empire.

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NAAMAH, a town of Judah, Josh. xv. 41.

NAARAN, a town in the tribe of Ephraim, 1 Chron. vii. 28.

NAARATH, a town in the tribe of Ephraim, a few miles distant from Jericho, Josh. xvi. 7.

NABATHEANS, or NABATHENIANS, the descendants of Nebajoth, who inhabited a part of Arabia anciently called Nabathæa, which extends from the

Euphrates to the Red Sea. There is little mention of this people before the time of the Maccabees, 1 Macc. v. 24.

NACHON, the name of a threshing-floor in or near Jerusalem, and near the house of Obbedom, either so designated from the name of its proprietor, or on account of its being prepared to receive the ark, the name *Nachon* denoting *the prepared floor*, 2 Sam. vi. 6. It is elsewhere called the *floor of Chidon*, 1 Chron.

xiii. 9. Uzzah was struck dead in the Floor of Nachon for rashly presuming to touch the ark.

NAHALAL, a town of Zebulun given to the Levites of Merari's family, Josh. xix. 15; xxi. 35. The tribe of Zebulun never obtained complete possession of this place, and permitted the Canaanites to retain it, Judges i. 30. Its situation is unknown.

NAHALIEL, an encampment of the Israelites in the Wilderness which Eusebius places on the Arnon, Numb. xxi. 19.

NAIN, a town in the neighbourhood of Endor and Scythopolis, according to Eusebius about two miles south from Mount Tabor in the Plain of Esdraelon, at the foot of Mount Hermon. Here our Saviour restored the son of a widow to life as they were carrying him out to be buried. "At present," says Mr Rae Wilson, "this is but a poor deserted village, consisting only of a few houses, yet from the ruins scattered round it must have been formerly of considerable extent, though no monument of antiquity is to be found. It is finely situated, having the vast plain and mountains of Nazareth in front." The Kishon runs between it and Mount Tabor.

NAIOTH, a place near Ramah where David retired to avoid the persecution of Saul, and which was a residence of Samuel and the sons of the Prophets, 1 Sam. xix. 23.

NAPHTALI, *compassion, likeness*; or, *that struggles or fights*, a cantonment of the Promised Land allotted to the tribe of Naphtali, the sixth son of Jacob, which extended to Lebanon on the north, being bounded by Asher on the west, Zebulun and the Sea of Galilee on the south, and part of Manasseh and the mountainous ridge of Hermon on the east. It was anciently a beautiful district, well wooded, and produced fruits of every kind. The source of the Jordan is in the territory of Naphtali, and from the name of the city near it, formerly called Baneas or Paneas, which some allege to have originated from the deity Pan, may be inferred the aspect of the country, as Pan was supposed to

delight in woodlands, forests, and groves; and William of Tyre informs us that in his time there was a large forest round this city called the forest of *Paneades*. It was admirably adapted to feed and fatten flocks, and we are informed that multitudes of Arabs and Turcomans, after a convention of peace with Godfrey of Bouillon, were permitted by him to reside in this territory with their flocks and cattle, among which was a great number of horses. Josephus praises the fertility of Galilee, which is situated in Naphtali, and boasts of two hundred and fourteen towns which the province contained. The country was admirably illustrated by Jacob in the final blessing of his sons:—"Naphtali is a hind let loose, he giveth goodly words," which may be thus rendered—"Naphtali is a spreading oak, which produceth beautiful boughs," or, "Naphtali is a deer roaming at liberty, he shooteth forth branches," namely, *antlers*; and the meaning of the prediction is, that Naphtali was to inhabit a country so rich, fertile, and quiet, that, after having experienced the most luxurious pasturage, he would shoot out branches or antlers of majestic magnitude. It has also been supposed that the branching horns of the deer allegorically denote population, and it is worthy of remark, that though only four sons are enumerated to Naphtali when the family of Jacob went to Egypt, his tribe at the Exodus amounted to upwards of 50,000 men. Le Roque gives the following description of the adjacent district called Kesroan, which justifies the Patriarch Jacob in allegorizing the character and the situation of Naphtali by allusion to a deer. "Nothing equals the fertility of the lands in Kesroan; mulberry-trees for the silkworms, vineyards yielding excellent wine, olive-trees as tall as oaks, meadows, pasturages, corn, and fruits of all kinds, such are the riches of this agreeable country, which, besides, abounds in cattle large and small, in birds of game and beasts of chase. So beautiful a country, situated in a climate which I think is the mildest and most temperate of Syria,

seems to contribute in some manner to the kindness of disposition, to the gentle inclinations, and to the praiseworthy manners of the inhabitants."

NAZARETH, *separated, sanctified*, a little town of Zebulun in Lower Galilee, west of Mount Tabor and south-east of Ptolemais, situated in the neighbourhood of Cana, between the Lake of Galilee and the Mediterranean, which appears to have been so called on account of its remote and isolated situation. Joseph and Mary dwelt at Nazareth before they removed to Bethlehem; and it is distinguished in the New Testament as the residence of our blessed Saviour before he commenced his personal ministry. Maundrell describes it as an inconsiderable village, but the accounts of recent travellers will be more satisfactory to the reader. "Leaving Cana of Galilee," says Dr Richardson, "we continued our march over hill and dale, and in about an hour and a half descended into the delightful vale of Nazareth. This vale resembles a circular basin encompassed by mountains; it seems as if several mountains met to form an inclosure for this delightful spot, and they rise round it like the edge of a shell to guard it from intrusion. It is a rich and beautiful field in the midst of barren mountains; it abounds in fig-trees, small gardens, and hedges of the prickly pear, and the dense rich grass affords an abundant pasture. The village stands in an elevated situation on the west side of the valley. There are many Christians in Nazareth who are a civil and industrious class of people, and the village is many thousand times better provided with every necessary and convenience of life than Tiberias." This statement is confirmed by Mr Rae Wilson. "There appears," he says, "to be great industry among the inhabitants, and a degree of comfort which is seldom to be met with in such villages in the Holy Land. The houses are level on the roof; few exceed one story in height, and the place is beautifully situated upon an elevation, looking down on a valley encircled with mountains. I walked to the bottom of it, and

had a full view of the village formed of a cluster of small detached houses built of stone. The inhabitants appeared quite unlike the turbulent savages I met in the villages I passed through on my way from Jerusalem, and were orderly and inoffensive." Mr Carne describes the situation of Nazareth as very romantic, being "situated on the foot and sides of a kind of amphitheatre.—The scenery around Nazareth is of the kind in which one would imagine the Saviour of mankind delighted to wander and to withdraw himself when meditating on his great mission—deep and excluded dells covered with a wild verdure—silent and solemn paths where overhanging rocks shut out all intrusion. No one can walk round Nazareth without feeling thoughts like these enter his mind while gazing often on many a sweet spot traced perhaps by the Redeemer's footsteps, and embalmed by his prayers." Mr Hardy agrees in general with the preceding travellers, although he is not so enthusiastic as to the romantic appearance of the place. "The shops are well supplied," he says, "especially with articles of clothing, though they are scattered in different places, and there does not appear to be any regular bazaar. The houses stand on the declivity of a hill, and overlook a small valley the beauties of which have been much exaggerated." The population of Nazareth is variously estimated. Dr Richardson, who visited the town in 1818, says that it contains between six and seven hundred inhabitants; Mr Rae Wilson, who was in Nazareth about four or five years afterwards, alleges that "the population is estimated at 1500 souls, and many of these are Christians." Mr Carne, whose account refers to about the same time, reduces the population to "about twelve hundred, who are mostly Christians;" while Mr Hardy, who was in the Holy Land in 1833, informs us that "Nazareth may at present contain about *three thousand* inhabitants, a great number of whom are Christians of the Greek Church." When Sandys visited this town in the sixteenth century its religious state was

exactly the reverse. He informs us that "at Nazareth no Christian is suffered to dwell by the Moors that inhabit it." He describes its appearance as a "small village of Galilee seated in a little vale between two hills, once the chair (seat) of an Archbishop. Most of the old city seemeth to have stood upon the hill that adjoineth, which bears the decays of divers churches."

The account of Nazareth given by Dr Clarke is extremely interesting. He visited the town shortly after the ravages committed by Djezzar Pacha, and he describes it as "situated upon the side of a barren rocky elevation, facing the east, and commanding a long valley. Throughout the dominion of Djezzar Pacha there was no place that suffered more from his tyrannical government than Nazareth. Its inhabitants, unable to sustain the burthens imposed upon them, were continually emigrating to other territories. The town was in the most wretched state of indigence and misery; the soil might bid defiance to agriculture; and to the prospect of starvation were added the horrors of the plague. Thus it seemed destined to maintain its ancient reputation, for the Nathanael of his day might have inquired whether *any good thing could come out of Nazareth*. In the valley appeared one of those fountains which from time immemorial have been the halting places of caravans, and sometimes the scenes of contention and bloodshed. In the writings of early pilgrims and travellers this spring is denominated *the Fountain of the Virgin*, and certainly, if there be a spot in the Holy Land that was undoubtedly honoured by her presence, we may consider this to have been the place, because the situation of a copious spring is not liable to change, and because the custom of repairing thither to draw water has been continued among the female inhabitants of Nazareth from the earliest periods of its history. Scarcely had we reached the apartment prepared for our reception when, looking from the window into the court-yard belonging to the house, we beheld two women grinding at

the mill, in a manner most forcibly illustrating our Saviour's saying. They were preparing flour to make our bread, as it is always customary in the country when strangers arrive. The two women, seated upon the ground opposite to each other, held between them two round stones, such as are seen in Lapland, and such as in Scotland are called *querns*. The circumstance was interesting, our Saviour's allusion actually referring to an existing custom in this the place of his earliest residence. In the centre of the upper stone was a cavity for pouring in the corn, and by the side of this an upright wooden handle for moving the stone. As the operation began, one of the women with her right hand pushed this handle to the woman opposite, who again sent it to her companion—thus communicating a rotatory and very rapid motion to the upper stone, their left hands being all the while employed in supplying fresh corn, as fast as the bran and flour escaped from the sides of the machine."

Such is Nazareth, illustrious as the residence of our blessed Saviour for perhaps thirty years. As might have been expected, it is a place of too much importance to have been overlooked by the superstitious. It contains a convent inhabited by some friars of the Franciscan order, the church of which, a handsome edifice in the form of a cross, is erected over the cave or grotto where the Virgin Mary is supposed to have resided, and where she received the salutation of the angel Gabriel, "Hail, thou that art highly favoured, the Lord is with thee." This locality in the cave is indicated by two pillars erected by the Empress Helena about a yard distant from each other, and which are believed to occupy the place where the angel and the Virgin stood. About two feet of one of these pillars is broken off, and the upper part remains as if suspended from the roof. The friars maintain that this pillar is miraculously supported in the air—an assertion which is religiously believed by the native Christians, but from which less credulous inquirers take the liberty to dissent. "The fact is,"

says Dr Clarke, "that the capital and a piece of the shaft of a pillar of grey granite have been fastened to the roof of the cave, and so clumsily is the rest of the *hocus pocus* contrived, that what is shown for the lower fragment of the same pillar resting upon the earth is not of the same substance, but of Cipolino marble. About this pillar a different story has been related to almost every traveller since the trick was first devised. Maundrell, and Egmont and Heyman, were told that it was broken by a pacha in search of hidden treasure, who was struck with blindness for his impiety. We were assured that it separated in this manner when the angel announced to the Virgin the tidings of her conception. The Monks had placed a rail to prevent persons infected with the plague from coming to rub against these pillars, which had been for a great number of years their constant practice whenever afflicted with any sickness. The reputation of the broken pillar for healing every kind of disease prevails throughout Galilee." Both Christians and Turks hold the pillars in the grotto of Nazareth in the highest veneration, and previous to trying their efficacy in curing diseases, the following prayer is always said, "O Mary, Virgin of virgins, O mother of Christ, pray for us, and restore us to our former health!"

The more ancient part of this structure was erected by the Empress Helena, but the church and convent in their present state have been entirely repaired or rebuilt at no distant period, "when the monks were probably indebted to some ingenious mason for the miraculous position of the pillar in the subterranean chapel, the two fragments of which, consisting of different substances, now so naturally give the lie to each other." The church is described as containing many pictures, "most of which are of modern date, and all of them below mediocrity." Egmont and Heyman notice an ancient portrait of our Saviour brought hither from Spain by one of the fathers, having a Latin inscription, purporting

that it is "*vera imago Salvatoris nostri Domini Jesu Christi ad Regem Abgarum missa.*" They also mention portraits of the Virgin, St Catharine, and St Gregory. The friars pointed out to Dr Clarke what they called the *kitchen* and *fire-place* of the Virgin! That distinguished writer has some general remarks concerning the traditional localities of Nazareth which are well worthy of serious consideration. "While Europeans," he justly observes, "are sending messengers, the heralds of civilization, to propagate the gospel in the remotest regions, the very land whence that gospel originated is suffered to remain as a nursery of superstition for surrounding nations, where voluntary pilgrims from all parts of the earth—men warmly devoted to the cause of religion, and more capable of disseminating the lessons they receive than the most zealous missionaries—are daily instructed in the grossest errors. In their journey through the Holy Land they are conducted from one convent to another, each striving to outdo the former in the list of indulgences and of relics it has at its disposal, bearing testimony to the wretched ignorance and sometimes to the disorderly lives of a swarm of monks by whom all this trumpery is manufactured. Among the early contributors to the system of abuses thus established, no one appears more pre-eminently distinguished than the Empress Helena, to whose charitable donations these depositories of superstition were principally indebted. No one laboured more effectually to obliterate every trace of whatsoever might have been regarded with reasonable reverence than did this old lady, with the best possible intentions, whenever it was in her power. Had the Sea of Tiberias been capable of annihilation by her means, it would have been desiccated, paved, covered with churches and altars, or converted into monasteries and markets of indulgences, until no feature of the original remained, and this by way of rendering it more particularly holy. To

such a disposition may be attributed the sort of work exhibited in the church and convent of Nazareth, originally constructed under her auspices. Pococke has proved that the tradition concerning the dwelling-place of the parent of Jesus Christ existed at a very early period, because the church built over it is mentioned by the writers of the seventh century, and, in being conducted to a cave rudely fashioned in the natural rock, there is nothing repugnant to the notions one is induced to entertain concerning the ancient customs of the country, and the history of the persons to whom allusion is made. But when the surreptitious aid of architectural pillars, with all the garniture of a Roman Catholic church above, below, and on every side of it, have disguised its original simplicity, and we finally call to mind the insane reverie concerning the transmigration of the said habitation in a substantial form of brick and mortar across the Mediterranean to Loretto in Italy, maintained upon authority very similar to that which identifies the authenticity of this relic, a disbelief of the whole mummary seems best suited to the feelings of Protestants, who are, after all, better occupied in meditating on the purpose for which Jesus died than in assisting by their presence to countenance a sale of indulgences in the place where Joseph is said to have resided."

The allusion made by Dr Clarke to Loretto is too important to be passed over in an account of Nazareth, and the story presents one of the most impudent and matchless pieces of imposition ever practised on the credulity of mankind. It appears that a wide aperture in the cave or grotto now described led to a house shown as the residence of the Virgin, the original walls of which were transported by angels to Loretto. Sandys observes in his quaint manner—"The Romanists relate that the room wherein she (the Virgin) was born was carried by angels, at such time as the country was universally possessed by the Infidels, over seas and shores to a city of Illyria;

but when these people grew niggardly in their offerings it was wrapped from thence and set in the woods of Picenum, within the possessions of a noble lady named Laurretta, frequented by infinite numbers of pilgrims, where, many miscarrying by the ambushment of thieves who lurked in the woods adjoining, the blessed Virgin commanded the angels to remove it unto a certain mountain belonging to two brethren, where she got much riches and sumptuous apparel by the benevolence of her votaries and her charitable miracles, by which means the two brethren grew also rich, and withal dissentious about the division of their purchases. Whereupon it was once more transported by those winged porters, and set in the place it now standeth near to the Adriatic Sea, and not far from Ancona, yet retaining the name of Laurretta." Without inquiring minutely into the details of the legend, and of the wonderful stories which have been told respecting this *Santa Casa*, or *Holy House*, famous in the traditions of the Church of Rome, which made it the resort of pilgrims from all parts of Europe, who brought to it immense treasures, it is pretended that it was the habitation of the Virgin, in which she was born, and in which she received the salutation of the angel and brought up our Saviour till he was twelve years of age. After his ascension it was consecrated by the Apostles, and St Luke painted the likeness of the Virgin, which is still preserved in it, and which Sandys declares to resemble a "*blackamore*." The legend then proceeds in the manner narrated by that writer, and we are farther informed how this house came to be identified as that of the Virgin. It appears that it was not exactly known whence it came before 1296, when the Virgin appeared to a devout man and declared the cause and mode of its removal. This personage communicated his revelation to the authorities of the province, who sent sixteen persons to Nazareth with the dimensions of the house, and these were found to agree exactly with the

foundations left behind. Even this statement, however, is unfounded, for Egmont and Heyman were assured by a "person of veracity, who had not only seen but measured the house at Loretto, that it does not at all agree" with the foundations left at Nazareth. Be this as it may, the messengers were persuaded that this house, transported through the air by angels, had belonged to the Virgin, and they were confirmed in their belief by an inscription they saw on a neighbouring wall, declaring that the house had stood there but had left the place. The messengers returned to Italy with this account, and the house soon acquired a reputation which the Pontifical conclave turned to advantage. We are farther informed that a pious hermit named Paul Silva, who lived in the neighbourhood of the holy house, declared that annually on the 8th of September for ten years, two hours before day, he saw a light descend from heaven upon it, which he declared was the Virgin herself, who exhibited herself there in that manner on the festival of her nativity. Another man of similar veracity affirmed that his grandfather had seen the angels conveying it over the sea, and a third swore that his grandfather's grandfather had much frequented it when it was first brought into Italy. This holy house at Loretto is enclosed by a magnificent church in the form of a cross, having a cupola in the middle adorned with exquisite paintings by the most celebrated masters. The treasures in it at one time were enormous, consisting of pearls, diamonds, images of the Virgin and of our Saviour, and other articles of gold and silver of costly value. It is perhaps unfair to charge the Roman Catholics of the present day with maintaining the superstitious follies of their predecessors, but certain it is that those of former times thought the dignity so great and the majesty so sublime of the chapel of our Lady of Loretto, that it was to be preferred before all the holy places under heaven. They expressed their veneration by the pompous titles they bestowed

on this extraordinary monument of human credulity. They termed it *the house of wisdom, the sanctuary of God, the well of living waters, the terror of devils, the hope of the despairing, the glory of Jerusalem*. At the west end of the holy house is shown the window by which the angel entered when he came to salute the Virgin, and in the south side there is a cupboard in the wall in which are preserved several earthen dishes said to have been used by the Virgin and her family, and brought hither with the house! Such is a brief outline of this lamentable imposture, which was religiously believed in Europe for three centuries, and which is probably still credited by many. Addison supposes that the first inventors of it took the hint from the veneration with which the ancient Romans regarded the cottage of Romulus on the Capitol, and which they repaired from time to time to prevent it falling to decay.

To return to Nazareth—the monks affirm that the floor of the cave is in the same state as it was in the time of the Virgin. It contains two altars opposite each other, over one of which is a painting representing Joseph in his workshop holding the infant Saviour by the hand, and over the other is a portrait of St Anthony with the holy child in his arms. Near the convent is a building formerly included within its walls, but now a small chapel, pointed out as the workshop of Joseph, and not far from it is the synagogue where our Saviour is said to have explained the Scriptures to the Jews, at present a church. Without the town is a precipice from which the inhabitants threatened to throw our Saviour, and from which he leaped down to escape their rage after the offence his speech in the synagogue had occasioned. Here they show the impression of his hand, made as he sprang from the rock. This appears to have been a very ancient tradition, for Brocardus, in his description of the Holy Land, says, "*Extra eam civitatem (Nazareth), ad spatium unius stadii, est locus quem appellant Saltum Domini, ubi Judæi volebant*

Jesum præcipitare.—Without that city, and about the distance of nearly one hundred and twenty-five paces, is a place called the *Lord's Leap*, where the Jews intended to throw down our Saviour." St Luke informs us—"And all they in the synagogue when they heard these things were filled with sorrow, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong; but he, passing through the midst of them, went his way."—"Induced by the words of the Gospel," says Dr Clarke, "to examine the place more attentively than we should have otherwise done, we went, as it is written, *out of the city, unto the brow of the hill whereon the city is built*, and came to a precipice corresponding to the words of the Evangelist above the Maronite church, which is probably the precise spot alluded to by the text of St Luke's Gospel." Near this is a spot indicated as the place where the Virgin expressed her fears for the safety of our Saviour during this tumult, on which was formerly a nunnery, the church of which was dedicated to our *Lady of Fear*, and they show an impression of her knee made in the solid rock; and a cavity is pointed out in a rock in which it is pretended our Saviour and the disciples rested on their way to Jerusalem. A large stone in the neighbourhood of the town is also shown, called *Mensa Christi*, or the *Lord's Table*, on which it is affirmed he dined with his disciples before and after his resurrection. A chapel is built over it, and Dr Clarke informs us that upon the walls "several copies of a printed certificate, asserting its title to reverence, are affixed. There is not an object in all Nazareth so much the resort of pilgrims as this stone. Greeks, Catholics, Arabs, and even the Turks, the two former classes on account of the seven years' indulgence granted to those who visit it—the two latter because they believe that some virtue must reside within a stone before which all comers are so eager to prostrate themselves."

A spring of water, called the *Well of the Salutation*, is in the centre of an oratory in the Greek Church.

Our Saviour is designated a Nazarite by St Matthew, because he dwelt in Nazareth, who refers also to some prophecy which, at least in express words, is not to be found in the Old Testament, "that it might be fulfilled which was spoken by the Prophets, he shall be called a Nazarene." These words have given critics no little trouble, but among the various solutions those of St Chrysostom and St Jerome are the most satisfactory—either that the passage referred to is lost, or that the Evangelist does not refer to any particular passage, taking the *sense* of Scripture, and not the *exact words*. To be designated a Nazarite is the same as being one, as the Hebrews express words and things by the same term. The evident meaning of it, as applied to our Saviour, is, that, according to a variety of predictions, he was to be "despised and rejected of men," which were accomplished in this instance, as Nazareth was a place in such bad repute that it was commonly thought impossible for any good thing to proceed from such a source. Yet we find the appellation given to our Saviour to distinguish him from others of the same name, and when no reproach was intended, as in the case of the angel recorded by St Mark, and of St Peter in the Acts of the Apostles. It was, however, generally used by the Jews as a term of ignominy not only in respect to our Saviour, but to his disciples after his ascension, and, as Mosheim observes, it was applied to Christians generally before the name of Christian was adopted. The term Nazarite, or Nazarene, is applied in the Old Testament to a person distinguished and separated from others by something extraordinary either in sanctity or dignity, or by a vow, and comes from the Hebrew word *nazir*, *to separate*, and differs from Nazarene, an inhabitant of Nazareth, which comes from *natzar* or *netzer*, *to save* or *preserve*.

NEAH, a town in the tribe of Zebulun, called also Nea, or Noa.

NEAPOLIS, a seaport town of ancient Macedonia, east of Philippi, where St Paul arrived from the island of Samothracia, Acts xvi. 11.

NEBO, a town belonging to the tribe of Reuben, taken by the Moabites, who held it in the time of Jeremiah (xlviii. 1).

NEBO, a place in the tribe of Judah, Ezra ii. 29; Neh. vii. 33, probably the village called Nabau, eight miles south of Hebron, which was in ruins in the time of Eusebius and Jerome.

NEBO, a mountain which is a part of the Abarim ridge, about ten miles north of the Arnon, and nearly the same distance east from the north-eastern extremity of the Dead Sea. This mountain is celebrated as the scene of the death of Moses. In the appended chapter to the Book of Deuteronomy recording that event, which must have been written by Joshua, Samuel, or some later Prophet, we are told that "Moses went up from the plains of Moab unto the *mountain of Nebo, to the top of Pisgah*, that is over against Jordan," to view the Promised Land before his death; and, in Deut. xxxii. 49, he is commanded, "Get thee up into this mountain *Abarim, unto Mount Nebo*, which is in the Land of Moab." It is evident from these statements that Nebo is a mountain in the ridge Abarim, and that Pisgah is the most elevated and commanding peak of that mountain. Mount Nebo is usually identified with Mount Attarous, a barren mountain which has nothing remarkable in its aspect except that it is the highest elevation in the neighbourhood, and its summit is distinguished by a large wild pistachio tree overshadowing a heap of stones. We are told that "Moses, the servant of the Lord, died there in the Land of Moab, according to the word of the Lord; and he buried him in a valley in the Land of Moab, over against Beth-peor, but no man knoweth of his sepulchre unto this day." The concealment of the sepulchre of this illustrious person has induced various Jewish writers, among whom we find Josephus, to entertain the opinion that Moses did not die, but

was snatched away in a cloud while in the act of conversing with Eleazar and Joshua—a supposition contrary to the express declaration of the text that he *died* and was *buried*. Some Jewish and Christian commentators allege that he was buried by angels at God's command, while others think he was directed to enter a cave where he died, and which served him for a grave, but the text informs us that, though he died *on the mountain*, he was buried *in the valley*. In 1665 some Maronite shepherds discovered a tomb near Mount Nebo with an inscription in Hebrew—"Moses, the servant of the Lord," and this was determined to be the long-lost tomb of the Hebrew lawgiver. This tomb, or another of a similar nature, is still shown by the natives.

NEIEL, a town in the tribe of Asher, Josh. xix. 27.

NEKEB, a town of Naphtali, Josh. xix. 33.

NEPHI, or NAPHTHAR, a place mentioned in the Second Book of the Maccabees, where Nehemiah found the muddy water which was in the pot where the holy fire had been concealed.

NEPHTOAH, a fountain in the tribe of Benjamin.

NETOPHA, a town and district between Bethlehem and Anathoth.

NIBSHAN, a town in the tribe of Judah.

NICOPOLIS, a city of Epirus on the Gulf of Ambracia, built by Augustus in commemoration of the naval victory off Actium, the ruins of which are still seen near Prevesa. St Paul passed a winter in this place, and he wrote to Titus, then in Crete, to join him here. It is alleged by some, however, that this Nicopolis was in Thrace. Emmaus was designated Nicopolis under the Emperor Alexander, son of Mammæus.

NILE. See SIHOR.

NIMRIM, or NIMRAH, a town in the tribe of Gad eastward of the Dead Sea, distinguished for the fine pasture-grounds in its neighbourhood, Numb. xxxii. 3, 36; Isa. xv. 6.

NINEVEH, *handsome, agreeable*; or, *dwelling*, one of the most ancient, famous, powerful, and extensive cities of antiquity, was the capital of the Assyrian Empire, and was founded either by Ashur, son of Shem, or by Nimrod, shortly after the dispersion at Babel, according to the Mosaic account, though its origin is also ascribed to Ninus. This city, which arose out of the head quarters of a nomade horde, was situated on the west bank of the Tigris according to some authors, and on the east bank according to others, but probably on both sides of that river. Whether Nimrod or Ashur founded this city it is as unnecessary as it is fruitless to inquire; it appears to have been of no great consequence for a considerable period afterwards, and indeed the text in Genesis (x. 11), where it is first mentioned, leads us to infer that Resen was in its origin a more important place. It did not rise to greatness until about B.C. 1230, when it was enlarged by Ninus, its second founder, and became the greatest city of its time, and the mistress of the East. In the Book of Jonah it is called an "exceeding great city," and, at the time of that Prophet's mission to it, it was reckoned to contain more than 120,000 persons "who could not distinguish their right hand from their left," namely, young children, and by this computation there must have been a population in Nineveh of more than 600,000 individuals. Diodorus Siculus informs us that the city was 150 stadia in length, 90 stadia in breadth, and 480 stadia in circuit, which are equivalent to seven leagues long, three broad, and eighteen in circuit. Its walls were a hundred feet high, and so broad that three chariots could drive abreast upon them; its towers, fifteen hundred in number, were in height two hundred feet.

Nineveh was first taken by Arbaces and Belesis in the reign of Sardanapalus, who was contemporary with Ahaz, king, of Judah, about the time of the reputed foundation of the city of Rome. It was taken a second time by Astyages

and Nabopolassar, after which it never recovered its former splendour. It was entirely ruined in the reign of the Emperor Adrian, and it was subsequently rebuilt by the Persians to be destroyed by the Arabs, who completed its annihilation. The inspired historians frequently mention Nineveh and its kings, Tiglath-pileser, Sennacherib, and Shalman-ezer. Tobit lived in this city, and repeated the predictions of its ruin uttered by Nahum and Zephaniah. The story of Jonah, which includes his mission to the Ninevites, his summoning them to repentance, and his subsequent conduct, is well known. The obedience of the citizens to the warning of the Prophet is commended in the Gospel, Matt. xi. 41; Luke xi. 32. Archbishop Usher supposes the king of Nineveh, who repented with his people, to have been Pul, who then governed the Assyrian Empire.

Ancient Nineveh, which extended from the Tigris to near the modern city of Bagdad, and was at no great distance from Babylon itself, is now represented by a town called Mousul, in the neighbourhood of which are numerous ruins, although it is doubted whether these belong to the old city. Niebuhr has given a very interesting account of this ancient seat of Oriental splendour, but we take the more recent description of Mr Rich, the East India Company's Resident at Bagdad, whose work was published in 1836, edited by his widow. The breadth of the Tigris at the place where Mr Rich crossed is about four hundred feet, the depth not above two fathoms. He mentions a bridge where it is deeper and narrower; below the ferry it is wide and shallow, and leaves an island in the centre which is covered at the first rising of the water. The village of Nebbi Yunus, which contains about three hundred houses, is built on an artificial mount, the antiquity of which is well ascertained by the remains found on digging into it very deep, where fragments of bricks, entire bricks, and pieces of gypsum, covered with inscriptions, are found. Mr Rich secured one, which is now in the British Museum,

covered with writing, and measuring one foot four inches in thickness.—“From this we went to the mosque which covers the tomb of the Prophet Jonah. There was formerly a Christian monastery where the pretended tomb of Jonah now stands, the Mahometan building being erected over the church which is preserved entire, but no Christian on any account would be suffered to go near it. The Christians named their church after the tradition that Jonah preached in that place, but they deny his having been buried there; they believe, on the contrary, that after his mission was accomplished he returned to Palestine. We afterwards rode through the area of Nineveh to the first wall of the enclosure. It is a line of earth and gravel, out of which large hewn stones are dug, as out of all the walls of the area. Beyond this is a ditch, still very regular, and easily traceable, on the other side of which is another wall. The area of Nineveh at a rough guess is about from one and a half to two miles broad and four miles long, extending a little way south of Nebbi Yunus. On the river, or west side, there are only the remains of one wall, and I observed the same at the north and south extremities, but on the east side there are the remains of three walls.—In this place I cannot help remarking a passage in Jonah. That Prophet suffered grievously from the easterly wind. This is the *sherki*, so much dreaded in all these countries, which is hot, stormy, and singularly relaxing and dispiriting. The greatest part of the curiosities from Nineveh are found in the mount on which Nebbi Yunus is situated. But I must remark that the river Tigris runs off into a semicircle above the ruins, and returns below them.”

Mr Rich then enters into a minute examination of the several ruins, walls, and mounds, now the sole memorials of ancient Nineveh, which, though curious to those familiar with or partial to such details, would be uninteresting to the general reader. He glances at some of the traditionary legends still popular

among the inhabitants of Mousul and the surrounding district. He mentions *Thisbe's Well*, a spring at which the peasants assemble once a year to sacrifice a sheep, and to enjoy a musical festivity. “This is a superstition,” he observes, “far anterior to the religion they now profess. This veneration for certain springs is common both to Christians and Mahometans. The Greeks are indeed much attached to grottos and wells.” Nadir Shah, the celebrated Persian conqueror of the last century, who raised himself from a humble situation to the sovereignty, besieged Mousul, and the inhabitants “have a story about the dispersion of his army by the miraculous interposition of St George, St Matthew, and Jonah, who appeared among them armed and mounted.” It may be here observed, that the Mahometans of this quarter hold St Matthew, or *Mar Mattei*, in great veneration, and Mr Rich conjectures that it is probably “inherited from anti-Islam times.”

Mousul, the modern town on the site of Nineveh, is described as large and handsome, situated in a plain on the west bank of the Tigris, which is here crossed by a bridge of boats. The city contains some good buildings, is populous, and its inhabitants are of various religious creeds. The bazaar is extensive, and well supplied with goods, some particular manufactures of which rival those of Europe of the same kind. Mousul is surrounded by a high wall built of hewn stone. As to the climate and produce of the soil, Mr Rich informs us that the Mousul winter generally begins about the end of November. “The increase of grain here is from eight to twenty on seed. The lands in the territory of Mousul are obliged to lie fallow every other year. The farmers, when they cultivate a spot of ground with wheat or barley one year, plough it the next, and let it remain without seed till the year after; but the islands in the river (Tigris) are cultivated every year without intermission. Some hemp is grown about Mousul, but I believe no flax. A great

quantity of the castor oil plant is cultivated. The oil is used for burning, and is said to be efficacious in bruises, but they are not acquainted with its purgative qualities, and indeed I never met any Orientals who were."

It has been appropriately observed, that the "denunciations of the Prophet Nahum against this devoted city are extremely eloquent, and equally full of the bitterness of wrath with those pronounced by other inspired tongues against the great empires and kingdoms of the ancient world."—"Woe to the bloody city! it is all full of lies and robbery; the prey departeth not; the noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.—Behold, I am against thee, saith the Lord of Hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame. And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing-stock. And it shall come to pass that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste, who will bemoan her? whence shall I seek comforters for thee?" Then follows a curious illustration of ancient geography. The question is asked of Nineveh, "Art thou better than populous No, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea? Ethiopia and Egypt were her strength, and it was infinite; Put and Lubim were thy helpers. Yet was she carried away, she went into captivity; her young children also were dashed in pieces at the top of all the streets; and they cast lots for her honourable men, and all her great men were bound in chains," Nahum iii. 1-10. "The Book of Nahum," observes Dr Keith, "was avowedly prophetic of the destruction of Nineveh, and it is therefore told that 'the gates of the rivers shall be opened, and the palace shall be dissolved.' The historian (Diodorus Siculus) describes the facts by which the

other predictions of the Prophet were as literally fulfilled. He relates that the king of Assyria, elated with his former victories, and ignorant of the revolt of the Bactrians, had abandoned himself to scandalous inactivity, had appointed a time of festivity, and supplied his soldiers with abundance of wine, and that the general of the enemy, apprized by deserters of their negligence and drunkenness, attacked the Assyrian army while the whole of them were fearlessly giving way to indulgence, destroyed great part of them, and drove the rest into the city. The words of the Prophet were hereby verified:—"While they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry." The Prophet promised much spoil to the enemy. 'Take the spoil of silver, take the spoil of gold; for there is no end of the store and glory out of all the pleasant furniture.' The historian affirms that many talents of gold and silver preserved from the fire were carried to Ecbatana. According to Nahum, the city was not only to be destroyed by an overwhelming flood, but the fire also was to devour it; and, as Diodorus relates, partly by water and partly by fire it was destroyed." Mr Rich, after a minute examination of the present ruins, does not positively assert that they are the remains of ancient Nineveh, and Dr Keith adds some excellent observations on the fate and probable site of the city. "In the second century Lucian, a native of a city on the banks of the Euphrates, testified that Nineveh was utterly perished—that there was no vestige of it remaining—and that none could tell where once it was situate. This testimony of Lucian, and the lapse of many ages during which the place was not known where it stood, render it at least somewhat doubtful whether the remains of an ancient city, opposite to Mousul, which have been described as such by travellers, be indeed those of ancient Nineveh. It is perhaps probable that they are the remains of the city which succeeded Nineveh, or of

a Persian city of the same name, which was built on the banks of the Tigris by the Persians subsequently to the year 230 of the Christian era, and demolished by the Saracens in A.D. 632. In contrasting the then existing great and increasing population, and the accumulating wealth of the proud inhabitants of the mighty Nineveh, with the utter ruin that awaited it, the word of God (before whom all the inhabitants of the earth are as grasshoppers) by Nahum was, 'Make thyself many as the canker-worm, make thyself many as the locusts. Thou hast multiplied thy merchants above the stars of heaven; the canker-worm spoileth and fleeth away. Thy crowned are as the locusts, and thy captains as the great grasshoppers which camp in the hedges in the cold day; but when the sun riseth they flee away, and their place is not known where they are,' or were. Whether these words imply that even the site of Nineveh would in future ages be uncertain or unknown, or, as they rather seem to intimate, that every vestige of the palaces of its monarchs, of the greatness of its nobles, and of the wealth of its numerous merchants, would wholly disappear, the truth of the prediction cannot be invalidated under either interpretation. The avowed ignorance respecting Nineveh, and the oblivion which passed over it for many an age, conjoined with the meagreness of evidence to identify it still, prove that the place was long unknown where it stood, and that even now it can scarcely with certainty be determined. And if the only spot that bears its name, or that can be said to be the place where it was, be indeed the site of one of the most extensive of cities on which the sun ever shone, and which continued for many centuries to be the capital of Assyria—the 'principal mounds,' few in number, which 'show neither bricks, stones, nor other materials of building, but are in many places overgrown with grass, and resemble the mounds left by entrenchments and fortifications of ancient Roman camps,' and the *appearances* of

other mounds and ruins, less marked than even these, extending for ten miles, and widely spread, and seeming to be 'the wreck of former buildings,' show that Nineveh is left without one monument of royalty—without any token whatever of its splendour or wealth—that their place is not known where they were, and that it is indeed a desolation—'empty, void, and waste,' its very ruins perished, and less than the wreck of what it was. Such an *utter ruin*, in every view, has been made of it, and such is the truth of the divine predictions."

NO, AMMON-No, and also No-AMMON, which St Jerome strangely alleges to be Alexandria, was an ancient city of Egypt, specially mentioned by the Prophets Jeremiah, Ezekiel, and Nahum, under the name of No, Jer. xlvi. 25; Ezek. xxx. 15; Nahum iii. 8. The exact site of this city, however, is disputed. It is supposed by some to be the Greek Diospolis, or *City of Jupiter*, now forming part of the ruins of Thebes, while the No of Nahum is thought by others to be the Diospolis of the Egyptian Delta. "Bruce, the celebrated Abyssinian traveller," says Mr Buckingham, "has, I remember, considered this *populous No* (as it is designated by Nahum) to be the Egyptian Thebes; and though, at the time of my visit to the ruins of that hundred-gated city of the gods, the identity of it with the No of the Scriptures seemed to me objectionable, from the mention of the sea as its rampart, yet here, on the ruined mounds of the fallen Nineveh, while reading from the Prophets all the denunciations of vengeance which had been uttered against it, the propriety of a comparison of its state with that of the Thebes of Egypt struck me very forcibly, and left on my mind the impression that there was no other city of antiquity, excepting this, to which the allusions made by the Prophet when speaking of No could at all apply. From the number of the canals, and the serpentine curves of the Nile, even while running through Thebes, it might be said with great

propriety *to be seated among the rivers, and to have the waters round about it.* So, also, as the whole of Egypt is inaccessible but from the sea, that sea might well be called its *rampart*, while the celebrated wall which was constructed as a defence, and placed as an eastern barrier to the whole of that land, extending from Pelusium to the cataracts of Philoë, of which the remains are still to be seen in Egypt, was actually, as is expressed, from the sea. Ethiopia and Egypt were indeed the strength of No, and this, too, according to every testimony, was infinite. Yet this *Hecatompylon* of the poet (Homer), and Diospolis of the historians (Strabo and Diodorus), so pre-eminent for its antiquity and so renowned for its colossal splendour, was literally carried away and went into captivity, when her temples were violated, her defenceless children slain, and the great and the honourable among her leaders bound and made captive by their Eastern conquerors."

No, supposing it to be the Thebes of the ancients, is termed Diospolis by the Septuagint, and Ammon-No in the Hebrew, and is improperly translated *the multitude of No*. Its history stretches into the most remote antiquity, and its existing monuments illustrate the "wisdom of the Egyptians" about the time of Moses, as there can be little doubt that few of them are of an age much more recent. No was called Ammon-No, the name by which the Egyptians distinguish Jupiter, who had here a magnificent temple, and was worshipped with peculiar splendour as the deity of the place—the Theban Jupiter, as he is designated by Herodotus; on the other hand, in the Prophecy of Nahum (iii. 8), we should read *No of Ammon*, which is equivalent to the Greek name *Diospolis*. No, or rather Thebes, at one time of vast extent, was built on both sides of the Nile. In the time of Strabo its length was eighty furlongs, or ten miles, but this was inconsiderable compared to its ancient state, before it was ruined by Cambyses, its extent then being not less than 420 stadia, or upwards of fifty-two miles. The present ruins extend

about three leagues in length along the Nile, and east and west they reach to the mountains, a breadth of about two leagues and a half. The Nile is about three hundred yards broad at Thebes, and the circumference of the ancient city must therefore have been about twenty-seven miles.

Thebes was the capital city of the Thebais, or Upper Egypt, and was the centre of all the caravan trade carried on with the south previous to the Persian occupation of the country. Some allege that it was built by Osiris, and others by Busiris—heroes connected with the most remote and fabulous ages of Egyptian history. Pococke and many others are of opinion that it was never surrounded by a wall, an idea they probably adopted from its great extent, but Browne inclines to a different view, some faint traces of it being still visible. Its wealth was so great, that after it had been plundered by the Persians what was found, on burning the remains of the pillage, amounted to above three hundred talents of gold and two thousand three hundred of silver. Its magnificence so impressed Cambyses, that after he took the city he sent a number of architects from it into Persia, who were probably of service to his successor Darius in the enlarging of Persepolis, which may perhaps explain the similarity between the ruins of that place and those seen in Egypt. Its hundred gates are mentioned by Homer and others, and these some think mean the number of the temples, and others understand so many palaces of princes, each of whom could on any occasion send out 20,000 fighting men and 200 chariots. If Pococke's opinion is correct that Thebes was not walled, Homer's expression must refer either to the gates of the temples or to the palaces of the nobles.

Jeremiah thus announces the punishment of Thebes by Nebuchadnezzar in the reign of the Egyptian monarch Pharaoh-Necho:—"The Lord of Hosts, the God of Israel, saith, Behold I will punish the multitude of No, and Egypt with

their gods, and their kings, even Pharaoh, and all them that trust in him." The meaning of this prediction is, that Ammon of No, the chief deity, and Pharaoh, the king of the Egyptians, were the primary objects of divine visitation, after whom the subordinate rulers who were dependant upon him for the rank and authority they held were to be the objects of justice. This prophecy was literally fulfilled, and in subsequent times No sunk into a vast scene of ruin and desolation, amid the revolutions of empires, the changes of dynasties, and the conquests of relentless and ferocious conquerors. There are some poor villages in the vicinity of this city, the "multitude" of which is now "cut off," for "judgment has been executed in No," and it has been "rent asunder," Ezek. xxx. 14-16. Here are found the enormous ruins of two magnificent temples, Luxor and Karnac—the former of Osiris the Younger, the latter of the celestial Osiris, Zeus Uranios; and the edifice styled the Palace of Memnon, some of the columns covered with hieroglyphics, as are also the walls, being forty feet high, and about nine feet and a half in diameter, anciently the royal residence and temple of Serapis, and so called from Memnon of Syene. Some idea may be formed of the extent of the Temple of Karnac from the fact that it would require half an hour to walk round it. Thebes is uninhabited, and the ground it once occupied exhibits nothing but ruins of temples and walls covered with unintelligible emblems and hieroglyphics, which attest the ascendancy and power of the Egyptian priesthood, who still seem to reign over the mighty ruins, while the Nile, by the sinuosity of its course, appears as if proud of flowing among the remains of this incomprehensible city. No walls, quays, bridges, baths, or theatres, are to be seen—not a single edifice of public utility or convenience. It is unnecessary to enter into an architectural description of the buildings, columns, and statues, of Thebes, which would not only be tedious, but dry

and uninteresting. The tombs of the kings, already alluded to, are situated near the summit of the mountains not far from the modern village of Curnah. "The road leading to them," says Mr Hardy, "seems in excellent keeping with the purpose to which it has been appropriated. It is a deep ravine, with rocks and loose stones, and appears as if shunned by every thing that has life; not even the goat, with all its love of the high peak and giddy precipice, ever ventures upon these barren hills; it knows too well that there is no grass upon which to browse, no young leaves to crop from the deserted branch—all is nakedness and desolation. It winds round the deserted sides of the mountain in silence, as if to teach men to think; in ruggedness, as if to remind them that in their passage to the grave they must expect to meet with crosses, and difficulties, and pain; and in sterility, as if to tell them that whatever earthly honour the monarch might have previously received, he was now to stand in all the nakedness of truth, bereft of his companions and his crown, before the throne of the Eternal Judge. The entrances to the tombs are not distinguished above ground by any erection. The same plan is pursued in nearly all; a passage about eight feet high, and as many broad, leads down into the heart of the mountain by a gradual descent; the sides are covered with hieroglyphics, some in relief and others painted. There are breaks and steps at convenient distances. After proceeding a little way, there are square apartments on each side of the passage covered with paintings. Then comes a room of larger dimensions, containing a stone sarcophagus. The room is supported by square pillars, and the painted figures are larger than life. From this place branch off different passages which lead to other rooms, and from each of these rooms there are again passages, which lead in the same way to other apartments of a similar description. In some of the rooms there are niches for mummies and shelves all around, the contents of which have

all long ago been carried away. The paintings are not exclusively devoted to mythology. There are articles of furniture, such as chairs, couches, thrones, and vases, many of them of the patterns most admired at the present day. I had an opportunity of seeing the sun rise from a situation in the western range of mountains that commands the whole plain. As I was proceeding towards the place, the people came running out of their sepulchres with curiosities to dispose of, which they had found among the ruins. These people live in tombs, sleep in coffins, and gain their food by selling the bones and flesh of men. I dined in one of the tombs with an English gentleman who has been located in this strange habitation several years. By the time we reached this place the sun had set to us, but was shining on the plain through a pass in the mountains. I never at any time saw so many birds as were now returning from a distance to their resting places for the night. It seemed as if the spirits of the millions of the dead, who had breathed their last in the valley, had suddenly become embodied, and were hovering in dark masses above their deserted city. There was the majestic Nile in the centre of the expanse, its banks covered with a mantle of the loveliest green, from the midst of which arose the white walls of a temple in every quarter to which the attention was directed. The temples of Karnac were nearly hidden by a grove of dates. The columns of Luxor showed themselves in splendour, and worshippers might have been imagined as standing among them, bowing to the fancied lord of heaven, as he might seem for a moment to veil his majesty before them, or shed upon their prayers his last bright ray. The two statues of Memnon were sitting in silence, as

if too gigantic in their imaginings to be attracted by any scene in this lower world, as they were far away in their colossal proportions from any thing that pertains to man." See EGYPT.

NOB, a Levitical town of Benjamin or Ephraim, perhaps on the confines of both, the priests of which were slain by Saul after he caused David to leave it, 1 Sam. xxi. 1; xxii. 9.

NOBAH, a town about eight miles from Heshbon, according to Eusebius, which took its name from a Hebrew so called who conquered it, Numb. xxxii. 42.

NOD, *vagabond, wandering*, a country so called to which Cain retired after the murder of his brother Abel, but which St Jerome and the Chaldee understand in the appellative sense. Nod is thought to be inaccurately used for a proper name, Gen. iv. 16; or, if intended as such, the country must have been so designated from Cain's removal to it, as the word means a *removal* or *exile*, or a *wanderer*, an *exile*, and the "land of exile or banishment" is probably the real meaning. The *Land of Nod*, which is said by the inspired historian to be "east of Eden," has been thought by some to be Susiana; others find it in the deserts of Arabia.

NOPH, or MEMPHIS, so called from *Χνουφίς*, the chief deity (*Αγαθοδαίμων*) of the Egyptian Pantheon. See MEMPHIS.

NOPHAH, a town belonging to the Moabites near Medebah, Numb. xxi. 30.

NOPHET, often joined to Dor in composition, as Nophet-Dor, Josh. xi. 2; xii. 23, is the district round the city of Dor on the Mediterranean, south of Mount Carmel and north of Cæsarea. The tribe of Zebulun possessed two-thirds of it, and the half-tribe of Manasseh the remainder.

OBOOTH, one of the encampments of the Israelites in the Wilderness, called Oboda by Ptolemy, Numb. xxi. 10.

OLIVES, MOUNT OF, a very celebrated mountain near Jerusalem, from which it is separated by the Valley of Jehoshaphat, called also the *Mountain of Corruption*, because King Solomon built temples or erected altars on it to the idols of the Moabites and Ammonites. See JERUSALEM.

ON, or HELIOPOLIS, called On-i-on by Ptolemy, probably from *Aun-i-Aun*, or *light of light*, otherwise the *City of the Sun*, Ezek. xxx. 17, and *Beth-shemesh*, or the *Temple of the Sun*, Jer. xliii. 13, which agrees with the Egyptian idea of the name. Joseph married a daughter of Potipherah, the priest or prince of On, and here Plato and Eudoxus studied astronomy under the priests. It was celebrated as the seat of the Egyptian hierarchy, and for its obelisks, two of which have been transferred to Rome. This city was situated about five miles north of Grand Cairo, and its ruins are still to be seen near a village called *Metarieh*, or *Mataré*. These ruins are described as being in the form of a square, about a mile and a half in circumference, and consist of the remains of a large sphinx, an obelisk surrounded with water, and the ruins of houses built of sun-burnt bricks, but no substructions of any ancient regular building are perceptible. The history of On is lost in the fables of antiquity. "The fragments of the houses and walls of the city," says Dr Richardson, "both from the freshness and the quantity of burnt bricks among them, appear to be of more modern date, and are probably Roman, yet these simple relics deeply affect the mind, and carry it far into the postern of time long elapsed, when Joseph served an officer of Pharaoh, languished in prison under an unjust accusation, or ruled in power by the appointment of the sovereign, and fed

O

the starving nations out of the stores which his foresight had enabled him to accumulate—where Pythagoras and Plato studied philosophy under the priests of Egypt, and carried home their intellectual stores to instruct their benighted contemporaries in the learning and science of this wonderful people." See EGYPT.

ON, a valley of Damascus.

ONO, a town of Benjamin, built or rebuilt by the family of Elpaal of that tribe, 1 Chron. viii. 12. It was situated about five miles from Lydda. Nehemiah mentions the *Valley of Ono*, which was probably in the vicinity.

OPHEL, a wall or a tower at Jerusalem, according to Calmet not far from the Temple, or it might be a cliff or acclivity—a part of Mount Zion on the east, not far from Mount Moriah. King Jotham erected several buildings on Ophel, and Manasseh built a wall west of Jerusalem and the fountain of Gihon, beyond the city of David from the first gate to Ophel, 2 Chron. xxvii. 3; xxxiii. 14. At the return from the Captivity Ophel was inhabited by the Nethinim, Neh. iii. 26; xi. 21. There was at Jerusalem a sheep gate and also a tower of Ophel.

OPHIR, a country to which Solomon's ships traded, about the situation of which there has been considerable discussion, and which will always remain a subject of conjecture. Some place it in Peru, and this opinion has been adopted because Solomon is said to have garnished the Temple "with precious stones, and the gold was the gold of Parvaim," 2 Chron. iii. 6. It is hence alleged that Ophir and Parvaim mean the same country, which is not improbable, if we consider Parvaim the name of a place; but the hypothesis that Parvaim, otherwise Ophir, means Peru, simply on account of the supposed similarity in sound and letters, or because the word Ophir and Peru, when expressed in Hebrew, are composed nearly of the same letters, is

extremely fanciful. There is not the slightest proof that any knowledge of America, especially such a knowledge as would cause a commercial intercourse, existed in the time of Solomon, and Sir Walter Raleigh informs us that Peru is not the true name of the country so called, but was given to it by the Spaniards in consequence of their mistaking the answer of the natives to a question they did not understand. The Spaniards asked the natives what was the name of the country. This was done in Spanish, and as the Aborigines could not possibly understand the question, they replied in their own language, *peru*, or *beru*, which means, *What do you say?* The Spaniards, equally ignorant of the answer they had received, concluded that *Peru* was the name of the country, which it has ever since received.

Josephus and others suppose Ophir to have been the ancient Taprobana in the Indian Ocean, which is now understood to be the Island of Ceylon, and this hypothesis is founded on the circumstance that the ships of Solomon sailed from Ezion-geber on the Red Sea. To this it has been properly objected that Ophir had no affinity to Taprobana, even though Taprobana were not the Island of Ceylon but the peninsula of Malacca; and also, if Ophir had been situated on the Indian Ocean, there was no necessity to reach it by ships, as a commercial intercourse could have been carried on by caravans, which has been the Oriental custom from the most remote ages of antiquity.

Dr Prideaux, proceeding on the supposition that the voyage to Tarshish only, and not the voyage to it and Ophir together, occupied three years, concludes that Ophir might have been nearer Judea than the other place, and that the voyage might have been accomplished in a shorter time than three years going and returning, if it had not been necessary to sail to Tarshish for those commodities which Ophir could not supply; and he hence infers that Tarshish might be any place in the Indian Ocean, the distance

to and from which required a voyage of three years, yielding "gold, silver, ivory, apes, and peacocks;" and that any place might be Ophir which produced the other commodities mentioned by the sacred historian. This theory induces him to place Ophir in Arabia Felix, where a town called Sophar or Taphar still seems to preserve the name. To this hypothesis the same objection occurs which is previously stated—the improbability that vessels would be employed for commercial intercourse, as a constant communication had from time immemorial been kept between Judea, the more distant parts of Asia, and the countries on the Mediterranean, by means of caravans; nor can it be proved that this part of Arabia produced at any time great quantities of the best gold. "Though it be granted," say the authors of the Universal History, "that Tarshish and Ophir were distinct places, and at some considerable distance from each other, yet, if the latter had been so nigh as Southern Arabia, and had yielded such plenty of the finest gold, almug trees, and precious stones, it is scarcely probable that they would have gone so much farther for such inferior trifles as silver, ivory, monkeys, and peacocks; it is more likely they went farthest for the fine gold, precious stones, and things of the greatest value."

The same writers advance their own hypothesis, and place Ophir "in some of those remote rich countries in India beyond the Ganges, and perhaps as far as China or Japan, which last still abounds with the finest gold, and with several other commodities in which Solomon's fleet dealt, as silver, precious stones, ebony, and other valuable sorts of wood, to say nothing of spices, peacocks, parrots, apes, and other such creatures, and by its distance best answers to the length of the voyage." Yet the same objection is applicable, that, if the commodities obtained by Solomon came from the remote parts of India, they might have been brought by caravans; nor is it likely that in Solomon's time, which was long before

the period and direction of the monsoons were ascertained in sailing across the Red Sea to Malabar, such a distant voyage could have been undertaken, in the course of which the usual mode of navigation practised by the ancients could not have been practised, namely, sailing along the coast.

Calmet adopts a different theory from any of those now stated, and places Ophir somewhere in Armenia and Media, where the Euphrates and Tigris take their rise, rivers which he thinks are adapted for commercial enterprises, and this hypothesis, which he maintains with his usual learning and ingenuity, he founds on the circumstance that Ophir, one of Joktan's sons, might give his name to the country. It is easy to see, however, that this supposition is altogether untenable, for if Ophir was the country at the source of the Euphrates or Tigris, the vessels of Solomon could not have reached it, and if the gold, silver, and other commodities, were brought to the ships at the mouth of these rivers, it could not be said that they had sailed to Ophir. In farther support of his theory, he argues that the three years mentioned by the sacred writer might mean only three summers and two winters, or six months. To these hypotheses it may be also added that Java, Siam, Bengal, Cabul at the head of the Indus, and other countries, have all had their several advocates as the greatly disputed Ophir of the Scriptures.

From America, the continent of Asia, and the Asiatic Islands, we now turn to Africa and Europe, and notice the theories which locate Ophir in these divisions of the world. Bochart informs us that Sofala, a territory or town of Africa in Caffraria, opposite the Island of Madagascar, has been asserted to be the Ophir of the Scriptures, and the Sopheira of the Septuagint. We are told by Lopez, in his Indian Voyage, that the inhabitants of a country near Madagascar—and the continent of Africa where Sofala is situated is separated from that Island by the Mozambique Channel—boasted that

in the time of Solomon the Israelites made a voyage thither every third year to obtain gold, and mines of gold and silver have been found near Sofala, which appear to have been extensively worked in ancient times, and this country is designated in an old French work the *Golden Sofala*. D'Anville, in his Dissertation on the country of Ophir, published in the French work, entitled "*Memoires de Literature*," strongly supports this opinion; and it has received a most elaborate elucidation by Bruce in the Second Book of his Abyssinian Travels, who is alleged to have persuaded Dr Robertson to adopt the same view in his "*Historical Disquisition concerning Ancient India*." The observations of Bruce, though long, are not without interest in an investigation or examination of the geography of Scripture, but as nearly all the facts on which he reasons are derived from a friar named John dos Santos, and as his inferences from these facts have in some instances been disproved, we insert that friar's own statement as it is found in "*Purchas his Pilgrimes*," and it has all that weight due to the authority of a person who derived his knowledge from actual residence in the country for eight years.

"Nere to Massapa is a great hill called *Fura*, whence may bee discerned a great part of the kingdome of Manamotapa, for which cause he (the king) will not suffer the Portugues to goe thither, that they should not couet his great countrey and hidden mines. On the toppe of that hill are yet standing pieces of old wals and ancient ruines of lime and stone, which testifie that these haue beene strong buildings, a thing not seen in all Caffraria; for the king's houses are of wood, daubed with clay, and couered with straw. The natiues, and specially the Moores, haue a tradition from their ancestors that those houses belonged to the queene of Saba, which carryed much gold thence doune the Cuama to the sea, and so along the coast of Æthiopia to the Red Sea. Others say that those ruines were Solomon's

factorie, and that this *Fura* or *Afura* is no other than Ophir, the name not much altered in so long time. This is certayne that round about that hill there is much and fine gold. The nauigation might in those times be longer for want of so good ships and pilots as now are to be had, and by reason of much time spent in trucking with the Cafars, wherein euen at this time the merchants alway spend a yeare and more in that businesse, although the Cafars be growne more couetous of wares, and the mines better knowne. They are so lazie to gather the gold, that they will not doe it till necessitie con-strayne them. Much time is also spent in the voyage by the riuers, and by that sea which hath different monsons, and can be sayled but by two winds, which blow sixe moneths from the east, and as many from the west. Solomon's fleet had, besides those mentioned, this let, that the Red Sea is not safely nauigable but in the day, by reason of many iles and shoalds; likewise it was necessary often to put to harbour for fresh water and other prouisions, and to take in new pilots and mariners, and to make reparations.—[Purchas says in a note, 'This by reason their ships were small, as that infancie of nauigation required; and besides, they must carry the timber from the one sea to the other ouer land to build them; neither were Hiram's men expert in that sea; and haply two nations did not well agree to hasten the voyage,']—which considered (with their creeping by shoare for want of the compasse and experience in those, and their Sabbath rests, and their trucke with the Cafres), might extend the whole voyage in going, staying, and returning, to three yeares. Further, the iuory, apes, gemmes, and precious woods (which grow in the wild places of *Tebe*, within *Sofala*), whence they make *almadias*, or *canoas*, twentie yards long of one timber, and much fine blacke wood (*ebonie*) growes in that coast, and is thence carryed to India and Portugall; all these may make the matters probable. As for peacockes I saw none there, but there must needs bee

some within land, for I haue seene some Caffers weare their plumes on their heads. As there is store of fine gold, so also is there fine siluer in *Chicon*, where are rich mines."

It would be tedious to follow all the conjectures and arguments of Bruce in favour of this hypothesis of Dos Santos, his supposition respecting the season of the year when the fleet would sail, and his theory respecting the trade-winds and monsoons. We may here observe, that if Bruce's account of the direction and period of the monsoons, when the fleet was outward-bound, be compared with the account of their direction and continuance when it was returning homeward, the two statements will be found to be inaccurate. In maintaining the locality of Ophir to be *Sofala*, our traveller observes, "The celebrated Montesquieu conjectures that Ophir was really on the coast of Africa, and the conjecture of that great man merits more attention than the assertions of ordinary people. He is too sagacious and too enlightened either to doubt the reality of the voyage itself, or to seek for Ophir and Tarshish in China. Uninformed, however, of the direction of the monsoons upon the coast, first very highly spoken of by Eudoxus, and lately observed and delineated by Dr Halley, he was staggered upon considering that the whole distance which employed a vessel in Solomon's time for three years was a thousand leagues, scarcely more than the work of a month. He therefore supposes that the reason of delay was owing to the imperfection of the vessels, and goes into very ingenious calculations, reasonings, and conclusions upon this. He conjectures that the ships employed by Solomon were what he calls junks of the Red Sea, made of papyrus, and covered with hides or leather. Pliny had said that one of these junks of the Red Sea was twenty days on a voyage, which a Greek or Roman vessel would have performed in seven; and Strabo had said the same thing before him. This relative slowness or unfitness will not solve the difficulty, for if these junks (I know there

are contrary opinions, and the junks might have been various) were the vessels employed to Ophir—the long voyage, much more would they have been employed on the short one to and from India; now, they performed this within a year, which was all a Roman or Greek vessel could do, therefore this was not the cause. Those employed by Solomon were Tyrian and Idumean vessels, the best ships and sailors of their age.” Let us now attend to Dr Robertson’s opinion. “The Jews, by their vicinity to Tyre, had such an opportunity of observing the wealth which flowed into that city, from the lucrative commerce carried on by the Phœnicians from their settlements on the Arabian Gulf, as incited them to aim at obtaining some share of it. This they effected under the prosperous reigns of David and Solomon, partly by the conquests which they made of a small district in the Land of Edom, that gave them possession of the harbours of Elath and Ezion-geber on the Red Sea, and partly by the friendship of Hiram, king of Tyre, who enabled Solomon to fit out fleets, which, under the direction of Phœnician pilots, sailed to Tarshish and Ophir. In what region of the earth we should seek for these famous ports, which furnished the navy of Solomon with the various commodities enumerated by the sacred historians, is an inquiry that has long exercised the industry of learned men. They were supposed to be situated in some part of India, and the Jews were held to be one of the nations which traded with that country. But the opinion more generally adopted is that Solomon’s fleets, after passing the Straits of Babelmandeb, held their course along the south-west coast of Africa, as far as the kingdom of Sofala, a country celebrated for its rich mines of gold and silver (from which it has been denominated the Golden Sofala by Oriental writers), and abounding in all the articles which composed the cargoes of the Jewish ships. This opinion, which the accurate researches of D’Anville rendered highly probable, seems now to be established with the utmost certainty

by a late learned traveller (Bruce), who, by his knowledge of the monsoons in the Arabian Gulf, and his attention to the ancient mode of navigation both in that sea and along the African coast, has not only accounted for the extraordinary length of time which the fleets of Solomon took in going and returning, but has shewn, from circumstances mentioned concerning the voyage, that it was not made to any place in India. The Jews, then, we may conclude, have no title to be reckoned among the nations which carried on intercourse with India by sea; and if, from deference to the sentiments of some respectable authors, their claims were to be admitted, we know with certainty that the commercial effort which they made in the reign of Solomon was merely a transient one, and that they quickly returned to their former state of unsocial seclusion from the rest of mankind.”

M. Huet supposes that the fleet of Solomon, in its voyage to Ophir, actually sailed round the Cape of Good Hope, and came to Joppa by the Mediterranean. He thinks that Ophir was a general name for all the eastern coast of Africa, and of Sofala in particular, agreeing with Bruce in this respect; and that Tarshish was also a general name for all the western coast of Africa and Spain, especially that coast near the mouth of the Guadalquivir, which abounded in silver mines. This writer farther maintains that the Cape of Good Hope was well known, frequented, and often doubled, in Solomon’s time, and many years afterwards. This hypothesis is supported by a writer in the Gentleman’s Magazine for 1786, so far as we are to look for Ophir in Africa. He agrees with Huet that Solomon’s fleet doubled the Cape of Good Hope, and he places Ophir on the west coast of Africa, making Guinea and Negroland the places visited by the fleet for gold. That it was Guinea he alleges is the more probable, as the gold found there is chiefly dust gold; and he maintains that the Hebrew words, which signify *dust* and *ashes*, make up the name of Ophir, as alluded to by

Eliphaz in his exhortation to Job—"Then shalt thou lay up gold as dust, and wealth as in the brooks of Ophir." Almuz wood, called by the Rabbins *coral* wood, "which," says this writer, "in hardness, colour, and polish, resembles coral, was also brought by the ships from Ophir, and is perhaps the red ebony, a production of Guinea. Circumcision being in use among the Negroes of the Gold Coast, is thought by some to have been introduced there by the Hebrews." These, however, are very fanciful and untenable illustrations. As to the etymological argument, it only shows on what fantastical grounds hypotheses may be built; and as to the Negroes practising circumcision, it by no means follows that they were taught it by the crews of Solomon's ships, for we nowhere read that the Hebrews had settlements either at Ophir or Tarshish, and it yet remains to be proved whether the fleet was manned by Hebrews, or by sailors of other nations engaged by Solomon for the purposes of commerce. The following observations of Mr Urban's correspondent are nevertheless entitled to attention:—"Mr Salmon, author of the Universal Traveller, gives no credit to Herodotus, and will not allow that the ancients had any knowledge of a passage round the Cape, or that it could be performed by them if they had known it; but, notwithstanding all his arguments to the contrary, both sacred and profane writers agree that the Phœnicians had traffic all over the known globe; and it was as bold an undertaking to coast it from Tyre or Carthage to the Land's End of England and Cornwall, where, beyond all dispute, they came for tin, as to sail round the Cape. The truth is, the tracks of the ancients are forgotten; astonishing changes are wrought by time, and Cicero's barbarous and ignorant Britain is now the mistress of arts and sciences. The time of circumnavigating Africa, mentioned by Herodotus, agreeing so well with Scripture, is a plain testimony of the truth of this voyage having been performed by the Phœnicians."

The learned Dr Doig, of the Grammar

School of Stirling, also contends that Solomon's fleet circumnavigated Africa. He maintains that there were several places called Ophir, the original of which, named after the son of Joktan, was near Judea, and that it was from this Ophir the gold mentioned in the Book of Job was obtained. As this Ophir, which must have been in Arabia, abounded in gold, the name was applied to other places where that metal was found in abundance. He argues that the Ophir of Solomon was not where Bruce assigns it at Sofala, because the fleet in the same voyage touched at Tarshish, which lay in a different direction. Dr Doig then proceeds to fix the situation of Tarshish before he ascertains the real Ophir, and the former he alleges was in Spain, near the mouth of the Guadalquivir, namely, Spanish Bœtica, celebrated for its mines of silver, where there were a city, a lake, and a river, called *Tartessus* by Aristotle, which is simply another name of Tarshish. Having discovered what he imagines to be the situation of Tarshish, Dr Doig concludes that Ophir was on the coast of Guinea; and in reply to the objection that Solomon's fleet would not have sailed so far as the west coast of Africa for gold, he maintains that in those times there was no gold found on the east coast, thus taking for granted his own hypothesis. He observes, that if those "ancient mariners" had found gold on any part of the eastern coast they would have returned to Ezion-geber, it being unnecessary to proceed round Africa merely for the purpose of trading at Tarshish; but as they found no gold on this coast, they were obliged to double the Cape, whence it was easier to proceed home by Tarshish than by the track they came. After completing their cargo at this place, he supposes the fleet sailed for Joppa, and that the next voyage was reversed: they first visited Tarshish in Spain, then Guinea, and doubled the Cape, returning along the eastern coast of Africa and up the Red Sea to Ezion-geber.

Such is a condensed view of the theories respecting the commercial enterprises of Solomon; and in whatever way the

reader may determine in favour of this disputed point in ancient sacred geography, it certainly appears that the coast of Africa below the Gulf, not to mention Sofala in particular, was the nearest country at which the fleet of the Hebrew king could arrive, to obtain those commodities of native produce, as nearly as we can define the articles mentioned in Scripture, with which the fleet was freighted on its return. It does not sufficiently appear that the same vessels which made the voyage to Ophir also went to Tarshish; and it may even be doubted whether Solomon sent ships to that place, or, if he did, whether it was not very near Judea, and merely a depot for the merchandise of more distant countries, brought there by vessels belonging to that place. Perhaps the best elucidation of the difficulty is given by Heeren. "It is very probable," he says, "that this name (Ophir), like those of Thule and others, did not designate any fixed place, but simply a certain region of the world, like

the names East or West Indies in modern geography. Thus Ophir may be understood as a general name for the rich south country, including the shores of Arabia, India, and Africa." This explanation refers equally to Tarshish, and is by far the most probable which has been advanced. By adopting it we are relieved from all unnecessary and unintelligible conjectures, and we can easily imagine the fleet of the wisest of kings proceeding on its voyage, trading to various places, and collecting the different commodities required for the decoration of the Temple or for the pleasure of the Hebrew monarch.

OPHNI, a town of Benjamin, thought to be the same as Gophni or Gophna, about fifteen miles from Jerusalem towards Shechem, Josh. xviii. 24.

OPHRAH, a town of Benjamin, Josh. xviii. 23.

OPHRAH, a town in the half-tribe of Manasseh, which was the residence of Gideon, Judges vi. 11; viii. 27; ix. 5.

P

PADAN-ARAM, *the Plains of Aram*. See ARAM and MESOPOTAMIA.

PAHATH-MOAB, a place in the country of the Moabites, Ezra ii. 6.

PALESTINA, or PALESTINE, signifies properly the country of the Philistines or Palestines who originated the name, but it in a more general sense, especially in modern times, is applied to the whole of Canaan or Judea, commonly called the Promised Land, on both sides of the Jordan. Palestine comprises the southern coast of Syria from Phœnicia to Egypt, and human industry had rendered the soil so fruitful that in the time of David it supported a population of some millions. As this country is described in other articles in the present work, the notice of it in this place must be necessarily brief. Herodotus is the most ancient writer among profane historians who speaks of Syria-Palestina, a name

which the Promised Land sometimes receives, and we occasionally find it comprehended in Cœlo-Syria, or the Lower Syria. Moses mentions Judea under the name of Palestina in his song of triumph after the passage of the Red Sea—"The people shall hear and be afraid; sorrow shall take hold on the inhabitants of Palestina," Exod. xv. 14. This appears to have been a general designation for the whole of the Promised Land at that time, and Dr Hales conjectures that it derived its origin from *Palisthan*, which signifies *Shepherd Land* in the Sanscrit language, a dialect of the ancient Syriac. In the Prophecy of Isaiah it is thus expressed—"Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken. Howl, O gate! cry, O city! thou, whole Palestina, art dissolved," Isa. xiv. 29, 31. See CANAAN, JUDEA, PHILISTINES, and SYRIA.

PAMPHYLIA, a beautiful undulated province of Asia Minor, bounded on the east by Cilicia, on the north by Pisidia, on the west by Lycia, and the south by that part of the Mediterranean called the Pamphylian Sea, now the *Gulf of Adalia*, or *Satalia*.

PANNAG, a proper name mentioned by the Prophet Ezekiel, but whether the name of a place or an appellative for some rich ointment or gum is uncertain, Ezek. xxvii. 17.

PAPHOS, a city of Cyprus, in the western part of that island, which gave its name to a tract in its neighbourhood. It was founded by the Phœnicians near the Barbarus river, where its ruins are still to be seen, and was celebrated for the worship of Venus, designated the Paphian goddess, to whom a most magnificent temple was erected. Paphos is celebrated in the Apostolical annals by the conversion of the Roman proconsul Sergius Paulus through the instrumentality of St Paul, who struck with blindness a Jewish sorcerer named Bar-jesus, or Elymas, for "seeking to turn away the deputy from the faith," Acts xiii. 6-12. Paphos, or New Paphos, founded by a Grecian colony, and celebrated for its excellent harbour and beautiful temples, is situated on the sea side. It was restored by Augustus, and named Augusta. Its modern name is still *Baffa*.

PARAN, *beauty, glory, ornament*, or EL-PARAN, a wilderness to which Hagar and Ishmael proceeded after they had recovered from the effects of thirst and exhaustion in the Wilderness of Beersheba, and where Ishmael fixed his residence, Gen. xxi. 21. As wildernesses and deserts are often mentioned in the Scriptures, and as it is a common notion that they are frightful and sterile solitudes, it may be here observed that the word *midbar*, rendered sometimes a *wilderness* and sometimes a *desert*, is of extensive application in Hebrew, and denotes not only the dry, barren, or sandy tracks, to which the term *desert* is properly applied, but generally all uncultivated lands, mountainous or pasture grounds, and

the common lands for wood and pasturage near large towns. This explains the allusions to the rich pastures and "the beauty of the wilderness" mentioned by the Psalmist and the Prophets, Psalm lxiv. 13; Jer. ix. 10; Joel i. 20. The Desert of Paran, which still retains its ancient name, lies in Arabia Petræa, and extends southward from India into the Peninsula of Sinai. It is bounded on the west by the Desert of Shur, and on the east by the Gulf of Akaba and the valley (*El-Ghor* and *El-Araba*) which extends between that Gulf and the Dead Sea. Modern travellers have for the most part only described the southern portion of it, or that part of it which is in or borders on the Peninsula of Sinai. From their united accounts it appears to be a dreary and desolate region, with a soil occasionally sandy and at other times calcareous, strewed with loose pebbles and flints. Its surface is broken by various chains of hills, by ravines and glens, and by beds of winter torrents, in which the rain-water collects and nourishes low shrubs. Among its productions is the *coloquintida*, which grows abundantly in such situations, and is gathered by the Arabs for domestic and medicinal uses. The Wildernesses of Zin and of Edom are different names for the whole or part of the Wilderness of Paran.

PARBAR, a gate or building belonging to the Temple, 1 Chron. xxvi. 18.

PARTHIANS, a Scythian race so called, who inhabited rude mountain lands north of Media, abounding in fruitful plains, but little known either before or during the Persian supremacy, when it was an appendage to the still almost unknown country of Hyrcania. Parthia became a separate province when Arsaces exalted its people to the high rank they subsequently held among the ruling nations of antiquity, and gave its name to the whole empire which stretched from the Oxus to the Euphrates, and from the Caspian Sea to the Indian Ocean, comprising eighteen provinces. The Parthians, originally barbarous, are said to have been closely connected by speech,

customs, and institutions, with the Poles and Turks. The royal winter residence was Ctesiphon on the eastern side of the Tigris. Although the regal succession was limited to the family called the Arsacidæ, many pretenders to the crown appeared who divided the people into factions, which the Romans turned to their own advantage, and which finally caused the downfall of this empire. The Parthians were engaged in repeated wars with the Romans from B.C. 53, and the empire maintained itself altogether from B.C. 250 to about A.D. 200, when the new Persian monarchy was founded, which extinguished that of the Parthian, and the Persians again became the dominant people. Some Parthians, or Jews from among them, are mentioned as being present in Jerusalem on the day of Pentecost, Acts ii. 9.

PARVAIM, the name of a region distinguished for its gold which occurs only once in the Scriptures, 2 Chron. iii. 6. Bochart considers it to be the Island of Ceylon, and it is generally identified with Ophir, wherever Ophir may be situated. According to the Jews, the gold was so called because it was of a red colour. The Septuagint has the word as a proper name, but in the Vulgate it is rendered *finest gold*.

PATARA, a seaport town of Lycia in Asia Minor, said to have been built by Patarus, son of Apollo, where St Paul, going from Miletus to Jerusalem, found a ship bound for Phœnicia in which he sailed, Acts xxi. 1. It was once a magnificent place, honoured by the emperors, crowded with temples, and was a favourite locality of the mythological deities. It contained the oracle of Apollo, which gave responses during the six winter months, as did that of Delhi during the summer. The ruins of this city, among which is a theatre in good preservation, still bear the name of Patara. A colossal hand has been found among those remains of its ancient grandeur in the act of grasping—a relic of Jupiter and his thunderbolt, as the word ΣΕΥΣ occurs upon many fallen columns.

PATHROS, one of the three ancient divisions of Egypt, which was the same with the Greek Thebais, Jer. xlv. 1, 15; Ezek. xxix. 14; xxx. 14. The latter Prophet threatens the Pathrusim with complete destruction.

PATMOS, now PATNO, or PALMOSA, an island in the Ægean Sea between the island of Icaria and the promontory of Miletus, about sixteen miles south-west of Samos, and about six leagues in circumference. It was made a place of banishment by the Romans, and it is illustrious in the history of the Church as the scene of St John's exile, where he had the revelations recorded in the Apocalypse. The Levantine sailors love to gaze upon the cliffs of *St Jean de Patno*, to run over their beads at the shrine of the Apostle, and invoke the protection and blessing of the Virgin in the consecrated island. "Patmos," says a writer, "is the *Holy Land* of the maritime Greeks, associated with the proudest recollections of their religion, and wearing, in the ardent imagination of the Eastern, on its every cape and cliff an impress of indelible sanctity. St John with the Virgin takes precedence of all the religious names of antiquity in the estimation of the Levantine islanders, and it is remarkable how closely their names and memoirs are associated in their traditional tales—the poor ignorant Caloyer dreaming of no higher grade of religion than that of venerating the Apostle, and extolling the virtues of the 'mother of God.' The belief of the ancient Church, that the mother of the Lord, after his crucifixion, resided with the disciple he most loved, probably originated this connection of their memories. When sailing by the scene of his banishment, the Greeks often land to visit the shrine of the Apostle, to run over their prayers, and this devotional process, performed in the name of the Virgin, is accounted remarkably efficacious. Dr Clarke saw the island from his vessel, when the Ægean was lighted up with the beams of the setting sun, and he introduces, to lighten the scene, the splendid picture described by the

Evangelist, when wrapt in ecstatic vision he saw, as it were, a 'sea of glass mingled with fire.' The lowering cliffs of Patmos, the battlements of the Apocalypse, and the whole island consecrated by the footsteps of God's last prophet, seemed to be in an abyss of fire; and the traveller instinctively connected the face of nature with the golden glories of the New Jerusalem, and the announcement of that trumpet voice which proclaimed that there shall be NO NIGHT THERE."

The island of Patmos is described as a dreary and rugged rock of volcanic origin, very mountainous and barren. According to Mr Turner, the only spot in it which has any cultivation, or is worth any, is a small valley on the west, where the more opulent of the inhabitants have a few gardens. Its coast, which is high, is intersected by a variety of gulfs and caves, and also consists of a collection of capes, which form so many excellent seaports. The best, and perhaps the finest in the Archipelago, is called La Scala, which an author conjectures to have received its name from its quay; but Dr Clarke is inclined to think that it may have been so called from the steep ascent to the monastery which begins at the landing-place of this harbour. "The port in use," says Mr Turner, "is a deep gulf on the north-east of the island, sheltered by high mountains on every side but one, where it is protected by a projecting cape. It is here that the Scala stands, containing about fifty shops and houses, and the inhabitants say that this was the site of the ancient Christian city, and that in a small valley on the other side of the gulf was the ancient Hellenic city. This opinion respecting the site of the two ancient cities is not supported by any remains of antiquity on either spot. The town is situated on a high rocky mountain rising immediately above the sea. It contains about four hundred houses, and this with the Scala is the whole of the population, for there are no other habitations in the island." These observations are similar to Dr Clarke's notice.

"Nothing," he says, "can be more remarkable than the situation of the town, built upon the edge of a vast crater, sloping off on either side like the roof of a tiled house. Perry has compared it to the *back of an ass*, upon the highest ridge of which stands the monastery."

Patmos now contains comparatively few inhabitants. They have about a dozen of small vessels with which they trade to different ports in the Euxine and Adriatic. The natives are Greek Christians, for the most part very poor and wretchedly clad. Their principal subsistence is game and clotted cream; and rabbits, pigeons, partridges, and quails, are numerous. On the summit of a rock, a short distance from the principal port, is the monastery dedicated to St John, said to have been built by Emperor Alexius Comnenus, A.D. 1117, to serve as a protection from corsairs, as well as an asylum for the brotherhood of the Apostle, who are under the protection of the Bishop of Samos. Dr Clarke says that this monastery is a "very powerful fortress, with several towers and lofty thick walls, and if duly mounted with guns might be made impregnable." The library contains about one thousand volumes, of which nearly two hundred are manuscripts. Among these Dr Clarke discovered the Patmos Plato, a Lexicon of St Cyril of Alexandria, two small volumes of the Psalms and of Greek hymns, the curious work of Philo on animals, and an original letter from the Emperor Alexius Comnenus concerning the establishment of the monastery. As a mark of respect to St John's memory this monastery is allowed the use of a bell, which is considered a great privilege and favour. The abbot was formerly prince of the island, and paid an annual tribute of one thousand crowns to the Grand Seignior.

Between the convent and the shore a little Gothic chapel is pointed out which is approached by a rugged pathway. This is called the Hermitage of St John, and tradition affirms it to have been the residence of the Apostle, where he received those divine communications when he

was in the spirit on the Lord's day, and saw the majesty of his once crucified Master. The sale of pieces of this rock to devotees for the cure of diseases, and as amulets against their influence, was at one time a source of considerable revenue to the monastery. Two chinks in the ceiling of the cave are maintained to be the crevices through which the Apostle received the dictates of the Holy Spirit, and these holes are esteemed peculiarly sacred. "As to the cave itself," says Dr Clarke, "whence this building derives its origin, and to which it owes all its pretended sanctity, it may be supposed that any other cave would have answered the purpose fully as well; it is not spacious enough to have afforded a habitation even for a hermit, and there is not the slightest probability that any thing related concerning it by the monks is founded in truth. It affords a striking proof, that there is no degree of absurdity too gross for the purpose of *altarges* and superstition. There seemed to be something like a school held in this building erected above this cave, but the monk who showed the cave to us, and who appeared to superintend the seminary, was not much better informed than his godly brethren in the parent monastery."

PAU, an ancient town of Edom, Gen. xxxvi. 39.

PELETHITES. See CHERETHITES.

PELLA, one of the cities of the Decapolis, Matt. iv. 25; Mark v. 20.

PENIEL, or PENUEL, *the face of God*, a place beyond the Jordan near the ford of the brook Jabbok, where the Patriarch Jacob rested on his return from Mesopotamia, and wrestled with a mysterious personage, from whom he received the name of Israel. In after times the tribe of Gad built a town at or near this place, and called it *Penuel*. Gideon threw down a tower of this city on his return from the pursuit of the Midianites, and put numbers of the inhabitants to the sword, for insulting him and refusing to supply his soldiers with provisions. Jeroboam rebuilt the city, 1 Kings xii. 25;

and Josephus informs us that he also erected a palace in it. If the locality of Penuel was that assigned to it in the maps on the south of the Jabbok, it could not be the real site of the place so called by Jacob, because the transaction commemorated by the name took place on the north bank of that river. This is evident from the Mosaic account, which expressly states that Jacob had sent his people over the river, but remained himself alone all night on the other side, or the north side, Gen. xxx. 22-30.

PENTAPOLIS, a name given to the five cities of the Plain, which God had devoted to utter destruction, Wisdom x. 6.

PEOR, or PHOGOR, a mountain beyond the Jordan placed by Eusebius between Heshbon and Luras. The mountains Nebo, Peor, and Pisgah, were near each other, and probably parts of the same ridge.

PEREZ-UZZA, *the breach of Uzza*, the name of a place, 2 Sam. vi. 8.

PERGA, or PERGE, an important town on the west bank of the Cestrus in Pamphylia, having a port where St Paul landed from Paphos. In its vicinity and on an eminence stood a temple of Diana, greatly venerated by the inhabitants.

PERGAMOS, or PERGAMUM, now *Bergamo*, a celebrated city of Mysia in Asia Minor, once the capital of a powerful and independent kingdom, and the residence of the Attalian princes. Here parchment was invented and brought into use, in consequence of the establishment of a library and the prohibition of the exportation of papyrus from Egypt by Ptolemy. Its library consisted of two hundred thousand volumes. Pergamos was the birth-place of Galen and of Apollodorus, the preceptor of Augustus; and it is distinguished in the sacred annals by the message of the Divine Inspector to its bishop, "I know thy works, and where thou dwellest, even where Satan's seat is, and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among

you, where Satan dwelleth. But I have a few things against thee, because thou hast them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication," Rev. ii. 13, 14.

Pergamos is situated about sixty-four miles north-west of Smyrna, and the advantages of its situation, contiguous to the sea, at the foot of an elevated hill which commanded an extensive plain, rendered it in ancient times a place of great importance. The kingdom of Pergamos was bequeathed to the Romans by the last Attalus, and its library was transported to Egypt by Cleopatra to enrich the Alexandrian collection. The ruins of the ancient city, which are near the modern town of Bergamo, have been minutely investigated by several travellers. The Acropolis was built about the time of Lysimachus, though much of the present form belongs to the era of the decline of the Greek Empire; it occupies a hill about two hundred feet above the plain. An area on the summit, covered with some prostrate and broken pillars, was once the site of a splendid temple of Minerva, which, Vitruvius says, was built *in excelsissimo loco*, and commands a view of the mountains of Mitylene and the waters of the Ægean. There was a celebrated temple erected to Esculapius, of which no vestige remains. This temple had the privilege of an asylum in the time of the Romans, and as its priests practised the healing art, every cure they effected was ascribed to the influence of the local deity. All the Pergamean coins bore the figure of a serpent, and we may perhaps discover the origin of this device in the honours rendered by the citizens to Esculapius. Among the remains of Christian antiquity those of a church dedicated to St John are pointed out, supposed to have been erected by the Emperor Theodosius. It is still frequented by a few Greeks, who have adorned its mouldering walls with some wretched drawings of saints or popes. There is another ancient church called *Sancta*

Sophia, now used by the Turks as a mosque, which tradition alleges to have been the church in which the disciples met to whom St John wrote, and in it was once shown what was said to be the tomb of the "faithful martyr Antipas." "The Christian population of Pergamos," says Mr Arundell, "seems to have increased considerably since the time of Smith and Rycaut. The former says, 'The state of the Christians here is very sad and deplorable, there being not above fifteen families of them; their chief employment is gardening, by which they make a shift to get a little money to pay their harache, and satisfy the demands of their cruel and greedy oppressors, and maintain a sad miserable life!' The present population is, I think, underrated at 15,000, of which 1500 are Greeks, 200 Armenians, who have a church, and about 100 Jews, with a synagogue." See SEVEN CHURCHES OF ASIA.

PERIZZITES, ancient inhabitants of Judea who had mingled with the Canaanites, or were themselves the descendants of Canaan. They appear to have had no fixed habitation, but wandered like the nomade tribes from one place to another, and hence their name, which signifies *scattered* or *dispersed*. The Perizzites are mentioned as the chief people of the country along with the Canaanites in the time of Abraham, Gen. xiii. 7. Solomon subdued the remains of this people whom the Israelites had not expelled, and made them tributary, 1 Kings ix. 20, 21; 2 Chron. viii. 7. The Perizzites are mentioned by Ezra after the return from Babylon, and several Israelites had married wives from among them, Ezra ix. 1.

PERSEPOLIS, a celebrated city of ancient Persia, and at one time the principal place of the country, is simply mentioned in the Second Book of the Maccabees (ix. 21) in connection with Antiochus, who in one of his expeditions had entered "the city called Persepolis, and went about to rob the temple and to hold the city, whereupon the multitude, meaning to defend themselves with their

weapons, put them (the Syrians) to flight; and so it happened that Antiochus, being put to flight of the inhabitants, returned with shame." The city called Persepolis in this passage is designated Elymais in another place, 1 Macc. vi. 1, and it is probably here called Persepolis on account of it having been at one time the capital of Persia, for it was a very different city from Elymais. Persepolis is not alluded to in the canonical Scriptures. The ruins of this city are found in the province of Fars, or Farsistan, in a plain about eighty leagues in length and from two to six in breadth. No other vestiges of it remain except extensive terraces, lofty columns, and Egyptian doorways of its once magnificent palace, said to have been destroyed by Alexander the Great in a drunken frolic about B.C. 327. These ruins are called *Chilminar*, or the *Forty Columns*, or *Tacht-Jemshid*. Persepolis was designated Istacan, under the Mahometan princes.

PERSIA, in Hebrew *Phars*, a vast and celebrated country of Asia, the southwestern province of which appears to have been the ancient Persia, still called *Farsistan*, or *Fars*. The Arabians affirm that Fars, the father of the Persians, was the son of Azaz, or Arphaxad, son of Shem, or, according to some, of Japheth; but the Persians themselves derive their origin from a personage equivalent to Adam. Little is comparatively known of the original province of the great Persian Empire, from which the conquering Persians issued and spread their power over the greater part of the ancient world. It is described as being mountainous on the north, a fruitful plain in the middle, and sandy in the south; in length 2000 stadia, and in breadth 4200. Considered as an empire, Persia comprised all the countries of Asia between the Indus and Tigris with the exception of Assyria, and applied to these countries—Persis, or Persia, in its more limited sense; Carmania, for the most part a desert, extending along the Persian Gulf and the Indian Ocean, answering to the modern provinces of West Persia, Kerman, and Laristan; and

Gadrosia, which comprises the coast between Carmania and India, also little better than a sandy desert, celebrated by the march of Alexander the Great across it; three in the centre, Media, already noticed; Aria, a district of level table land, which comprises the southern part of the modern Korassan, and the eastern part of Cohistan and Sihistan; and Arachosia, a rich and fruitful land on the frontiers of India, which now constitutes the province of Arrochash in Eastern Persia, called White India by the Parthians on account of the white inhabitants who migrated thither from the Oxus; three in the north, Parthia and Hyrcania—rude mountain lands north of Media, full of fruitful plains, but without cities, and little known either before or during the Persian supremacy; Bactria, which corresponds to the southern part of Great Bukhara, still called Balck; and Sogdiana, or the country of the Usbecks, which corresponds to a part of Great Bukhara, still called *Sogd* or *Turkestan*, and a part of Cashgar. Yet, under the name of the Persian Empire were sometimes comprised the other conquered countries, such as Assyria, Babylonia, and Lydia, with the exception of Asia Minor, Palestine, and the adjacent regions. At the present time Persia may be generally said to extend to the Persian Gulf and Indian Ocean on the south, the Indus and Oxus to the east and north-east, the Caspian Sea and Mount Caucasus on the north, and the river Euphrates on the west; but according to Sir John Malcolm, the Persian geographers assume more extensive limits for their ancient empire. They say it included four seas and six great rivers—the Black Sea, the Red Sea, the Caspian Sea, and the Persian Gulf; the Euphrates, Tigris, Araxes, Phasis, Indus, and Oxus.

Persia is designated *Elam* in the Old Testament previous to the time of Daniel, who first uses the present name. This name *Elam* is from the son of Shem, who is said both by sacred and profane authors to have settled in the district called Elam, and which is often designated

Elymais. This district, from which the rest of Persia is supposed to have been colonized by the descendants of Elam, appears to have extended from the mountains of Laristan to the Persian Gulf, and must have included Susiana if taken largely, for Daniel describes Shushan as being in the province of Elam. We find Chedorlaomer, a powerful chief, king of Elam in the time of Abraham, although it may be questioned whether the country elsewhere mentioned by this name is really intended by Moses. In the Prophecies the appellation of Elam to the original province of Persia is distinct, Isa. xi. 11; xxi. 2; xxii. 6; and the kings of Elam are mentioned among those princes enumerated by Jeremiah whose downfall he foreshows (xxv. 25). The same Prophet, when announcing a judgment against Elam, speaks of it as if it had actually become a province of the Babylonian Empire; and in the time of Daniel we find that such was the case, until the final subversion of that monarchy, when Elam was restored to its former possessors, who had fought under the banners of the Medes and Persians, Jer. xlix. 34-39; Ezek. xxxii. 24.

The Oriental name of Persia is *Iran*, a word generally supposed to be derived from *Fars* or *Pars*, a division of the Empire of Iran, which is applied by Europeans to the whole kingdom, but unknown, as Sir John Malcolm assures us, in the sense we use it to the present natives of Iran. It will be here observed that *Pars* is the Persian, *Fars* the Arabic pronunciation of the word, the Persian termination *stan* denoting *country*. "The authors of the Universal History," says that distinguished author, "state, on what authority I know not, that the word *Iran* is not a general name of Persia, but of a part of that country. This is certainly erroneous. Iran has from the most ancient times to the present day been the term by which the Persians call their country, and it includes in the sense they understand it all the provinces to the east of the Tigris, Assyria Proper, Media, Parthia, Persia, and Hyrcania, or Mazenderan.

The whole of this country has probably been styled *Pars* or *Persia* in the Bible, and by Greek and Roman writers since Cyrus." The country in its features exhibits numerous chains of mountains and large tracks of desert, amidst which are beautiful valleys and rich pasture lands. The territory stretching from the mouths of the Indus, which falls into the Indian Ocean, to the mouths of the Karoon and the Euphrates at the head of the Persian Gulf, lying between the mountains and the sea—a narrow track and level, bears a close resemblance in soil and climate to Arabia, and does not contain one river navigable a few miles from the ocean; and the appearance of this coast, which extends a distance of more than twenty degrees, is almost everywhere a succession of sandy plains, occasionally relieved by plantations of date trees, patches of cultivation near wells, and thinly scattered fresh water rivulets. In the interior, from the chain of mountains nearest the Indian Ocean and the Persian Gulf to the Oxus in one direction which falls into the Arral Sea, and to the Caspian in another, the appearance of the country is nearly the same, few of the mountains being of very extraordinary elevation, though some ranges have continual snow upon their summits, and none of the valleys being broad, though some are of such a length as to exceed even a hundred miles. The salt deserts are the only tracks in the Persian Empire which extend wide without the interruption of mountains, one of them running nearly four hundred miles in length, and in breadth about two hundred. These vast wastes, which are little known, and abound with salt marshes and a succession of sand hills, have a powerful influence on those countries in their vicinity, and which are upon the same level, making them subject to extreme heats. Sir John Malcolm informs us that the hills in the interior of Persia are not so barren as those which the navigator surveys in the Indian Ocean and the Persian Gulf, but none, except those of Mazenderan and Georgia, are covered with

forests, the mountains in Persia being generally either bare or thinly clad with underwood. The valleys of the central provinces abound with the rarest and most valuable vegetable productions, which might be cultivated to any extent, and the pasture grounds are not surpassed in the world. Trees are chiefly found near towns and villages, but their luxuriant growth wherever planted shows the congenial nature of the climate. All the fruits of the temperate zone are produced in the Persian orchards, and the wilds abound with flowers which can only be reared with the greatest care in the gardens of Europe. Persia contains scarcely one river which can be termed navigable, unless the Euphrates and Tigris be considered as belonging to the country. The rains, except in the province of Mazenderan, are neither frequent nor heavy, and the want of water is one of the greatest obstacles to the improvement of the country. The climate is as various as the opposite nature of the soil and the remarkable inequalities of the surface, but it is described as healthy, "and few countries," says Sir John Malcolm, "can boast of a more robust, active, and well formed race of men. Its animals, particularly horses and dogs, are of uncommon size, strength, and beauty: in its mountains some valuable minerals are found, but none in any abundance, and Persia has, consequently, been always indebted to foreign countries for lead, iron, silver, and gold."

In the present article, in addition to what is already given in another part of this work (see ASIA), we shall take a retrospective view of the history of Persia, especially that part of it connected with the Scriptures, and then glance at the religion, manners, customs, literature, sciences, and other subjects illustrative of this celebrated Oriental kingdom.

1. HISTORY OF PERSIA.—Sir William Jones divides the ancient history of the Persians into three distinct periods. 1. The *dark and fabulous*, comprehending the ages preceding the Kaianian dynasty. 2. The *heroic and poetical*, commencing

with that dynasty, and terminating with the accession of Ardisheer Babigan about A.D. 200, who founded the Sassanian dynasty. 3. The *historical*, which includes the reigns of the Sassanian kings. Sir John Malcolm, on the other hand, observes in the Preface to his valuable work, "The history of Persia may be divided into two parts, the ancient and the modern. The former, which commences in the fabulous ages, terminates in the conquest of that country by the Caliph Omar, in the thirty-first year of the Hejira."

The early history of Persia, like that of all the other Oriental countries, and the remark perhaps applies to all ancient kingdoms and empires, is involved in fable, conjecture, and uncertainty; nevertheless, it is not to be disregarded nor treated as unworthy of notice. "If," says the distinguished writer just cited, "we desire to be fully informed of a nation's history, we must not reject the fables under which the few traces which remain of its origin are concealed. These, however extravagant, always merit attention; they have an influence on the character of the people to whom they relate; they mix with their habits, their literature, and sometimes with their religion." Among the other conjectures as to their origin, the Persians are said to have been originally a small people of wandering mountaineers, divided into several hordes, probably of Scythian descent. It is certain that the Persian Empire originated in one of those great political revolutions which were of frequent occurrence in Asia. A mountain tribe, of nomade habits, rushed with impetuosity from their fastnesses, and overwhelmed all the nations of Southern Asia, with the exception of Arabia, from the Mediterranean to beyond the Indus, shaking and even subduing the nearest parts of Europe and Africa by their onset. Their abode—the wild and hilly region of Fars, or Persia properly so called—is noticed by Herodotus, who observes that the Persians originally occupied a small and rugged country, and that it was proposed in the time of Cyrus that they should exchange this for one

more fertile—a plan which Cyrus is said to have discouraged, as likely to extinguish their hardy and warlike habits. Although the historian gives an erroneous opinion of Cyrus, it is certain that the Persian Empire first rose under that prince to power and splendour on the ruins of the Assyrian and Babylonian. Arrian, from more ancient authorities, mentions the same fact, that “the Persians, when, under Cyrus, they conquered all Asia, were a poor people, inhabiting a rugged country.” To this may be added the important testimony of Plato, who was contemporary with their monarchy. “The Persians,” he says, “were originally a nation of shepherds and herdsmen, occupying a rude country, such as naturally fosters a hardy race of people, capable of supporting both cold and watching, and, when needful, of enduring the toils of war.” These testimonies prove, however much their own legends may have disguised or embellished the truth, the real origin of the Persians, and it is well known that it was no unusual occurrence in the East for mighty empires to arise from similar beginnings. Such were the people from whom the modern Persians are descended. “Their very aspect and complexion,” observes Heeren, “distinguish them from the Mongols, their neighbours to the north, as well as from the Hindoos to the south, in a manner too decided to admit of our supposing any consanguinity between them, while their language proves them to be equally independent of the Semitic or Arabian tribes to the west, since the fact of a totally different speech prevailing on the western bank of the Tigris from that spoken on the eastern entitles us to consider the race by whom it is used as equally distinct.”

There is every evidence that all the races who successively had dominion in those countries constituting Persia, previous to the time when the Arabs overran and subdued it with the sword in one hand and the Koran in the other, were of the same original stock. The most ancient of those nations were the

Medes, the Bactrians, and the Persians. The traditions of the Bactrians confirm this fact; and it is clear, from the similarity of their language and history, that the Medes and the Persians were of the same origin. The Medes were indeed the more ancient and the more wealthy, and consequently the more civilized of this common race; they had become rich not only by conquests, and by the accumulation of tribute, but by the position of the country, which is situated in what were in early times the great commercial highways of Asia. “The Medes,” says Herodotus, “like the Persians, looked upon themselves as the first people in the world, and valued other nations in proportion as they were situated near them, esteeming those the least who are the most remote. Under their dominion the different nations were set over one another, the Medes being rulers over all, and in a particular manner over those who were situated near them; these, again, had dominion over their neighbours, and the latter over those that came next in locality.” The Persian court and government were founded on those of the Medes, and their manners and customs were the same. We are therefore to view the Medes as the first settlers in Iran before their kindred tribes the Persians quitted their original abodes as a race of herdsmen and shepherds, acquainted with no other species of property than their camels, horses, oxen, and sheep. One of their legends celebrates their earliest king or chief named Jemshid as introducing into the land of Iran, by the command of Ormuzd, a knowledge of agriculture, tillage, and the breeding of cattle. Previous to that time Iran was inhabited solely by wild animals, but as the nature of the country prohibited all the new settlers devoting themselves to the same pursuits, the numbers of those who applied themselves to agriculture were comparatively limited, the greater proportion continuing to follow their old occupation as shepherds and herdsmen. Its civilization and commerce increased, the nation necessarily split into a

multitude of distinct tribes, and at length formed two separate kingdoms—those of the Medes and Persians, although of the same origin. We may safely maintain this view of the subject from the case of the mother of Cyrus, and in the person of Cyrus the two kingdoms were united; for that, as Heeren observes, proves the intermarrying of their sovereigns to have been of frequent occurrence; and “after these nations had successively reduced one another to a state of dependence, it is difficult to believe that on the subjugation of the Medes the amalgamation of manners and religion would have been so complete, if they had been of totally different originals.”

The only information of the early history of Persia is contained in the *Dabistan*, or *An Account of Twelve Religions*, and in the poem called the *Shah-Namah*, or *Book of Kings*, which is the production of the celebrated Persian poet Firdewsi, who embodied in it what of the Persian annals escaped the ravages of the Arabian conquerors. Although these two works are of importance, little dependence can be placed on the facts they record; truth is so often mixed with fable, that it is almost impossible to ascertain where the one ends and the other begins; their chronology is equally extravagant, and monarchs are mentioned who are said to have reigned a hundred and even a thousand years. The *Dabistan*, according to Sir John Malcolm, is the work of a native of Cashmere called Sheik Mahomed Mohsin, surnamed *Fani*, or the *Perishable*, who flourished about the middle of the seventeenth century, and who, although professing Mahometanism, was a Sooffee or philosophical devotee, and an avowed believer in the superstitions of the Brahmins. “Among the authorities that Mohsin Fani mentions having referred to,” says Sir John Malcolm, “is the *Dussateer*, or, as it is sometimes called, the *Temarawatseer*. This book, which is also quoted by the author of the *Burhan Kuttah* (a Persian work of authenticity and character), has been lately found. The *Dussateer* is supposed

to have been written by fifteen prophets, of whom the first was Mahabad and the last Sassan. The latter, who lived in the reign of Khoosroo Purveez, translated the original text into Persian, and added his own opinions and prophecies to those of his predecessors. This work is called a sacred volume, and is filled with rhapsodies in praise of the Creator, the sun, the moon, and the planets. Its contents evidently relate to a period at which the inhabitants of Persia worshipped God and the planets, or the host of heaven. But the most curious and attractive part of the *Dabistan* is certainly that which relates to the images and ceremonies of the Persians before the introduction of the religion of Zoroaster.”

According to the author of the *Dabistan*, the Persians, long before the mission of Zoroaster, whose Persian name is Zerdosht, venerated a prophet called Mahabad, or the *Great Abad*, whom they considered the father of men; but the *Dabistan* itself asserts that the ancient Persians deemed it impossible to ascertain who were the first parents of the human race, and that the knowledge of man was not competent to make such a discovery. It is taught that time was divided into a succession of cycles or periods, to each of which its own people were allotted, and that when the time allotted to one cycle had expired, a male and a female were left to be the parents of the population of the next. Mahabad and his wife were the only persons left at the close of the last great cycle, and consequently he is held to be the father of the present races of men. This pair, having a numerous offspring, first dwelt in caves and clefts of rocks, ignorant of the comforts and luxuries of life; but, inspired by divine power, Mahabad at length introduced civilization and many useful arts—he “planted gardens, invented ornaments, and forged weapons; he also taught men to take the fleece from the sheep, and to make clothing; he built cities, constructed palaces, fortified towns, and introduced among his descendants all the benefits of art and

commerce." Mahabad had thirteen descendants who were all styled *Abad*, and rated as prophets; they were the sovereigns and the high priests of the country, and the world in those days enjoyed a golden age. But this transcendent felicity was disturbed by Azer-Abad, the last prince of this dynasty, who whimsically abdicated the throne and embraced a life of solitary devotion. His subjects, left without government or restraint, indulged in every species of excess and wickedness. According to the Dabistan, the mills from which men were fed were turned by the torrents of blood that flowed from the veins of their brothers; every art and science fell into oblivion; the human race became as beasts of prey, and returned to their former rude habitations in caverns and mountains." A few sages beheld with alarm the licentiousness of the world, and entreated a holy man named Jy-affram, who had received the title of *Jy* on account of his many and distinguished virtues, to assume the government. He refused until he was honoured with a divine command, which a Mahometan commentator assures us was given by the angel Gabriel. He restored the laws and constitutions of Mahabad, and founded a new dynasty called the *Jy-anian*, the last king of which was Jy-abad, who after a long and prosperous reign suddenly disappeared, and the world again became corrupt and disgraced by crimes. His son Kuleey, a devout and holy prince, who had previously passed his life in retirement, was persuaded to assume the government, and founded a new dynasty, the last prince of which was Mahabool, the similarity of whose name to the Belus of the Egyptians and the great Bali of the Hindoos, as Sir John Malcolm appropriately remarks, will strike every reader. Mahabool was compelled by the depravity of his subjects to abdicate the throne, and was succeeded by his son Yessan, who founded a new dynasty, which terminated with his descendant Yessan-Ajum. These dynasties com-

prehended a period of many thousand millions of years. At the end of Yessan-Ajum's reign the wickedness of men had exceeded every limit, the world reverted into a savage state, men wantonly murdered each other, and their mutual ferocious hostility was made the means of divine vengeance until the human race was nearly extinct. The few who remained fled to the woods and mountains. Then it was that the merciful Creator raised Kaiomurs, otherwise Gilshah, to reclaim and civilize the world, whom all the Persian authorities except the Dabistan consider to have been the founder of the Paishdadian dynasty, or the "first distributor of justice." It is clear that this fable has an allusion to the Antediluvian times, and Sir William Jones informs us that the Parsees or Guebres have traditions of the Deluge. Sir John Malcolm observes that it is possible Mohsin Fani, the compiler of the Dabistan, "may have taken this fable from the sources he pretends, but there appears throughout this branch of his subject a strong desire to connect the ancient history of the Persians and Hindoos."

The Mahometan writers, with the exception of the author of the Dabistan, all agree in considering Kaiomurs as the first Persian sovereign; they follow the Jewish chronology, and trace his descent from Noah, who they say was his grandfather, although several writers allege that he was the son of Yessan-Ajum before mentioned. Kaiomurs holds an honourable place in the Persian annals for his attempts to reclaim his subjects from barbarism. It is said that he began with his own family, thus like a true philosopher exhibiting example as well as precept, but his instructions made little impression on his people, who maintained an insurrectionary war against him, in one of the battles of which his son Siamuck was slain. The poet Firdewsi, in describing these wars, terms the enemies of Kaiomurs *deers* or magicians, who were eventually defeated and torn to pieces by wild animals which had joined the army of the good king to establish order and justice. Making due allowance

for this poetical flight, it appears that Kaiomurs conquered his rebellious subjects, and we find it farther stated that he resigned his crown to his grandson Houshung, though Sir John Malcolm mentions an author who asserts that he died and was succeeded by that prince after a reign of thirty years. Houshung, the second ruler of the Paishdadian dynasty, after a useful reign of forty years, in which he built splendid cities, constructed aqueducts, invented many useful arts, and introduced the worship of fire, was succeeded by his son Tahamurs, commonly called *Deev-bund*, or the *magician binder*, on account of the numerous and successful wars he maintained against those enemies of order and civilization the *Deevs*. The worship of idols was first introduced in this reign, which, according to Sir John Malcolm, had the following origin:—"A malignant disease had raged for so long a time in Persia, that men, distracted at losing many of their dearest friends and relations, desired to preserve the memory of them by busts and images, which they kept in their houses as some consolation under their affliction. These images were transmitted to a posterity by whom they were still more venerated, and in the course of time the memorials of tender regard were elevated into objects of adoration." Tahamurs was succeeded, after a reign of thirty years, by his nephew Jemshid, who is celebrated as the founder of Persepolis, and who, according to the Persian authorities, effected the first great and substantial reform in the manners and usages of the people. He divided his subjects into four classes, namely, learned and pious men; writers, to keep the records; soldiers; and artificers, including husbandmen and tradesmen; and he introduced the solar year, the first day of which he ordered to be celebrated by a splendid festival. In the latter part of his reign he deviated from that rectitude and wisdom which had distinguished his earlier career, and proclaimed himself a deity, ordering numerous statues of himself to be erected, that they might

receive divine honours. His subjects revolted, and encouraged the Syrian prince Zohauk, who is said to have been the nephew of Jemshid, to invade Persia. Jemshid fled before him, and after a series of wanderings and adventures, he was at length taken and brought before Zohauk, who ordered him to be placed between two boards and sawn asunder with the bone of a fish. "Such," adds our author, "is the most popular account of the reign of this prince, regarding whom, however, authors differ very widely. We are told by Firdewsi that his reign lasted seven hundred years. The same writer adds, that when the news of his death reached the court of Seistan, his distracted widow put an end to her existence by poison, but she left a son, whose descendant Roostum became the boast and glory of his native country."

The reign of Zohauk is altogether involved in fable; it comprehends no less a term than from 800 to 1000 years, and the events of it as delineated by the Persian historians are, as may be inferred, absurd and extravagant. Although said to be a relation of Jemshid, there are various accounts of his descent, and it has even been conjectured that he was the Nimrod of the Hebrews. It is unnecessary to dwell on this part of the history of a country, which neither affords instruction nor explains the difficulties by which it is surrounded. All authors indeed agree that this Zohauk was of a cruel and sanguinary disposition, and this may be admitted without the additions of the Persian poet that the Devil first tempted him to murder his father Murdas, and afterwards persuaded him to eat flesh, which was then considered a great sin. "As a reward," we are told, "for the enjoyments he had obtained him, Satan entreated Zohauk to permit him to kiss his shoulder, which his lips no sooner touched than a hissing serpent appeared on each. These were expected to produce his immediate death, but the monster was assured by the Devil, under the garb of a physician, that if the voracious serpents were fed with the

brains of human beings, he need apprehend no danger." It seems that two of Zohauk's subjects were slain daily to furnish this horrid repast, until a blacksmith of Isfahan, named Kâwâh, whose two sons were on the point of being slain, rid the country of the tyrant, and elevated Feridoon, a descendant of Tahamurs, who had escaped in an extraordinary manner when his father was murdered by Zohauk, to the throne. The apron of the blacksmith became the standard of the revolt, and the presence of Feridoon made his soldiers invincible. Zohauk was taken prisoner, and suffered a lingering death as a punishment for his crimes. The blacksmith's apron was converted by Feridoon into the royal standard of Persia. It was richly ornamented with jewels, to which every monarch added from the time of Feridoon to the last of the Pehlivi monarchs, and it is singular that it continued to be the royal standard of Persia till the Mahometan conquest, when it was taken in battle and sent to the Caliph Omar.

The reign of Feridoon is described as being one of virtue, mildness, and benevolence, and a Persian poet named Sadi has thus recorded the opinion of his countrymen respecting this prince: "The happy Feridoon was not an angel; he was not formed of musk or of amber; it was by his justice and mercy that he gained good and great ends: Be thou just and merciful, and thou shalt be a Feridoon." The crimes of his elder sons embittered his declining years, among three of whom, Selm, Toor, and Erij, he was advised or had resolved to divide his dominions, after their marriage to the daughters of an Arabian prince. Selm acquired the countries comprehended in modern Turkey; Toor, from whose name Persian authors, we are informed, derive Turan—formerly the appellation by which all the countries between the Caspian and the boundaries of China were known to the Persians, received Tartary and part of China; and to Erij, from whom some Persians derive the name of Iran, was assigned Persia. This division

gave great offence to Selm and Toor, who, envying the possession of Persia, the seat of royalty, and in their eyes the fairest of lands, and mortified that it should have been given to their junior, first demanded a reversion of the act from their father Feridoon, and then resolved to murder their brother. Erij knew their designs, and would have resigned the envied country allotted to him, but his offers were treated with disdain, and he was subsequently murdered by his brothers, who embalmed his head and sent it to their father. When the old man recognized the head of his favourite son, he invoked Heaven to punish the perpetrators of this barbarous deed. Sir John Malcolm inserts his imprecation translated from Firdewsi. "May they never more enjoy one bright day! May the demon remorse tear their savage bodies till they excite compassion even in the wild beasts of the forest! As for me, I only desire from the God that gave me life that he will continue it till a descendant shall arise from the race of Erij to revenge his death, and then this head will repose with joy on any spot that is appointed to receive it."

The prayer of Feridoon was fulfilled. The daughter of Erij had married the old king's nephew, and their offspring was a son named Manucheher, who, when he attained the age of manhood, prepared to revenge his father's murder. Selm and Toor endeavoured in vain to propitiate their father, who acted as the personal guardian of his young nephew. Feridoon's reply to his sons, according to Firdewsi, was expressed in these indignant terms—"Tell the merciless men that they shall never see Manucheher but attended by armies and clothed in steel." The two fratricides were eventually slain by Manucheher, who returned to his grandfather in triumph. Feridoon, who is said by the Persian authors to have reigned five hundred years, before he expired placed the crown on the head of Manucheher, and exhorted him to attend to the counsels of the hereditary prince of Seistan named Sam, a descendant of

Jemshid, who was as much distinguished for his wisdom as for his high birth. Feridoon left a testament to his descendants, in which was this judicious advice: "Deem every day in your life as a leaf in your history; take care, therefore, that nothing be written in it that is not worthy of posterity."

The reign of Manucheher was prosperous and happy; the counsels of the wise Sam guided the monarch, who on his deathbed entreated his son and successor Nouzer at all times to esteem the hereditary prince of Seistan and his family as the best supporters of his throne. But Nouzer forgot the injunctions of his father; the king of Turan or Scythia invaded Persia, overthrew its sovereign, and seized the crown, which he held twelve years. During that interval the prince of Seistan died, but the courage of his son Zal rescued Persia from this barbarian domination, and Zoowah, a descendant of Feridoon, was placed on the throne. This prince is said to have reigned only a short time, and was succeeded by his son Kershasp, who was soon set aside by Zal as incompetent. With him ended the Paishdadian dynasty, which, according to the Persian historians, ruled over the country nearly two thousand five hundred years.

The whole of this period of Persian history, of which the preceding sketch is a mere outline, treats of what Sir William Jones considers the *dark and fabulous*, and there is scarcely one transaction which bears any resemblance to those recorded by the Greek historians. The only authenticated fact which it records is that of the blacksmith's apron, which undoubtedly fell into the hands of the Caliph Omar, and all the Oriental writers agree in the statement that the blacksmith Kâwâh placed Feridoon on the throne. The other parts of it are supposed to refer allegorically to more general events. Thus the usurpation of Zohauk is understood to describe the conquest of Persia by the Assyrians, as the duration of their power exactly corresponds to the time assigned to the reign of that imaginary

tyrant. If this supposition be correct, Feridoon will represent the hero called Arbaces by the Greeks, who delivered Persia from the Assyrian yoke. The subsequent events may probably allude to the constant wars between the Persians and the Scythians, and the monarchs Manucheher, Nouzer, Zoowah, and Kershasp, of the Orientals, will correspond with the Mandaues, Sosarmus, Artia, and Arbianes of the Greeks. In this and in the subsequent periods of the history of this country the Persian writers make no reference to dates, and it is only by a similarity of events that the same history can be traced as recorded by the Greek historians.

In the *heroic and poetical* portion of Persian history the truth of real events is obviously perceptible, although grossly exaggerated, and obscured by the fictions of an Eastern imagination. This age introduces us to Roostem or Roostum, whom the Persians, ancient and modern, have always considered the great hero of their nation, and who venerate his name with all the enthusiasm of national pride. Roostum occupies the place in Persian history and tradition which heroes of a similar description do in that of all countries, for there is perhaps scarcely one nation which has not its favourite hero of the olden time, immortalized in the same manner as a Wallace and a Bruce of Scotland, an Alfred of England, or a Tell of Switzerland. The exploits of Roostum, whatsoever they were, have been magnified into miracles, and it is consequently to be expected that his history is enveloped in all the romance peculiar to the luxuriant fancies of the Oriental imagination. Zal, the eldest son of Sam, the wise minister of Manucheher, was born with white hair, a circumstance which greatly distressed his father, who named him *Zal*, which signifies *the aged*. Sam, notwithstanding his wisdom, became at length persuaded that Zal was not his own child, but the offspring of a deev or magician, and he sent him to be exposed on a ridge of mountains near the modern city of Teheran. Here the child was

nurtured by a griffin, and at length the father was reproved for his unnatural conduct by hearing a divine voice exclaim, "That infant which a father has abandoned is now the care of the universal Protector." Sam hastened to the mountain and recovered his son, who went with him to the court of Manucheher, and afterwards accompanied his father, who had been appointed governor of Cabul and other adjacent districts. In this region Zal met the princess, a daughter of the king of Cabul, of the race of Zohauk, whom he afterwards married, and who became the mother of Roostum. The future hero was cut from the side of his mother, who had been rendered insensible to pain by some intoxicating drugs given to Zal for that purpose by the griffin who had preserved him on the mountain. Seven nurses, according to Firdewsi, were assigned for his support, and nearly as many sheep were soon required for his daily sustenance. When Roostum was a boy he began his career of glory by taking strong castles, and by other signal acts of valour. Such is the fabulous origin of the hero who is immortalized in the Persian traditions as the glory of his country.

It is unnecessary in the present work to enter minutely on the events which occurred in the heroic and poetical age of Persian history, from the time that Kai-Kobad, who succeeded the deposed Kershasp, and who was the founder of the Kaianian dynasty of kings, was invited by Zal and his son Roostum to take the crown. That prince was a lineal descendant of Manucheher, and according to some accounts his great-grandson. His successors were Kai-Koos, Kai-Khoosroo, and Lohrasp, who resigned in favour of his son Gushtasp, in whose reign the worship of fire was introduced by Zoroaster. In the reign of Lohrasp we find some allusions to the Jewish history. Having resolved to extend his dominions he reduced the rulers of Tartary and Chinese Tartary, and commanded Raham Gudurz, more commonly known by his title of *Bucht-ul-Nassar*, or *Fortune of Victory*,

then governor of Irak, to extend the empire to the west. "We are told by a Mahometan author," says Sir John Malcolm, "that an army was detached by this chief against Jerusalem, which was then ruled by a descendant of David, who submitted on its advance, and gave up one of the principal men among the Children of Israel as a hostage for the faithful performance of the engagements into which he had entered to pay tribute to his conqueror. The Persian army had, however, only marched a short distance on its return when the general who commanded it learnt that the Jews had risen and put their ruler to death, as the author of a conspiracy which they deemed disgraceful. He sent an account of what he had heard to Bucht-ul-Nassar, who immediately marched in person to Jerusalem, which he took and plundered, carrying away into bondage such of its inhabitants as were not put to the sword. It has been asserted that the Bucht-ul-Nassar of the Asiatic historian is the Nebuchadnezzar of the Jewish writers; and there is, no doubt, a near agreement between the relation of the Mahometan author I have followed and the Scriptures, but many facts must be reconciled before we can grant our belief to such a conclusion."

Gushtasp is said to have been converted to the worship of fire by his son Isfundear. This doctrine was first taught by Zoroaster in the province of Aderbijan, which means the *House of Fire*, so called from this worship originating in the province of which Zoroaster was a native, and spread rapidly throughout the empire. Zoroaster, or Zerdosht, is a personage of questionable identity, and is treated as a prophet and an impostor by Persian and Mahometan writers. By the former he is described as pre-eminently bold and enlightened; by the latter he is simply held as an astrologer, who was deceived by the devil to become the teacher of a new and blasphemous doctrine, and Firdewsi alleges that the devil spoke to him from the midst of a flame. It is said that Gushtasp resisted the truth of Zoroaster's

mission for some time, and once even imprisoned the prophet for seven years; but when he was converted, he is said to have become so zealous for the extension of the new faith that he built temples of fire throughout his dominions, and compelled his subjects to worship in them. He is also said to have ordered 12,000 cow-hides to be tanned fine, and the precepts of the new faith written on them, which were deposited in a vault hewn out of the rock at Persepolis, and holy men were appointed to guard them from the intrusion of the profane. In a Persian work noticed in a paper on Persian Anthology in the Asiatic Journal, the following curious coincidence in the ancient forms of Persian worship and those of the Israelites occurs:—"At that time Zerdosht revealed the Guebre religion which Gushtasp adopted. Heretofore the Paishdadian kings, Kaiomurs, Houshung, and Tahamurs, and Jemshid, for nearly five hundred years observed the faith of Noah, on whom be peace! And Feridoon, and Toor, and Selm, and Manucheher, and Dju, and Tahmasp, followed the religious practice of the blessed Abraham; and Kai-Kobad, and Kai-Kaoos, and Kai-Khoosroo, were of the faith of Moses. Gushtasp established the worship of fire, thenceforward the Persian sovereigns followed that till the reign of the emperor Yazdigird, in the caliphate of the prince of true believers, Omar, whom I pray God to reward." The first result of the change of religion in Persia was a war with Arjasp, king of Chinese Tartary, who had previously written to Gushtasp, requesting him to return to the faith of his ancestors, and threatening him with hostilities if he neglected his remonstrance. Sir John Malcolm inserts an extract from the *Shah-Namah* of Firdewsi, which shows the feelings excited in Tartary by this change of the national religion of Persia. "Know ye," said Arjasp to his assembled chiefs, "that glory, wisdom, and the pure religion, have fled from Persia? A certain sorcerer, styling himself a Prophet, hath appeared in that region, and introduced a new form

of worship among the people, to whom he hath said, 'I am come from above; I am come from the God of the world; I have seen the Lord in heaven; and lo, here are the Zund and the Osta, as written by himself. I saw also Aherman in the midst of hell, but was unable to compass the circle that enclosed him; and, behold! I am deputed by the Almighty to preach the true faith to the king of the earth.'—And now all the most renowned warriors of Persia, with the son of Lohrasp at their head, have fallen into his snares; the brother, too, of Gushtasp, the valiant cavalier and champion of Persia, Zurreer—nay, all have embraced his doctrines, all have wantonly sacrificed their eternal happiness to the old magician, whose pernicious precepts threaten to pervade the whole world. He rules already over Persia as a prophet." It is easy to perceive the Mahometan spirit which pervades this imaginary address, as inimical to the rites of the Guebres as it was to the ancient idolatries of the Arabs of the Desert.

Arjasp carried his threat into execution, and in the first action, fought in the territories of Persia, Zurreer, the brother of Gushtasp, was slain by the son of the Tartar prince, named Bederufsh, who was himself slain in the same battle by Isfundear, the son of the Persian monarch, and the battle terminated in the complete defeat of Arjasp. Isfundear was subsequently forced into rebellion by the intrigues of his father's court, and was imprisoned, which induced Arjasp to renew the war with Gushtasp, whom he defeated, returning to Tartary with immense spoils and the daughter of the Persian monarch as his captive. Gushtasp, in despair, instantly released his son Isfundear, and pledged himself to resign even his crown if he recovered his sister. The terms were accepted; Isfundear collected an army, defeated Arjasp, and pursued him to his capital of Roueendeh, or the *Brazen City*, which he entered by stratagem in the disguise of a wealthy merchant. Arjasp and all his brothers were slain, the captive

princess was released, and the throne of the Tartar king, with immense booty, was sent to Persia. But Gushtasp refused to fulfil his conditions with Isfundear, and that prince was suddenly summoned to Persepolis, and condemned to perpetual imprisonment in a fortress in Aderbijan, on a pretended charge of conspiring against the life of his father. This procedure encouraged the Tartars again to invade the empire with complete success. Khorassan was plundered, the city of Bulkh taken, the priests and followers of Zoroaster, including Lohrasp, the father of Gushtasp, were massacred, and the imperial standard of the empire, the blacksmith's apron, was carried in triumph to the capital of Tartary. Gushtasp prepared to retaliate; he assembled a large army, and was at first successful, but he was at length completely routed. In this extremity he again applied to his injured son Isfundear, whom he set at liberty. That hero, according to Firdewsi, was chiefly induced to come forward by his devotion to the religion of Zoroaster, and he engaged in the war with it against its enemies with all the zeal of unconquerable enthusiasm. The most triumphant success crowned his efforts; he took the Tartar capital, killed its king, released two of his sisters who had been taken captive at Bulkh, and recovered the sacred banner of the empire. The exploits of this prince are narrated with all the enthusiasm of Oriental fancy by the Persian writers. He made expeditions to India, Arabia, and Asia Minor, countries which he is said to have conquered, but no particulars are preserved.

Isfundear now expected that his father would fulfil the original conditions and resign the crown, but Gushtasp evaded the performance of his promise. It seems that the great hero Roostum was still alive, and the Persian writers assign him a life little short of the age of some of the Antediluvian Patriarchs. Gushtasp pretended that Roostum and his family had renounced their allegiance and established an independence in Seistan, and he persuaded Isfundear to undertake

an expedition against them, and reduce Roostum to obedience. Numerous adventures distinguished this conflict, as unnecessary as it was gratuitous, for Roostum had attempted no independent sovereignty, and Isfundear was slain by a well directed arrow from the former. While writhing under the wound he bitterly upbraided his father, and entrusted his son Bahman to Roostum to be educated as a soldier. The body of Isfundear was brought to Bulkh, and his father discovered when too late the irretrievable loss he had sustained. Before his death he sent for his grandson Bahman, and appointed him his heir and successor. The Persian historians allege that he reigned sixty years. "It has been stated," says Sir John Malcolm, "that he was the Darius Hystaspes of the Greeks, and, if so, his long reign probably includes both his own and that of Xerxes, who, there is every reason to think, was the Isfundear of Eastern authors."

Bahman is supposed to be the celebrated Artaxerxes of the Greeks, and is better known in Persian history as Ardisheir Dirazdust, or *Long Arms*. Firdewsi describes his deformity in one of his stanzas, which completely corresponds with the accounts of the Greek authors:—"When he stood on his feet the ends of the fingers of his hands reached below his knees;" and we are told that his name Bahman is a Sanscrit compound signifying *possessing arms*. His reign was distinguished for the wisdom displayed in the internal regulation of his empire, but it is stained by the death of Roostum, who was slain by the treachery of his own brother, and the invasion of Seistan with an immense army. He is said to have extended his conquests westward, and to have deprived the son of Bucht-ul-Nassar, who is supposed to be the Belshazzar of Daniel, of his government of Babylon on account of the crimes of his father. He appointed Koresch to be the successor of the deposed governor; and it is said that under him the Jews were treated with great kindness, and were allowed the privilege of being

governed by a ruler of their own nation. It is added that the favourite mistress of Bahman was of the Jewish nation; and we find Josephus stating that Artaxerxes was the Ahasuerus mentioned in the Scriptures who married Esther. The Persian writers assert that Bahman ruled Persia one hundred and twelve years!

This monarch is said to have been succeeded by his daughter Homai, or Humay, who when she ascended the throne was pregnant by her own father—a circumstance not unlikely if what the Greek historians relate of the morals of the Persian princes of this epoch be authentic. It is said that she concealed her pregnancy, and when delivered, the child was ordered to be put to death; but the infant was miraculously preserved, and Humay recognised her son when she saw him the leader of a victorious army. In another part of the present work the reader will find the curious tradition connected with this subject inserted at length (see PERSIA, *apud* ASIA). The queen resigned the crown to her son, who became Darab the First. His reign is distinguished by several wars, particularly with Philip of Macedon, who is designated *Phillippoos* of *Room*, which means Asia Minor, by Persian authors. They admit that this war was at first unsuccessful, but that it terminated gloriously against the Macedonian king. This Darab I. reigned only twelve years, and was succeeded by Darab II., the Darius Codomanus of the Greeks, who fell an easy prey to the arms of *Secunder Roomee*, or Alexander the Great. He is described by some of the Persian authorities as being deformed in body and depraved in mind, and detested for his cruelties and oppressions, which accelerated the success of Alexander; but it is well observed, that as “the Persians have always had the same character, it cannot be surprising

that a nation distinguished for their vanity should have given their consent to any fable which palliated the disgrace of the conquest of their country.”

The following table exhibits the names and succession of the Kaianian dynasty of Persian monarchs according to Persian and Greek historians, and it is evident that the former often blend two or more reigns in one. The Queen Humay may perhaps be considered the Parysatis of the Greeks, the daughter of Artaxerxes, and the wife and sister of Darius Nothus, who possessed great influence in the government.

Years of their Reign.	Greek Authors.	Persian Authors.
53	Dejoces.	Kai-Kobad.
22	Phraortes.	
40	Cyaxares I.	Kai-Kaoos.
35	Astyages.	
24	Cyaxares II.	
7	Cyrus.	Kai-Khoosroos.
7	Cambyses.	Lohrasp.
1	Smerdis Magus.	
35	Darius Hystaspes.	Gushtasp.
21	Xerxes II.	Isfundear.
42	Artaxerxes Longimanus.	Bahman.
1	{ Xerxes II. Sogdian.	
17	Darius Nothus.	Humay.
47	Artaxerxes Mnemon.	
20	Ochus.	Darab I.
2	Arses.	
6	Darius Codomanus.	Darab II.

This brings us to Alexander the Great, otherwise designated *Secunder Roomee*. The reader can contrast the preceding table with the following one, given by Professor Jahn. “The kings of the universal Persian monarchy, according to Ptolemy,” he says, “were ten, and the whole time of their reign two hundred and seven years; but Ptolemy’s specific object being chronology, he omitted those who continued not on the throne a full year, and reckoned the months of their reign, partly to the preceding and partly to the succeeding monarch. The whole number of sovereigns was fourteen.”

B.C.		
538	Cyaxares II. reigned	2 years.
536	Cyrus	7 years.
529	Cambyses	7 years and 5 months.
522	Smerdis	only 7 months.
521	Darius Hystaspes	36 years.
485	Xerxes I.	21 years.
464	Artaxerxes Longimanus	40 years and 3 months.

B.C.		
424	Xerxes II. reigned	only 2 months.
424	Sogdianus	only 7 months.
423	Darius Nothus	19 years.
404	Artaxerxes Mnemon	46 years.
358	Darius Nothus	21 years.
337	Arses	2 years.
335	Darius Codomanus	4 years.

In the preceding outline of the history of Persia to the time of Alexander the Great we have chiefly followed Sir John Malcolm, who professes to have been guided by the Oriental writers, and "their narrations," as he justly observes, "of the events of these distant periods will at least be deemed by the European reader a subject of just literary curiosity." Before proceeding farther it is necessary to investigate that portion of Persian history contained in the Scriptures, with the historical notices in the Apocryphal Books. But a history of Persia is not intended in the Scriptures, and such points only are touched upon which are connected with the annals of the Jews. To be intelligible to the chosen people is apparently all that is proposed; the name, the title, or the epithet of the sovereign of Persia which was most familiar to them was consequently chosen, and whether it was *the king, the great king, Darius*, or any corresponding designation, it was a point of little importance while all were perfectly understood. It is evident that the Persian kings of the Scriptures are chiefly mentioned by their royal titles, like those of Egypt and Babylon. It is observed by Mr Richardson, in the Dissertation prefixed to his Persian Dictionary, that "the whole endeavours of the learned to reconcile the Persian kings of Scrip-

ture to the Persian kings of the Greeks appear only to be productive of embarrassment; but if the theory is just, of considering many of the Scripture names as mere royal titles, it will correspond perfectly with the sublime figurative language of the sacred writers, and pave the way for removing certain perplexing difficulties.—The names of distinguished men in the East have frequently been assumed as titles by succeeding princes, and they have been often given to them by foreign nations whether they assumed them or not." The following table, given by Sir John Malcolm, exhibits, he says, at one view "the different kings mentioned on the authority of the Persians, Greeks, Armenians, and Jews, as having reigned from the period at which the Medes cast off the Assyrian yoke, or, according to Oriental authors, the liberation of their country from the foreign rule of Zohauk, till the rise of Kai-Khoosroos," who is generally understood to be Cyrus the Great, with whose celebrated proclamation for the rebuilding of the Temple of Jerusalem and the return of the Jews from the Captivity the Book of Ezra begins. The reader will recollect that the name Ahasuerus in the Scriptures, and Assuerus in the Apocrypha, is a royal title, and is applied to many kings both of Media and Persia.

Herodotus.	Moses of Chorone.	Ctesias.	The Jews.	Persians.
Arbaces	Verbaces and Rhodanus	Arbaces	Assuerus of Tobit	Feridoon.
	Mandauces	Mandauces		Manucheher.
	Sosarmus	Sosarmus		Nouzer.
Period of	{ Artucas	Artia		Zoo, five years.
Anarchy	{ Cardiceas	Arbianes		Kershasp, nine years.
Dejoces	Dejoces	Arsæus	Arphaxad of Judith	Kai-Kobad, or Arsh.
Phaortes	Artunes	Artynes		Aphra.
Cyaxares	Cyaxares	Artibaras		Kai-Kaoos.
Astyages	Astyages	Aspadan	Darius the Mede	Adzehac.
Probable Period of Reign.				Authority.
	18 Years.	A.C. 748 to 730		Ctesias.
	15	730 715		
	7	715 708		Firdewsi.
	{ 12	708 696		Firdewsi.
	40	696 656		Ctesias.
	22	656 634		Herodotus.
	40	634 594		Herodotus.
	35	594 559		

To reconcile conflicting chronology is an attempt alike useless and unsatisfactory where dates are forgotten, obscured, or unintelligible. The difficulties which

attend the investigations of ancient history in this respect are so numerous and perplexing, as to cause the inquirer to relinquish in despair what he cannot

elucidate by any possible research. It will be enough, therefore, to narrate the events which distinguish this obscure and difficult period of Persian history as these have been preserved by various writers, and so far as they are connected with the Scriptures.

We must associate Media with Persia, for the people of both countries had certainly the same origin, and followed similar customs and manners. In the Book of Tobit (xiv. 15) Assuerus is said to have taken Nineveh in conjunction with Nabuchodonosor, and the names of both the conquerors were royal titles. The Assuerus here mentioned is also designated Ahasuerus, otherwise Astyages, in the Book of Daniel, for Darius the Mede, who was Cyaxares the son of Astyages, is there called the son of Ahasuerus (ix. 1). The next king mentioned in the Jewish writings is Arphaxad, Judith i. 1. Calmet supposes him to be the same with Phraortes, the son and successor of Dejoces, king of Media, but the opinion of Prideaux, which is confirmed by Sir John Malcolm and others, is now generally adopted, that Arphaxad was Dejoces, and not his successor Phraortes; for, as he observes, Arphaxad is said to be the founder of Ecbatana, which all other writers agree was Dejoces, and the beginning of the twelfth year of Suosduchinus coincides with the last year of Dejoces, when the battle of Ragau is said to have been fought. This brings us to Darius the Mede, the uncle of the great Cyrus, who at the fall of the Babylonian monarchy incorporated the empire of Belshazzar with the kingdom of the Medes. This Darius the Mede reigned thirty years over Media and the conquered countries, and two years over Babylon. He was succeeded by Cyrus in the kingdom of Media, who also became sovereign of Persia, and his empire was then so extensive that he was monarch, as he expresses it, of "all the earth," Ezra i. 1, 2. Cyrus was announced by the Prophet Isaiah at least a century before he was born (xliv. 28), and the taking of Babylon is distinctly mentioned

by the same Prophet, and by Jeremiah and Daniel.

There are few particulars concerning Cyrus in the Scriptures, but the facts they record are more authentic than those derived from other sources. According to Plutarch, his name *Kúρος* in Hebrew signifies the sun, and in the ancient Pehlivi dialect the name is *Korshid*, or the *splendour of the sun*, from *kor*, which means *light*, the *sun*, and *shid* or *shed*, *splendour*. Into his personal history we shall not here inquire, as that belongs peculiarly to biography. In the first year of his reign we find him issuing a proclamation for the rebuilding of the Temple of Jerusalem, and for the return of the captive Jews, in exact fulfilment of Isaiah's prophecy, "He shall say to Jerusalem, Thou shalt be built; and to the Temple, Thy foundations shall be laid." The decree, which is given by Ezra, is supposed to have been written by Cyrus, and it is more than probable that he was made acquainted with the Jewish prophecies respecting himself, as Daniel was at Babylon when that city was taken, and is said to have prospered there both in his reign and in that of his successor called Darius. The vessels of the sanctuary were restored to the chosen people, for it happened by a singular providence that they had been preserved to that time, having been esteemed sacred by Nebuchadnezzar, and "placed in the house of his gods." Little more is given of the history of Cyrus by the sacred writers, but wherever his name is mentioned it is as a king eminent for wisdom and virtue, who enjoyed the highest renown and the most extensive dominion of his age. It is recorded by Xenophon in the *Cyropædia* that Cyrus died in the seventh year of his reign, and was interred at Pasargada or Parsagada, probably Persepolis, in a small tomb, which seems to be the same as that discovered by Niebuhr among the ruins of that city. Herodotus, on the contrary, asserts that he was slain in a battle against the Massagetæ. On account of his justice, beneficence, and devoted attachment to his

country, he was honoured during his life, and long after his death was venerated as the father of his people.

The successor of Cyrus, otherwise Kai Khoosroos, was Lohrasp, whose history, lineage, and disposition, are differently narrated by almost every Mahometan historian. Firdewsi informs us that his elevation was not entirely approved by the Persian nobles, but his virtues overcame their reluctance, and after a reign of one hundred years he resigned the throne to his son Gushtasp. This reign is thought to include that of Smerdis. Cambyzes is termed Ahasuerus, and Smerdis is designated Artaxerxes, by Ezra (iv. 6, 7), the latter of whom issued an edict prohibiting the building of the Temple. The Books of Daniel, Ezra, Nehemiah, and Esther, abound with historical allusions to the several Persian monarchs. As it respects the events recorded in the Book of Esther, which admirably illustrates Persian manners and customs, much diversity of opinion has prevailed. We are told in the first chapter that the Ahasuerus who married Esther reigned "from India to Ethiopia over one hundred and twenty-seven provinces," and this extent of dominion plainly proves that he was one of the successors of Cyrus, but it is not agreed as to the identity of the prince called Ahasuerus—a name which does not occur in profane history. Usher supposes him to be Darius Hystaspes, and in accordance with this supposition the dates of the several events are given in the margin of our Bibles. Scaliger contends that Xerxes, celebrated for his disasters in Greece, is meant; and other authors, whose authority is equally entitled to respect, allege him to have been Artaxerxes Longimanus. This is particularly the opinion of Josephus and Prideaux. We may here observe, that the Scriptures mention four decrees by the Persian monarchs in favour of the Jews—the first by Cyrus, supposed about the year B.C. 536; the second by Darius; the third by Artaxerxes, in the seventh year of his reign; and the fourth by the same

Artaxerxes to Nehemiah, in the twentieth year of his reign. In addition to the account of the tomb of Esther and Mordecai already given (see ECBATANA), Sir Gore Ouseley, ambassador to the Court of Persia, procured a translation of the inscription he found on the dome, which is to this effect:—"Thursday, fifteenth of the month Adar, in the year 4474 from the Creation of the World, was finished the building of this temple over the graves of Mordecai and Esther, by the hands of the good-hearted brothers Elias and Samuel, the sons of the deceased Ismael of Kasham." The date is in numerical letters, and corresponds with the Hebrew chronology.

We now return to that portion of Persian history already alluded to—the reign of Darab II. called Darius by the Greeks, who was overthrown by Alexander the Great, and the empire completely subverted. It will be recollected that the Macedonian conqueror is designated Secunder Romee by the Persian historians. As his birth, conquests, and death, as given by the Greek writers, are accessible to every reader, the account of him which follows is chiefly drawn from Oriental authors, and are, as Sir John Malcolm observes, "entitled to some attention if it was only as a subject of curiosity." The conquest of Persia by Alexander was revealed to Daniel in his celebrated vision of the ram and he-goat. The Prophet informs us that it was in the third year of the reign of Belshazzar, according to the Hebrew chronology about B.C. 553, when he was "at Shushan in the palace, which is in the province of Elam," that this remarkable vision was made known to him. "Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns, and the two horns were high, but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand, but he did according to his will, and became great."

The allusions in this passage are too important to be overlooked. The "ram having two horns" was, as we shall immediately see, the empire of the Medes and Persians united in the person of Cyrus, and the propriety of the emblem is evident from the fact, that not only are rams' heads and horns still to be seen on the pillars of Persepolis, but it was also usual for the Persian kings to wear instead of a diadem a ram's head made of gold, and adorned with precious stones. The two horns were high, but "one was higher than the other," or *the second*, alluding to the united empire of the Medes and Persians. The Median kingdom was the more ancient of the two, as it was not before the time of Cyrus that Persia gained the ascendant. The Prophet says he saw the ram "pushing westward, and northward, and southward," namely, subduing Lydia, Babylon, and Egypt, with their dependencies, which were represented in a former vision by three ribs in the bear's mouth. This ram "did according to his will, and became great;" in other words, none of the neighbouring nations could withstand its power, and the Persian Empire had so greatly increased, that in addition to the one hundred and twenty provinces it contained in the time of Cyrus, there were seven other provinces in the time of Ahasuerus, the consort of Esther, for he ruled "from India even to Ethiopia, over one hundred and seven and twenty provinces."

But this mighty empire was to fall, its days were numbered, and a foreign conqueror was to annihilate the pomp and the power of Persian splendour and magnificence. "As I was considering," continues the Prophet, "behold, an he-goat came from the west on the face of the whole earth, and touched not the ground (literally, *none touched him in the earth*), and the goat had a notable horn between his eyes; and he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him close unto the ram, and he was moved with

choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him, and there was none that could deliver the ram out of his hand; therefore the he-goat waxed very great." Here the accuracy of the Prophet, who lived long before the time of Alexander, is obvious. The goat was the ensign of the Macedonian Empire; Alexander's son by Roxana was named the *son of the goat*, and his successors are represented on their coins with goat's horns (see MACEDONIA). This he-goat "came from the west," namely, Europe, which lies westward of Asia; he came "on the face of the whole earth," carrying every thing before him in all the parts of the world then known; and "he touched not the ground," alluding to his swift marches and his rapid conquests. He came to the ram which had before "pushed westward," alluding to the Greeks overthrowing the Persian Empire, for the Persians in the reigns of Darius Hystaspes and Xerxes had entered Greece in great armies, but now the Greeks in turn were to carry their armies into Asia, and the he-goat was to invade the ram who had invaded him. This he-goat "came to the ram that had two horns standing before the river;" and it is well known that the first and principal battle between the Greeks and the Persians was at the Granicus in Phrygia. The subsequent language of the Prophet describes the Persian monarch defeated in various battles, his whole kingdom subdued, his forts and strong cities taken, himself, his family, and his officers, made prisoners, and the Empire utterly overthrown. The angel Gabriel explained the vision to the Prophet. "Behold, I will make thee know what shall be in the last end of the indignation, for at the time appointed the end shall be. The ram which thou sawest having two horns are the kings of Media and Persia; and the rough goat is the king of Grecia, and the great horn that is between his eyes is the first king." The prediction was again repeated to the

Prophet by the archangel Michael at a subsequent period. "Knowest thou," said the archangel, "wherefore I come unto thee? and now will I return to fight with the prince of Persia, and when I am gone forth, lo, the prince of Grecia shall come. And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia, and the fourth shall be far richer than they all, and by his strength through his riches he shall stir up all against the realm of Grecia, and a mighty king shall stand up that shall rule with great dominion, and do according to his will." The angel first prophesied of the Persian Empire then in existence, and three kings were "to stand up" in Persia after Cyrus, the founder of the empire, then reigning. These were Cambyzes, Smerdis the Magian, and Darius the son of Hystaspes, but the fourth was to be "richer than they all," and that fourth was Xerxes, of whom Justin remarks that his riches were so abundant, that when rivers were dried up by his army his wealth remained unexhausted. "The expedition of Xerxes into Greece," says Bishop Newton, "is one of the most remarkable events in ancient history. Herodotus affirms that in raising his army he searched every place of the continent, and computes that the whole number of the armament amounted to more than five millions of men. After him no mention is made of any other king of Persia. 'It is to be noted,' saith St Jerome, 'that the Prophet, having enumerated four kings of the Persians after Cyrus, slip-peth over nine, and passeth to Alexander, for the prophetic spirit did not care to follow the order of history, but only to touch upon the most famous events.' Xerxes was the principal author of the long wars and inveterate hatred between the Grecians and Persians, and as he was the last king of Persia who invaded Greece, he is the last mentioned. The Grecians then in their turn invaded Asia, and Xerxes' expedition being the most memorable on one side, as Alexander's was on the other, the reigns of these two are not improperly connected together."

The Persian account of the "rough goat that is the king of Grecia," namely, Alexander the Great, presents a very striking contrast to the narratives of the Greek historians. He is represented as the son of Darab I., who, aided by the Persians themselves, possessed himself of a crown which Darab II. was unworthy to wear; but Sir John Malcolm informs us that the most respectable Persian historians reject this fable, and admit that Alexander was the son of Philip. The quarrel between the two states is alleged to have been caused by the refusal of Alexander to pay the tribute of two golden eggs to which his father had agreed. They maintain that Philip was murdered by an assassin named Kuloos, who was impelled to that crime by love for Alexander's mother. Alexander was at that time at war with a prince whom they style the son of Kylalous, and besieging a city called Burakous. The murderer fled for protection to the queen, but Secunder Roomee opportunely returned, and slew him when he was laying hold of his mother's garment. It is, however, added by some that Philip did not immediately die, but lived to know that he was revenged by his son, and to send for his minister Aristotle and his principal officers, to whom he enjoined obedience to Alexander. That prince, after his father's interment, addressed his subjects in this manner—"O my people, your king is no more, and I have no right to any authority over you. I can indeed only consider myself as one of yourselves, and must in every thing I undertake seek your aid and support. But I entreat you to listen to my counsel at this moment. Elect a ruler to govern you; continue to fear God, and he will protect his subjects." The pious allusions in this speech are in accordance with the belief of all Mahometans, that Secunder Roomee was not an idolater, but adored one great and supreme God. The people replied, "We have never been addressed in this manner before, and we will take your advice; we know none except thyself fit to

rule." They then rendered homage, and placed the diadem upon his head. It is possible that this pretended speech of Alexander to his subjects is a confused version of his address to the states of Greece when he sought their union and support in the Persian expedition, and obtained their consent that he was to be the leader of the Greeks in that great enterprise.

According to the Persian historians, Alexander after his accession first turned his arms against those states of Greece which resisted his authority before he undertook the conquest of Persia. In this they entirely agree with the Greek writers. He then invaded Persia and reduced the empire, but the Oriental authors give no detailed account of the operations of Alexander in the country, and they chiefly dwell on the circumstances which relate to the death of Darab II., who they erroneously state was killed in the first action, and to the conduct of his conqueror upon that occasion. It is, however, worthy of notice that the account which they give of the death of Darius, though greatly embellished, is not substantially different from that of Plutarch, Diodorus, and Quintus Curtius. The reader can easily compare the following account with that given by the authors just mentioned. "During the heat of the battle," says Sir John Malcolm, who gives the Persian narrative, "two of the soldiers of Darab, taking advantage of his being unguarded, slew him, and fled to Alexander, from whom they expected a great reward. That monarch, the moment he learned what had happened, hastened to the spot where the Persian king had fallen. He found him in the pains of death, stretched upon the ground, and covered with dust and blood. Alexander alighted from his horse, and raised the head of his enemy upon his knees. The soul of the conqueror was melted at the sight; he shed tears, and kissed the cheek of the expiring Darab, who, opening his eyes, exclaimed, 'The world has a thousand doors, through which its tenants continually

enter and pass away.' 'I swear to you,' said Alexander, 'I never wished a day like this! I desired not to see your royal head in the dust, nor that blood should stain these cheeks.' When Darab heard his conqueror mourning over him he sighed deeply, and said he trusted that his base murderers would not escape, that Alexander would not place a stranger on the throne of Persia, and that he would not injure the honour of his family, but marry his daughter Roushun. The moment after he had expressed these wishes he expired; his body was instantly embalmed with musk and amber, wrapped in a cloth of gold, and placed in a rich coffin adorned with jewels. It was in that state carried to the sepulchral vault with the most extraordinary honours. Ten thousand men with drawn swords preceded it; ten thousand more followed, and an equal number marched on each flank. Alexander himself, with the nobles of Persia, and the great officers of his army, attended the obsequies as mourners. The moment the funeral was over the two murderers of Darab were hanged. Soon afterwards Alexander married Roushun (in whose name we may easily trace the Roxana of the Greeks), and nominated the brother of the late king to the sovereignty of Persia; but his power does not appear to have been established, as the policy of Alexander led him to divide that empire into ninety-six provinces." The assertion that the murderers were hanged is at variance with the fact mentioned by Plutarch, that Bessus, who assassinated Darius, was torn asunder, his body being fastened to the ground, and the boughs of two trees bent to which his limbs were tied, and these allowed to spring back to their natural position. It is worthy of notice that this mode of executing notorious criminals is still occasionally used in Persia.

The Oriental historians farther state that, after the conquest of Persia, Alexander marched towards India, and his first enterprise in that quarter was against a prince called Keyd-Hindee, probably the Taxilus of the Greek writers. This

prince was required to submit and to pay tribute, which he willingly agreed to do, saying to the envoy, "I shall send to the great conqueror, your master, my beautiful daughter, a goblet made of a most splendid ruby, a philosopher of great science, and a physician who has such skill that he can restore the dead." The beauty of this princess is glowingly described by a Persian author, who terms her "a sweet-scented rose that had never looked upon dust, a spring that had never been vexed by a cold blast;" and the goblet had this peculiar property that it could miraculously replenish itself. The names of the profound philosopher and the distinguished physician are not given, but the Indian prince kept his promise, and added a valuable present of his richest jewels; and the princess so completely captivated Secunder Roomee, that he lost all desire for the dominions of her father. He next turned his arms against a sovereign named Poor, or Foor, unquestionably the Porus of the Greeks, as the initial letters are the same in the Pehlivi language. This king was defeated and slain, and the conqueror marched against the Emperor of China, or properly Chinese Tartary, which doubtless refers to Alexander's expedition against the Scythians, though the events are narrated in a dissimilar manner. The Emperor did not choose to hazard a battle, but came privately to Alexander's camp in disguise. He was discovered and brought before the conqueror, and when questioned about his conduct he replied, "I was anxious to see you and your army; I could have no fear on my own account, as I knew I was not an object of dread to Alexander; besides, if he was to slay me my subjects would instantly raise another king to the throne. But of this I have no fear, as I am satisfied Alexander can never be displeased with an action that shows a solicitude to obtain his friendship." Flattered by such compliments Alexander formed an alliance with the Emperor of China, who consented to pay tribute. Three days afterwards he summoned together a

large army, which he drew up in order of battle before Alexander. When asked the reason for collecting such a force he replied, "I wished to show the numbers of my army, that you might be satisfied I made peace from other motives than an inability to make war. It was from consulting the heavenly bodies that I have been led to submit. Heaven aids you, and I was not to fight with power supreme." Alexander was still more pleased with these sentiments, and refused to receive the tribute, observing that he would be amply recompensed by the friendship of so great, so wise, and so pious a monarch. The Emperor took his leave, and subsequently sent a magnificent present to Alexander, consisting of gold, jewels, and beautiful ladies, in accordance with an ancient custom, for "from the earliest ages to the present day it has been the inviolable usage of all the Asiatic conquerors, from the monarch who subdues kingdoms to the chief who seizes a village, to claim some fair females as the reward of his conquest; and it is therefore natural for Persian authors to suppose that Alexander the Great did not fail to avail himself of this established usage."

We are next told various particulars of Alexander's history, especially some circumstances connected with his death. It is generally understood that this mighty conqueror died at Babylon in the flower of his age while revolving new schemes of conquest, and that his death was caused either by excessive drinking, or by a fever induced by poison administered to him. The Persian authors give a very different account. They allege that the astrologers had predicted that when Alexander's death was near he would place his throne on a spot where the ground was of iron and the sky of gold. It happened that, when retracing his march towards Greece, he was one day seized with a sudden bleeding at the nose. One of his generals unlaced his coat of mail, and placed it on the ground that the king might recline upon it, while he screened him from the sultry sun by holding a golden shield over his head. Alexander immediately

observed, "The prediction of the astrologers is accomplished, and I no longer belong to the living! Alas, that the work of my youth should be finished! Alas, that the plant of the spring should be cut down like the ripened tree of autumn!" He sent letters to his mother, and requested that after his death alms should be given to those only who had never seen the miseries of the world nor had lost those who were dear to them. His mother, in compliance with his directions, sought for persons of this description in vain, and "found a consolation, as her son had intended, in this circumstance for her great loss; she saw that her own was the common lot of humanity." Some of the Persian authors relate that Alexander died in the city of Zour in Kurdistan, which is supposed to be the Siazuros of the Romans, but others allege that his career terminated at Babul, or Babylon, in the thirty-sixth year of his age and twelfth of his reign, six of which had passed previous to his conquest of Persia, and six after that event. His body, according to them, was embalmed, and sent to Greece. It was first consigned to a gold coffin, and afterwards at the express command of his mother put into one of Egyptian marble. Sir John Malcolm observes in a note, "Many authors believe that he is the prophet Zulkernyn mentioned in the Koran, and that he built the celebrated rampart which confines Yajouz and Majouz. These evil demons, known to us by the names of Gog and Magog, abide according to Persian fabulists at the mountain of Kaf, the centre of the world, and their progeny, who are of all sizes and shapes, used to plunder and destroy the neighbouring countries, the inhabitants of which complained to Alexander, who built the wall to confine them. They scratch it almost through with their claws every day, and go home expecting they will easily destroy in the morning the little that is left, but in the morning they find the wall rebuilt. The reason of their not effecting this object is their never saying *Inshalla*, or *God willing*, and they never will, we

are told, destroy this work till it happens that one of their children is called *Inshalla*, when they will retire, calling to the boy, 'Come along, Inshalla, we shall finish this work to-morrow.' The *accidental* use of this pious expression shall prevent the wall being rebuilt. They will succeed in destroying it, break loose upon the world; and their ravages will be one of many signs that will precede the dissolution of the universe. This note is taken from a commentary on the Koran, and the fable probably alludes to the wall at the straits of the Caspian which Alexander built to prevent the destructive inroads of the Scythians into Persia." The Persian authors mention a son of Alexander, named Askander, who did not succeed to any part of his father's power, having devoted himself to study under Aristotle.

The death of Alexander and the division of his empire among his generals are events expressly predicted in the Scriptures. In Daniel's vision of the four beasts it is stated, "After this I beheld, and lo another like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it." The leopard here mentioned denotes the kingdom of Macedonia, and the *four heads* of the beast indicate the four kingdoms into which the empire of Alexander was divided at his death by his four generals—Cassander reigning over Macedon and Greece, Lysimachus over Thrace and Bithynia, Ptolemy over Egypt, and Seleucus over Syria. In another part of the same interesting prophecy we are told by the inspired seer that the "he-goat," meaning the Macedonian conqueror, "waxed very great, and when he was strong, the great horn was broken, and for it came up four notable ones towards the four winds of heaven." This is subsequently interpreted by the angel to be the "king of Grecia," and "the great horn that is between his eyes is the first king; now, that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." Again,

it is stated of Alexander the Great, "And when he shall stand up," or when he would be in the height of his prosperity, which he was at the time of his death, "his kingdom shall be broken, and shall be divided towards the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled, for his kingdom shall be plucked up, even for others besides those." We have seen how truly these predictions were verified, and even Alexander's "posterity" were "plucked up;" for though he was succeeded by his illegitimate brother Philip Aridæus and his two sons, Alexander Ægus and Hercules, in the space of a few years they were all murdered, and the first "horn" or kingdom was entirely broken.

The Persian historians assert that Alexander, a short time before his death, divided the provinces of Persia among those princes of that country whom he had plundered and deposed, restoring them on the tenure of military service, and on the condition that each should maintain a certain number of soldiers. The king is said to have been guided in this procedure by the advice of Aristotle. Those princes at the death of the conqueror asserted their own independence, and formed a separate community of states, yet recognising some principles of common policy, which existed with various changes more than three centuries after Alexander's death. It is, however, more certain that Persia, along with Syria, after the death of the conqueror fell to the share of Seleucus Nicator, one of his ablest generals, who built Antioch, Seleucia, and several other cities, and founded the dynasty called the Seleucidæ. His descendants kept possession of it sixty-two years, until a tributary chief named Arsaces, having slain Agathocles, the viceroy of the Syrian kings in Persia, founded the dynasty of the Arsacides. From this period to the accession of the Sassanian dynasty about A.D. 200, the Persian history is so confused, fabulous, and obscure, that an Oriental author exclaims in despair, "God alone knoweth the truth."

The *historical* period of the Persian history commences with the accession of the Sassanian dynasty, the first sovereign of which was Ardisheer Babigan, a descendant of Sassan, the son of Bahman, and grandson of Isfundear. Notwithstanding his royal ancestry the father of Ardisheer, whose name was Babek, was merely an inferior officer in the public service, and the son was first brought into notice by Peri, the governor of Darabjird, whom he afterwards succeeded. He was eventually acknowledged sovereign of Persia, with the title of *Shah-in-Shah*, or *king of kings*, which has ever since been assumed by the rulers of the country. The Roman historians designate him Artaxerxes, and Sir John Malcolm describes him as one of the wisest and most valiant princes who ever governed the country. "His life," says that eminent individual, "affords the best evidence of his extraordinary character. He raised himself from the lowest situation to be the sovereign of a great nation that had been in an unsettled and distracted state for several centuries. The revolution which he effected in the condition of his country was truly wonderful. The name of Parthia, which western writers had given to the empire of Persia, ceased at his elevation, and the kingdom which he founded was recognised as that of Persia. His countrymen deemed Ardisheer the restorer of that great empire which had been created by Cyrus and lost by Darius." The succession continued in the family of this prince, with few and merely temporary interruptions, until about A.D. 651, and the year of the Hejira 31, when the arms of the followers of Mahomet effected a great revolution in the country, and, though its government remained the same, its religion was changed and superseded by the doctrines of the Koran, and the manners of its inhabitants essentially altered. The leaders of the armies of the Caliphs overran the whole of Persia, from the Euphrates to the Oxus, and destroyed with fanatical fury all that was magnificent, splendid, or useful, in

the country.—“A great proportion of the conquered inhabitants, preferring the abandonment of their religious tenets to oppression or death, adopted the faith of their new masters, while those who were unable to endure the scene fled self-banished into a distant land. The progress of the conquerors was rapid and wonderful; colonies from the burning deserts of Arabia were extended over the cold countries of Khorassan and Bulkh, and they flourished in the soil to which they were transplanted. Their descendants still remain a distinct race, and continue to preserve the manner and the appearance, though they have lost the language, of their forefathers. When the great conquest was complete, lieutenants were appointed to the different divisions of the country, and Persia was held as a province under the vast empire of the Arabian Caliphs for more than two centuries. Its history during that period is to be found in that of its conquerors, and even there it occupies but a small and unimportant space. The only events of any consequence are petty revolts of insubordinate governors, who, when the power of the Caliphs declined, tried to render the provinces to which they were appointed hereditary principalities, and humbled themselves to that paramount power when it was strong and permanent.” With this elegant passage we close in this place the present outline of the history of Persia, and proceed to other subjects illustrative of this celebrated and ancient Empire.

2. RELIGION.—The author or compiler of the *Dabistan* informs us that the primeval religion of Persia was a firm belief in one Supreme God who created the world by his infinite wisdom and power, and who governed it by his providence—a fundamental doctrine in strict accordance with Divine Revelation. The same author informs us that the ancient Persians exhibited a pious fear, love, and adoration, accompanied by a reverence for their parents and aged persons, a fraternal affection for the whole human race, and a compassionate tenderness for

the irrational creation. In course of time the worship of the host of heaven, or the celestial bodies, was introduced, which made the religion approximate to that of the ancient Sabians, who, it is said, believed in God, but adored the planets, which they deemed his vicegerents exercising an influence over all created things in the world, and holding them to be inhabited by certain angels and intelligences. Dr Hyde, in his work on the religion of the ancient Persians, maintains that Sabianism was very different from Paganism—that Shem and Elam were the founders of it—that it was afterwards corrupted, reformed by Abraham, persecuted by Nimrod, and re-established by Zoroaster—and that the worship which the Sabians rendered to the sun was subordinate and subservient to that of the true God. Prideaux adopts the same view. The Sabians are said to have followed the ancient Chaldeans, and it is certain that their tenets were general in the East previous to the time of Moses. “The ancient Sabian faith in the stars,” says Mr Landseer, in his valuable work entitled *Sabian Researches*, “is well known to have reached from the lands of Nimrod and of Jemshid (Persia) westward through that of Canaan to the shores of the Mediterranean, southward to the straits of Babel-mandeb and the Erythrean Sea, and northward to the farthest extremities of Scythia.”

Mahabad has already been mentioned as the reputed originator of various innovations in the religion of the ancient Persians. His followers worshipped the planets, represented by images of a most extravagant kind. That of Saturn was a black stone which had a head like an ape, the body of a man, and the tail of a hog. Jupiter was delineated as of an earthly colour—a man with a vulture’s head, on which was a crown, and on the top of it were the heads of a cock and a dragon; in the right hand of this image was a turban, or wreath of gold, and in the left a crystal water-pot. Mars was represented by a statue of red stone

resembling the human body, having in his right hand, which hung by his side, a bloody scimitar, and in his left, which was raised, an iron scourge. The image of the Sun was formed of gold, and was a man on horseback with two heads, on each of which was a seven-pointed crown set with rubies. In its right hand was a slender rod of gold, and its neck was encircled by a collar of jewels; its faces were human, but it had a dragon's tail. Venus was of human form, and wore a crown of seven peaks or points, the right hand holding a bottle of oil and the left a comb. Mercury had the tail and body of a fish and the face of a hog, with a crown on its head, the right hand holding a pen, and the left an inkhorn. The Moon was represented by a man sitting upon a white cow, having in its right hand an amulet of rubies, and in its left a sprig of sweet basil. The author of the *Dabistan* describes at great length the temples, idols, and modes of worship of the ancient Persians, the incense offered at the shrine of their deities, the classes of men by whom they were worshipped, and the seasons when the worship was offered. Mohsin Fani farther informs us that the planets were believed to be bodies of a spherical form, and that the figures he has represented were those under which the souls of these stars had appeared in the world of imagination to saints, prophets, and philosophers. These souls or genii he states to have often assumed different shapes, and in conformity to the idea other representations have been given of them.

Firdewsi states that the worship of fire was first introduced by Houshung, the grandson of Kaiomurs; and his account of the origin of it is to the following effect:—"One day the king retired to the mountains accompanied by some of his attendants; something appeared at a distance of enormous magnitude, black, tremendous, and glossy. Its two eyes seemed fountains of blood, and the smoke which issued from its mouth obscured the air. The prudent Houshung contemplated it circumspectly; he seized a

stone, and prepared to assail it. He threw it with the force of a hero, and the serpent no longer annoyed the world. The stone struck upon a rock, and both fell to pieces by the concussion. A brilliant flame sprung from the contact, and thus fire became the production of stone. The king prostrated himself before God, and offered devout supplications for having obtained the sacred fire, for which he erected a sanctuary on the spot. He said, 'This fire is a divinity, let it be worshipped by all.' Night came, the mountain was covered with fire; it was surrounded by the king and his attendants. The event was celebrated by a feast, the name of which became that of the auspicious hero." The historian of Persia, however, observes, that as Houshung commenced by making successful wars on the magicians called Deevs, and as he introduced some new forms of worship, it is likely that he banished some of the old; and this might have been the idolatry of the planets described by Mohsin Fani, and mentioned in the preceding passage.

But Zoroaster is the great religious legislator of the Persians, and wonderful stories are told of that disputed sage. It is asserted that he was born not only without sin, but without pain or death to the animal or vegetable creation. Some of the more religious followers of this prophet believed that his soul was created by God, and hung upon the tree from which all that is celestial has been introduced—a metaphorical allusion, meaning that the tree was the first reason or knowledge from which the soul of Zerdosht was a divine ray. One account says that the soul, as it hung to the tree of Zoroaster, was ate by a cow, and that it passed through his milk to the father of that prophet. Mohsin Fani says, "I have heard the wise and holy Mobud Seroosh declare that the father of Zoroaster had a cow which, after tasting some withered leaves that had fallen from a tree, never ate of any other, and these leaves being her sole food, all the milk she produced was from them." The

father of Zoroaster, whose name was Poorshasp, was entirely supported by this milk, and they refer to it the pregnancy of his mother Daglida, a word which in Sanscrit signifies milk. It is also said that his mother was informed of her son's future greatness while he was yet in the womb—that he made a journey to heaven, and received the holy volume of the Zend-a-vesta and the sacred fire from Ormuzd—that he visited hell, and beheld Aherman, or the evil spirit, release a man in whom he perceived some good—that he threatened Satan in his own regions with ignominy—that he retired to a mountain called Elburz, a circumstance also noticed by Pliny, who says that Zoroaster is reported to have lived twenty years in a desert—that he held his solitary devotions in a deep cave, which was adorned by mystical figures of the elements, the seasons, and the celestial bodies—and that he performed many miracles to establish the truth of his religion, the principal of which were holding the sacred fire in his hand, allowing boiling metal to be poured on his body, and restoring the favourite horse of Gushtasp to health and natural shape. Such traditions were to be expected among a people who delight in the marvellous, heightened by Oriental extravagance, and are generally told of all the sages of antiquity who have effected salutary reforms, or have been celebrated in the annals of their country.

But the great question is, who was Zoroaster, and at what period is he supposed to have flourished? Here we shall find numerous different conjectures, some even maintaining that no such person ever existed. Justin Martyr speaks of Zoroaster as a king of the Bactrians, who was vanquished by Ninus, and terms him the inventor of magic—one who studied the principles of the universe and the motion of the stars with great application. Eusebius places the victory of Ninus about the seventh year of Abraham; and there are others who make him much more ancient, who are opposed by those who make him more modern. Agathias, who lived in the reign of the

Emperor Justinian, alleges that, according to the belief of the Persians of that time, Zoroaster and Hystaspes were contemporaries, and another historian terms him the father of Darius. Clemens Alexandrinus asserts that he was the same with the Pamphylian who was the son of Armenius. Gregory of Tours alleges that Zoroaster was Cush the son of Ham, and relates this story concerning him:—"The eldest son of Ham was named Cush. He was the first who invented magic at the instigation of the devil, and the first also who gave rise to idolatry. He was the first who, at the suggestion of the devil, made a little statue to be worshipped. He induced people to believe that he had it in his power to make the stars and fire come down from heaven. He went among the Persians, who called him Zoroaster, or the *living star*. The Persians, having also learnt from him to worship fire, adored him as a god, because he was divinely consumed by fire." A similar story is told of Mizraim, who is also thought to be Zoroaster, and some allege that he was Ham himself. According to Cedrenus, he was descended from Belus, and he has been identified with Nimrod, Ashur, and Japheth. Herbelot informs us that some of the wise men among the Persians pretend that he is the same with Abraham, and that they often designated him Ibrahim Zerdosht, or Abraham, the friend of fire. He has been alleged to have been an Assyrian by birth, and a disciple of the Prophet Elijah, and Huet contends that it cannot be reasonably denied that he is Moses. A Rabbin asserts that Zoroaster was the disciple of Ezra, who cursed him because he maintained opinions inconsistent with the principles of the Jewish Law—that he was struck with leprosy as a punishment for his impious tenets—and that being banished from Jerusalem on that account he retired into Persia, where he became the author of a new religion. Some have taken him for the Prophet Ezekiel, and he has been even identified with the Prophet Balaam. It is also said of him that he was born in Persia, and that his

father being poor, he became servant to the Prophet Esdras. Seeing his master working divers miracles, he was induced to attempt the same, or to pretend to it, in order to establish a new religion or to reform that which was established; but it has been properly replied, that it is no where said that Esdras wrought any miracles, and if Zoroaster really was his servant, he might have learnt from him all the miracles which Moses and the other prophets performed. There are some writers who maintain that there were several persons named Zoroaster, as there have been several Jupiters. Such are a few specimens of the conflicting conjectures respecting this celebrated sage of antiquity, the only particular of whose history, which seems to be the least uncertain, is, that he introduced a new religion among the Persians. It may be here added, that he is still held in great veneration by those Persians who have not embraced Mahometanism, who relate many miraculous stories of him, and think that he came from China.

The learned Latin work of Dr Thomas Hyde on the ancient religion of the Persians, published at Oxford in 1700, contains many curious particulars and speculations respecting the Persians, their religion, and their celebrated Prophet. He gives no account of the religion of the modern Persians, as that is to be found in the Koran, the modern Persians being Mahometans, and he justly maintains that the religion of the ancient Persians differed essentially from that of the modern, who are a mixture, he alleges, of different nations—Saracens, Tartars, Parthians, Medes, old Persians become Mahometans, and women of Georgia and other countries transplanted into Persia. Dr Hyde, before he enters into particulars, gives us in his first chapter a general idea of the religion of the ancient Persians. He informs us that those who still profess it live separately from those of a different or of the prevailing Mahometan faith, and associate only with those of their own opinions to preserve their purity. Our learned author argues that the

ancient religion of the Persians passed through three states. The first was a state of purity, and those who professed it worshipped only the true God, of whom they had those just notions which they had received from their ancestors Shem and Elam. The second state was when Sabianism was mixed with the knowledge and worship of the true God. They did not render divine worship to the stars and planets, but they revered them, and consequently became deeply immersed in superstition. The followers of the old Persian religion deny that they ever paid divine worship to the stars; and they assert that they do not adore the sun, but that they only turn themselves towards the glorious orb when they pray to God. Dr Hyde has discovered among Zoroaster's precepts that men ought to salute, but neither praise nor pay religious homage to the sun; and he contends that the ceremonies of the ancient Persians in that respect may with justice be viewed as civil honours. He then informs us that the Patriarch Abraham opposed with all his energies the superstitions of his age, and as the Persians greatly venerate that Patriarch, and believe that they received their religion from him, our author is persuaded that he recovered them from their errors, and restored among them the true worship. The third state of the religion of the ancient Persians was when, in imitation of the fire preserved on the altar in the Temple of Jerusalem, they also kept up a perpetual fire upon an altar—a custom observed also by the Greeks and Romans. This originated the generally received opinion that the ancient Persians worshipped fire; but Dr Hyde contends that, though they regarded this fire as sacred, and paid a kind of worship to it, which he calls *pyrodalia*, they never paid that proper adoration to it which he designates *pyrolatria*. He observes that it is difficult to know thoroughly what these opinions were, as Zoroaster expressly prohibited the instruction of strangers in it or in their language, and that we need not therefore be surprised to find practices imputed to them which they

never observed. He farther informs us, that having desired one of his friends who then resided in that country to make inquiries among the Magian priests concerning the worship paid by them to Mithra, which represented the sun, they declared, in answer to these inquiries, that they did not render any divine worship either to the sun, the moon, or the stars, but only turned towards the sun when they prayed, because the nature of it nearly resembled that of fire—that they regarded it as the image of God—that some of them held that God resided in it, and others imagined it to be the seat of the blessed. With respect to fire they denied that they worshipped it, but God only; nevertheless, as they held the sacred fire in great veneration, their solemn oaths were taken before it, as the Jews did before the altar of Jerusalem, upon which there was fire, and as was the custom of the Pagan Arabs, who, when they suspected that any person was swearing falsely, privately cast salt into the fire to strike terror upon him by the cackling noise which it made. As the Jews consumed their sacrifices by fire, the ancient Persians did the same, because they imagined that the sacrifices, being unlike other profane things, would not pollute the fire; but if any person threw filth or spit into it, a crime was committed worthy of death.

This learned writer proceeds in his second and third chapters to show the connection between the Patriarch Abraham and the Persians, and shows in what the religion of the latter agreed and in what it still agrees with that of the former. They knew the history of the creation of the world, which they learned either from the Jews or from Zoroaster, and they taught that instead of six days it was performed in six spaces of time, thus remarkably harmonizing with the Scriptures. The first occupied forty-five days, in which God created the heavens; the second extended to sixty days, in which the waters were created; the third comprehended seventy-five days, in which the earth was created; the fourth con-

tained thirty days, in which trees were produced; the fifth included eighty days, in which all the living creatures were made, and Dr Hyde cites an author who alleges that in this fifth period God created the beasts and birds, namely, one hundred and seventy-two kinds of beasts, and one hundred and ten kinds of birds; and the sixth space contained seventy-five days, in which man was created; so that all these spaces added together make three hundred and sixty-five days or one year. The Persians farther believed that the creation began in May, and ended in the same month the following year, so that the first man, when he arose from the hands of God, saw the earth covered with fruits. Zoroaster, we are told, appointed five festival days for each of these six spaces of time. In the ninth chapter of his work Dr Hyde treats of the origin of mankind, of several imaginary terrestrial paradises, of the Deluge, of Moses and Solomon, and he shows that the religion of the ancient Persians coincided in many points with that of the Jews, and was derived from it. Some of them believed in the universality of the Deluge, some maintained that it was not universal, and some denied it altogether. The Persians had some knowledge of Moses, whom they styled *the ruddy shepherd who holds a staff*, thus alluding to the fact of his being a shepherd when he resided with his father-in-law Jethro, and because he performed his miracles in Egypt and in the Wilderness by means of his rod. They had also some knowledge of Solomon, whom they called Gjem.

According to all this reasoning it appears that Abraham was the first legislator of the Persians—and this at least agrees with a passage already quoted in a preceding part of this article from a Persian author. Zoroaster, the second legislator, is presumed to have lived in the time of Darius the son of Hystaspes, and during the long interval between the Patriarch and his time, the superstitions caused by the introduction of Sabianism had corrupted the ancient religion. He assumed the character of a prophet, and

with some difficulty persuaded the king to establish his system throughout his dominions, but it was simply the ancient religion purified from Sabianism, with the addition of some particular rites and ceremonies. Dr Hyde gives a long account of the means which Zoroaster adopted to accomplish his object. He rejects what the Greeks have recorded of his death, and says that after spending a few years in digesting and propagating his doctrines he was killed with eighty other priests. In a subsequent chapter Dr Hyde explains the general name of *Zend-a-vesta*, which Zoroaster gave to his holy book. The word *zend*, he says, in Arabic, and *eshta* in Hebraic Chaldee, signifies *fire*, so that we may translate the term *Zend-a-vesta* as signifying *an instrument to strike fire with*, Zoroaster intimating that the design of his works was to kindle the fire of zeal and piety in the hearts of men. In a subsequent chapter Dr Hyde treats of the priesthood of the Magi, which he proves was an hierarchy similar to the orders and constitution of the Christian Church. The only other chapter of this rare and learned work to which we can allude is the one (the thirty-first) in which Dr Hyde discourses of the Persian Magi in general, and particularly of those called *Wise Men of the East*, who, attracted by the brilliant star, came to worship our Saviour immediately after his advent. The Persians, he informs us, by the word *Mogh* mean their wise men and priests, from which the Chaldeans took their word *Mog*, and the Greeks, adding their termination, their *Μαγος*, which signifies not a magician, but a philosopher or wise man, similar to those who came to Bethlehem, who were not kings, as it is commonly said without any foundation. Dr Hyde follows Petavius in thinking that they came from Persia and not from Arabia, which they simply passed through, or more properly from the country of the Parthians, where there were the same Magi and religion as in Persia, and which was the seat of the empire at the birth of Christ. Our author farther contends, along with other

writers, that the gospel was revealed to the Persians, and that the prophecies of the Old Testament were not unknown to them. What the Prophet Isaiah had foretold concerning Cyrus, two centuries before his appearance, is a sufficient proof that God had a particular regard for the Persians. The fact that a Messiah was to be born among the Jews was known to the Magi, and we know that Daniel and other prophets had resided in the country. Dr Hyde admits that the ancient heretics have falsely quoted, under the name of Zoroaster, some prophecies concerning Christ; but he contends that they acted in this bold manner because they knew there were some genuine writings of Zoroaster which contained such prophecies. He believes that God revealed the coming of the Messiah to the Persian prophet, and that Zoroaster inserted that wonderful revelation in his works.

The preceding is a condensed account of some of the principal subjects discussed in the "*Historia Religionis Veterum Persarum eorumque Magorum*," the author of which, who held the Regius Professorship of Hebrew and the Laudian Professorship of Arabic in the University of Oxford, was one of the most learned men of the seventeenth century. Yet his opinions and arguments have not escaped the notice of some distinguished writers. Bishop Warburton censures both Hyde and Prideaux for making an early Bactrian lawgiver a late Persian false prophet, and maintains that the whole story of Zoroaster is a mere fable, contradicting all learned antiquity, and supported only by the romantic narratives of later Persian writers under the Caliphs. Mr Richardson also severely criticises Dr Hyde for maintaining the authenticity of the alleged works of Zoroaster. "These fragments of his supposed works," he says, "which the learned Doctor has given us under the title of *Sad dar*, are the wretched rhymes of a modern Parsee Dastoor (priest), who lived about the end of the fourteenth or beginning of the fifteenth century, and

from that work we cannot then have even the glimpse of an original tongue, nor any thing authentic of the genius of the lawgiver." This learned Orientalist is therefore inclined to adopt the opinion of Sir John Chardin, that the old dialect of Persia, excepting what remains in the present language, is entirely lost—that no books exist in it—and that the jargon and characters of the Parsees of Carmania and Guzerat are barbarous corruptions or inventions of the Guebre priests, without the least similitude to the inscriptions still discernible on the ancient ruins of Persepolis.

The Zend-a-vesta, so often alluded to in the preceding narrative, is the work ascribed to Zoroaster, which contains his pretended revelations, and which the ancient Magians and modern Parsees of Persia held in as much reverence as the Mahometans esteem the Koran, making it the rule of their life and manners. We shall not here enter into the discussion whether it is to be considered the authentic production of Zoroaster, seeing that authors of great authority have adopted different views of that subject. It is enough to consider it in the manner it was acknowledged by the ancient Persians themselves, who certainly believed in its genuine character as the real work of Zoroaster, and held it in the highest veneration. The characters in which the Zend is written are those of the old Pehlivi, and Prideaux informs us that a copy of it is kept to this day in every oratory and fire temple, portions of which are read at stated times by the priests to their followers. A compendium of it, mentioned by Mr Richardson, called the *Sad dar*, is read to the people on every sacred day by the priests. It is a kind of code of laws and precepts drawn from the reputed writings of Zoroaster composed in a low kind of Persic verse, and it is characterised by Dr Hyde as *bonorum et malorum farrago*, containing many unexceptionable tenets, and many others equally trifling and superstitious. The Zend, as we have seen from Dr Hyde, contains some passages evidently borrowed from

the Old Testament, and especially from the Psalms, but its peculiar doctrines are chiefly—that the Supreme Being existed from all eternity—that He is the Creator of light and darkness, out of which He made all other things—that there are two principles in the world, good and evil, each of which had the power of creation, but that power was exercised with opposite designs, and it was from their co-action that an admixture of good and evil was found in every thing. It is also asserted that a just retribution shall be rendered unto men according to their works—that there shall be a general resurrection and judgment, and some other matters, which are evidently the interpolations of some later commentator who was acquainted with Christianity. The Zend also enjoins the constant maintenance of the sacred fires and temples for religious worship, the distinction of clean and unclean beasts, the payment of tithes to priests, certain washings and purifications resembling those among the Jews, and a variety of rules and exhortations for the exercise of charity and benevolence. All these tenets are accommodated to the Oriental taste by a great intermixture of fable. For example, Zoroaster declared to his followers that the guardian angels of animals and of elements thus addressed him:—"Guard my herds and flocks," said the holy Bahman, "O man of God! These I received from the Almighty, and these I commit to you. Let not the young be slain, nor those that are still useful." "Servant of the Most High," exclaimed the dazzling Ardibehesht, "speak to the royal Gushasp from me; say that unto thee I have confided all fires. Ordain the Mobuds, the Dustoors, and Herboods (names of different orders of priests), to preserve them, and neither to extinguish them in the water nor in the earth; bid them erect in every city a temple of fire, and celebrate in honour of that element the feasts ordained by law. The brilliancy of fire is from God, and what is more beautiful than that element? It requires only wood and odours. Let the young and

the old give these, and their prayers shall be heard. I give it over to thee as I have received it from God. Those who do not fulfil my word shall go to the infernal regions." Shaherawar next spoke:—"O thou pure man! when thou art upon the earth tell all men my words; bid those who carry the lance, the sword, the dagger, and the mace, clean them each year, that the light of them may put to flight those that cherish bad designs. Bid them never place confidence in wicked men, nor in their enemies." Espendermad exclaimed, "Thou, who shalt be as a blessing unto mankind, preserve the earth from blood, uncleanness, and from carcases; carry such where the earth is not cultivated, and where neither man nor water passeth. Fruits in abundance shall reward labour, and the best king is he who rendereth the earth most fertile. Say this unto men from me." The angel Khourdad said, "I confide to thee, O Zoroaster, the water that flows, that is stagnant, the water of rivers, that which comes from afar, and from the mountains, the water from rain and from springs. Instruct men that it is water which gives strength to all living things. It makes all verdant. Let it not be polluted with any thing dead or impure. Execute thus the words of God." After Khourdad had finished, Amerdad said, "O Zoroaster, bid men not destroy nor pull, except in season, the plants and the fruits of the earth, for these were meant as a support and blessing to men and unto animals."

Such are some of the general principles of the Zend-a-vesta, and it cannot be denied that they are characterised by wisdom, and tend to promote the practice of virtue. It is farther said that Zoroaster was a great astrologer, able to calculate nativities and foretell future events from his knowledge of the heavenly bodies. He had presiding angels over each month and over every day, the names and duties of whom, and of a host of genii, he details in his works. After his death many schisms found their way into the religion he introduced, and various impostors occasionally appeared, some of whom were

put to death. During the Parthian dynasty the religion of Zoroaster greatly declined, but of this period of Persian history little is known. The last great reform or re-establishment of the original doctrines of Zoroaster occurred in the reign of Ardisheer Babigan, the founder of the Sassanian dynasty, and the rites instituted by the leading priests under his reign are still observed by the existing followers of Zoroaster.

The conquest of Persia by the Arabian caliphs was followed by the introduction of the Mahometan religion. With the sword in one hand and the Koran in the other the victorious Arabs, animated by zeal and fanaticism, had no respect to the followers of Zoroaster, whom they denounced as infidels and idolators; mosques supplanted the temples of fire; and the national religion of Persia became lost in the Mahometan, which to the present time has been the prevailing faith. In Persia, however, the religion of the Arabian Prophet exhibits little intolerance and fanaticism. This is considered to arise from the nation having adhered to the principles of the Sheah sect, which were first adopted as the established religion of the country by Ismail, the founder of the Suffavean dynasty, in A.D. 1500. The reader is aware that the followers of Mahomet are divided into various sects, which, though all agree in fundamental principles, differ in certain points of discipline and in their interpretations of the Koran. Of those sects the chief are the Sheahs and the Soonees, the principles of the former being held by the Persians, and those of the latter by the Turks and the subjects of the Grand Seignior. The principal difference between the Sheahs and Soonees arises from the former maintaining the right of Ali, the nearest relation of Mahomet, to have succeeded the Prophet, and the Persians contend that Mahomet appointed him his legitimate successor. They consequently consider Abubeker, Osman, and Omar, the three first caliphs, as usurpers, and deny all the Soonee traditions which rest on their authority; and they reckon themselves,

from maintaining the rights of Ali, the peculiar adherents of Mahometanism, and reproach the Soonees as its enemies. The Soonees, on the other hand, acknowledge the three caliphs as the chosen companions and legitimate successors of Mahomet, and recognise the authority of the four great Imaums or saints, Haneefa, Malek, Shaffei, and Hanbal, who were greatly revered during their lifetime for their piety, and have been canonized since their death. Those Mahometan saints were the founders of four different sects which differed considerably from each other both in their expositions of the Koran and the traditions, but the progress of other heresies excited the alarm of their followers, who, at first concurring in tolerating their respective differences, at length became consolidated into one belief, and the four holy saints, each of whom has a separate oratory in the temple of Mecca, are denominated the four pillars of the Soonee faith.

Between the Sheahs and the Soonees, that is, between the Persians and the Turks, there exists the most implacable and rancorous hatred. The origin of the dispute is one in which the passions are easily roused; it relates to no abstruse or speculative points, like some of the doctrines of Christianity, which are either difficult to be understood, or on which much may be said with equal accuracy on both sides, but it is interwoven with the general history of their religion. From the hour of the death of Mahomet the adherents of Ali had maintained his right of succession to the caliphate, and had deemed those by whom that right had been set aside the greatest of sinners. The great talents and the reputed piety of the three first caliphs preserved the empire from the effects of this spirit of discontent, and the ultimate elevation of Ali silenced for a time the clamours and exasperations of his adherents, but his death and that of his sons, and the misfortunes of his descendants, who, though admitted to the rank of Imaums, or chief priests, were excluded from all political or temporal power, induced

numbers to cherish the Sheah principles, and to lament the hard lot of the direct descendants of their holy Prophet. The Persians were the first who united in proclaiming themselves of this sect, and vowing eternal hatred to the Soonees; and ever since the Sheah faith was established in 1500, a regard for its tenets has been either the cause or the pretext of almost every war in which they have been engaged. The celebrated Nadir Shah, who was assassinated in 1747, attempted when at the summit of his power to destroy this attachment, because it was likely, as it excited hatred in other nations, to obstruct his plans of conquest; but he failed, and the attachment of the Persians to the principles of the Sheah sect remain as decided as they ever were at any period. It is scarcely possible to conceive the degree of hatred which exists between the Persians and the Turks, or between all those, whether Afghans or Tartars, who profess the Soonee doctrines. Sir John Malcolm, who, from his official situation and long residence in the country, was well qualified to judge, gives us his personal observations in this respect. "Names," he says, "which are never mentioned but with blessings by one sect are hourly cursed by the other. The hypocrisy, ingratitude, and disobedience of the three first caliphs are the essential dogmas of the Sheah doctrine, while the leading principles of the Soonees is, that, next to the Prophet, those rulers were beyond all others the most entitled to the regard and veneration of posterity. It is evident, therefore, that the Sheah and Soonee faith can never exist in concord with each other. A stranger to the name of Mahomet is more acceptable to a zealous man of either of these religions than the opposite sectary, who insults him with hourly attacking his favourite tenets; and their disagreement, as has been before stated, relates to matters of opinion rather than of practice. The differences in their way of worship and customs are slight (consisting in the mode of holding the hands, the manner of prostration, and other forms equally

immaterial), and have wholly arisen out of the hatred they cherish towards each other, and their dislike to have any usage in common. Innumerable volumes have been written on the subject of the disputes between the Sheah and the Soonee sects. Their effect has been similar to that of most works on religious controversy; they have oftener irritated than convinced; but it is justice to their authors to observe that their productions frequently display an union of taste and of learning. Every effort is made in them to arrest the attention of the reader. The arguments are often shaped into a dramatic form to render them more attractive, and the zealous writer condescends to amuse the fancy, in the hope that his thoughts may aid his object of informing the judgment." This distinguished author, however, subsequently informs us that the Persians are not so violent at present as they once were in their religious prejudices, a change which, he says, is not to be ascribed, as has been supposed, to the progress of civilization, but to the decrease of that fervour which first attended the introduction of the Sheah faith as the national religion. It appears that they now view their Soonee neighbours as lost in error rather than as infidels. "They are believers," the Persians say, "because they recognise the holy mission of Mahomet and worship God, but they have forfeited their claim to be denominated faithful by their adoption of those who refused allegiance and acted with cruelty towards the nephew, the daughter, and the lineal descendants of the holy Prophet." The Soonees, we are informed, are not so charitable in their sentiments of the Sheahs, and the Soonee monarchs (Turkish, Tartar, and others) have invariably been induced, by a mixture of religious and political motives, to treat them as a race of heretics even worse than infidels. Some of the most bloody battles recorded in history have taken place between the Persians and Turks, in which their mutual religious hatred has always been peculiarly manifested.

From the peculiar position and sentiments of the Sheahs and Soonees, both parties accuse each other of the most odious impieties and heresies, and, as might be expected, many of these charges are either unfounded or studiously perverted and misrepresented. It has been already stated, that the differences between them seem trifling and immaterial to a neutral observer, but such differences are of great importance in the eyes of an Oriental worshipper. The Persians observe the same feasts as the Turks and other Soonees, but they have set aside the first ten days of the month called Mohurram to lament the hard fate of Hussein and Hussun, the sons of their great favourite Ali. Hussein was killed on the plains of Kerbelah in the sixtieth year of the Hejira, and his brother Hussun was doomed to the more miserable fate of being poisoned by his favourite wife, who was induced by her avarice and ambition to become the instrument of his implacable enemies. On the last days of this commemorative solemnity the Persians beat their breasts with violence, invoking the names of the two unfortunate relatives of Mahomet, and uttering loud imprecations against the Soonees, publicly cursing the three Caliphs, and particularly the Caliph Omar, which give great offence to the Turks and others of the Soonee sect. Sir John Malcolm informs us that Omar is the special object of their hatred, which probably proceeds from the great character of that Caliph. "I was one day," he says, "conversing with a very sensible and moderate Persian on the history of Omar, and praising him as the greatest of all the Caliphs. He seemed to assent to the facts I stated, but said, 'This is all true, yet he was a dog after all.'" They observe a feast on the day upon which, according to their tradition, Mahomet named Ali his successor—a circumstance which the Soonees altogether deny. They also commemorate the day of the burial of Hussein's head at Kerbah. The other points of difference between the Sheahs and the Soonees chiefly refer to certain traditions and ceremonies.

They also differ in their law of divorce, the Persians admitting a kind of legal concubinage, by which the parties are united for a limited period—a practice deemed by the Soonees a great profanation of their divine law. The Sheahs hold that a man may on occasions of danger conceal his faith, and even make a temporary profession of contrary opinions to those he really entertains. Few devotees from Persia undertake the pilgrimage to Mecca, as that would implicate a respect for the memory of the first Caliphs. The mass of the population content themselves with a pilgrimage to the sepulchres of Ali and his two sons, which are situated in the province of Bagdad, or to that of the holy Imaum Reza in Khorassan; and the sepulchres of these objects of Sheah veneration are described as being enriched with magnificent presents by pious devotees, monarchs even having rivalled each other in adding to their revenues and in increasing the splendour of their appearance. "In the mode of worship," says Sir John Malcolm, "observed at these shrines, as at Mecca, many ceremonies have been introduced bordering upon superstition, which is remote from that principle of pure Deism upon which the Mahometan religion is professedly grounded. But the followers of the Prophet of Arabia have relaxed from the primitive principles of their religion, and have granted a species of adoration not only to him and his immediate descendants, but to a number of learned or pious men who have been canonized as saints. The feelings of gratitude and veneration which the conduct of individuals first created has grown, by excessive indulgence, and by the ardour of passions excited by contrary opinions, into sacred reverence and devotion. Their very garments have become relics of inestimable value, and in the course of time the same properties have been assigned to them as are supposed to have belonged to their possessors. From this common progress of superstition hardly one of the numerous sects into which the Mahometan religion

is divided can be deemed exempt. The Sheahs not only pay this species of devotion at the principal shrines that have been mentioned, but have an immense number of inferior saints and martyrs at whose tombs they offer up their prayers. Every village in Persia can boast of some holy person whose character has obtained a local reputation that has rendered his shrine sacred among the few acquainted with his name." We have remarkable illustrations of these facts in the history of Christianity, and the incredible veneration paid to the early martyrs and confessors by their pious contemporaries was the cause of many evils in the Church.

We now turn to the *Sooffees*, an extraordinary sect in Persia. There are various theories respecting the origin of their name. The Arabic word *Sooffee*, or *wise*, *pious*, is metaphorically used to denote a religious man, and is supposed to be derived from the word *saïf*, which signifies *pure*, or *clean*; or *suffâ*, which has the same meaning. The name has also been traced to *soof*, or *wool*, in allusion to the peculiar woollen mantle worn by the Sooffee teachers. Sir John Malcolm gives a curious and interesting note on this characteristic dress of the Sooffees.—"The mantles, or patched garments," he says, "which are used by ascetics, or Sooffee teachers, have always been in the East objects of veneration. The legacy of the mantle is indeed the mode by which these holy men transfer their empire over the minds of their disciples to their successors. Their power is grounded upon their sacred character, and that rests upon their poverty and contempt of worldly goods. Their mantle is in general *their all*, and its transfer therefore marks their heir. Some of these mantles can be traced several centuries, and their value increases with their age. They become relics which are almost worshipped, and their envied possessor has many disciples and followers who venerate the tattered and patched garment much more than the person who wears it." The word *Sooffee* has also been

derived from the Greek word *Σοφός*, a sage or philosopher.

If we are to believe Mahometan authors, the tenets of the Sooffees are co-existent with the appearance of their Prophet, and it is certain that this philosophical religion has numerous followers not only in Persia but in India, and it even prevailed in early times among the Jews. Sir William Jones informs us that "they seem to have adopted that metaphysical theology which has been professed immemorially by a numerous sect of Persians and Hindoos, which was carried into Greece, and which prevails even at this time among the learned Mussulmans, who sometimes avow it without reserve. Their fundamental tenets are, that nothing exists absolutely but God—that the human soul is an emanation from his essence, and, though separated for a time from its heavenly source, will be finally reunited with it—that the highest possible happiness will arise from its reunion—and that the chief good of mankind in this transitory world consists in as perfect an union with the Eternal Spirit as the incumbrances of a mortal frame will allow. For this purpose they hold that they should break all connection with external objects, and pass through life without attachments, as a swimmer in the ocean strikes freely without the impediment of clothes—that they should be straight and free as the cypress, whose fruit is hardly perceptible, and not sunk under a load, like fruit trees attached to a trellis—that if mere earthly charms have power to influence the soul, the idea of celestial beauty must overwhelm it in ecstatic delight—that for want of apt words to express the divine perfections with the ardour of devotion, we must borrow such expressions as approach the nearest to our ideas, and speak of beauty and love in a transcendent and mystical sense—that, like a reed torn from its native bank, like wax separated from its delicious honey, the soul of man bewails its disunion with melancholy music, and sheds burning tears like the lighted taper, waiting passionately for the moment of its

extinction, as a disengagement from its earthly trammels, and the means of returning to its only Beloved."

Although it may appear tedious to dilate on the doctrines of the Sooffees, yet in the present work it would be negligent to omit an account of the principles of a sect which numbers many persons of corresponding sentiments in every part of the world. The account of their tenets given by the learned Sir William Jones is amply corroborated by other high authorities, who have more recently investigated the literature, religion, and antiquities of Persia. We here refer to the statements of Sir John Malcolm, Sir R. K. Porter, and Mr Fraser, the last of whom, in his interesting work entitled "A Journey into Khorassan," has supplied us with some interesting notices respecting religion in Persia. "It is death," says Mr Fraser, "for a Christian or Jew to enter into any of the principal mosques or places of holy pilgrimage in Persia, as it is in Turkey; none of the religious, except Europeans, ever dream of attempting such a thing, and even when the high respect held for European gentlemen, joined to the liberal reward they are ever too ready to offer, induces them to waive this prejudice in their favour, they are only admitted in disguise, or at all events in secret. A poor Armenian or a Jew would as certainly be put to death were he found within the sepulchre of Imaum Reza or Fatima, or the great mosque at Sheeraz, as in the mosques of Constantinople or Damascus. These observations apply to the nation in general, but it is also true that a freethinking and irreligious spirit reigns to a considerable extent in Persia among several classes of society. I have met with instances of it among the nobility, among the merchants, and men who had travelled much; and I have known several even among the priesthood, of high reputation, who were only *tolerant* on the score of religion, but who, after some length of acquaintance, used little caution in betraying themselves to be by no means strongly attached to that which they professed. Freethinkers in

religious matters, and those who choose to depart from prescribed doctrines and forms, are commonly called *Sooffees*, or *Dervishes*, and it is certain that this class of enthusiasts have not only increased much of late years in Persia, but have in a great measure occasioned the increase of scepticism, which is complained of by the orthodox in that country; but it would be an abuse of the term to call all these sceptics *Sooffees*. Some, by the operation of minds stronger than common, have been led to reject a part of the more extravagant doctrines of their creed, but still adhere to that part of it which they deem reasonable; others deny all but the unity of God, and some go so far as to refuse belief to the existence of a future state. Opinions and sects are thus infinitely varied, but in *Sooffeeism* there is something yet more than all this. The *Sooffee* is by no means the cold, calculating, and reasoning philosopher; he is much more of the enthusiast and fanatic—more so even than the true Mussulman; but the objects which inspire him are very different. What these objects are it is very difficult to define; we are told that they relate to the abstract study of the nature both of God and man, unconnected with any religion but that of nature; and the enthusiast becomes often so enwrapt in these sublime speculations, that reason gives way under a task to which she is so unequal, and his meditations are changed to visions of the most incoherent wildness.—This *Sooffeeism* is, in truth, a very strange, unintelligible thing; its disciples, nay, its adepts themselves, can give no clear definition of it. It owes its origin, I think clearly, to a disposition for metaphysical inquiry operating upon a very ardent and enthusiastic temperament—a longing of the mind to penetrate deeper into those mysterious and remote things which have often employed but uniformly baffled human comprehension—a dissatisfaction with all that has been taught or written on religious subjects—and a powerful desire to frame opinions and a theory of the relations between the Creator and created irreconcilable with human

reason. The success of such aspirations, laudable though their motive may appear, has in all ages and countries been uniformly the same; it has multiplied doubt and uncertainty, but never led to any satisfactory result; and while strong minds may have stood the conflict, submitting at last to the mystery they found it impossible to penetrate, those of a weaker conformation have yielded in the struggle, their workings have degenerated into hallucinations of a mystical and totally undefinable description, and approaching in various degrees to absolute insanity.”

Sir R. K. Porter's observations on this singular sect are equally interesting, and contain the substance of Sir John Malcolm's complete narrative. “Whatever be the origin of the name they (the *Sooffees*) bear, whether in old or modern philosophy, the same common vanity of human reason, that has misled enthusiastic and self-confident minds from the beginning of man's history until now, may be recognised in the self-deifying theories of these wild deists. Inflamed by the poetic fancies of an ardent imagination acting upon high notions of their own mental capacities, the idea of any order of spirit being superior to theirs they deem impossible, nothing seeming to them too exalted for their conceptions, or too sublimely pure for their participation.—The great reputation acquired by *Sooffee* (or *Sefi*) u-deen, one of the most eminent of these philosophic devotees, smoothed the road for his descendants to mount the throne of Persia. Ismail the First, of the posterity of this celebrated Asiatic, became king, A.D. 1500, and in honour of his holy ancestor the dynasty he founded took the name of *Sooffee*, *Sephi*, or *Suphi*, and hence came the monarchs of that race to be designated even in European courts by the name of *the Sophi*, without any additional title. But the princes of the *Sooffee* descent were too sensible of the value of stationary laws, moral and religious, to support those vague dreams abroad which attracted so mysterious an interest about

the enthusiastic in his cell. Indeed, most of the Sooffee professors kept within the formal pale of the established religion, for the sake of security and the facility of making proselytes. They avowed themselves believers in one God, that Mahomet was his prophet, and Ali the legitimate successor of the Prophet, to the exclusion of Omar. So far they were perfectly orthodox according to the Persian rule of faith, but the creed was only from their lips, while their real tenets were as much calculated to charm a vivid imagination as to mislead it into consequences dangerous and unsuspected. But even in countries civilized to the perfection of mortal means, and possessing that guiding light, if they would use it, which Socrates longed to behold and did not—the light of Revelation, in those countries we often find men Sooffees in principle, pure self-idolaters, too proud of their own mental powers and fancied stoic virtue to understand, till experience forces their comprehension, that human nature is the essence of immortality, and that laws and penalties, with corresponding rewards and punishments, are as necessary to the conduct and well-being of the wisest man as parental discipline is to the tuition and government of youth. That this lofty idea of innate perfectibility frequently led the Sooffee fanatics into the most extravagant inconsistencies, we need look no farther to show than the sect of the infamous Hussein Subah, mentioned by the historians of the Crusades under the name of the *Old Man of the Mountain*, he and all his sanguinary crew deriving their impious dreams of partaking the Divine nature from the Sooffee doctrines.”

The Sooffees, though professing Mahometanism, are distinguished by various peculiarities. It is one of their privileges to drink strong liquors, and use every means of intoxication at their pleasure. Their imaginary love for the Divine Being, and their desire to comprehend his nature, often break forth, as if to relieve itself, in a passion for some

visible object in which the image of the Divine Being is supposed to be peculiarly reflected. Sometimes it is conceived in dreams, and sometimes the object is entirely a creation of the imagination, and the unhappy enthusiast wanders on through life enamoured of a phantom. Some of them are described as sitting for hours and even days absorbed in the contemplation of their own fancies, and lost in the maze and ecstasy of a wild passion, occasionally bursting into tears, and becoming as suddenly elevated; at one time speaking in the style and dignity of royalty, and at another time affecting the lowest tone of humility, and despising themselves as the vilest of mankind. “It is a remarkable thing,” says Mr Fraser, “that although the doctrines of Sooffeeism are so abhorrent to those of Mahometanism that the orthodox supporters of the latter have at all times persecuted the former, and continue still to do so when they dare—and that the epithet Sooffee is as much a term of reproach among Mussulmans as Infidel is among us, or Heretic among Roman Catholics, still the Dervishes, who seek the Almighty after this fashion, are highly esteemed all over the East, and in Persia meet with particular respect. Indeed, those of high character enjoy a degree of attention more resembling that which is paid to lords and princes of the earth than to fanatic wandering mendicants, which for the most part they are.” It ought to be here observed that a life of beggary is adopted by many in Persia from motives of piety, but by others whose fortunes are desperate it is assumed as a means of livelihood. There is a story told of Mahomet on this subject, the moral of which is admirable. It is said that a man came to him and exclaimed, “O Prophet, I am poor!”—“Poverty is my glory,” replied Mahomet. Another person came afterwards and used exactly the same phrase, but Mahomet said to him, “Poverty causes men to blush in both worlds.”—“You wonder,” said the Prophet to his companions, “at the apparent inconsistency of

my answers to two men seemingly of the same condition. The first of these men is virtuous, and has from principle abandoned the world; but the second fellow has no such merit, for the world has abandoned him."

The Sooffees, as may be expected, are divided into many sects, each of which differs from the others in name and minor usages, though they are all agreed in the principal tenets. A Mahometan author quoted by Sir John Malcolm enumerates the principal. He states that some affirm there are only four original sects, the others being branches from them; and it appears they are distinguished by various fantastical names. The first of these are *the inspired by the Divinity*; the second are *the Unionists*; the third, *the Joined*; the fourth, *the Lovers*; the fifth, *the Learned, or the Teachers*; the sixth, *the Penetrating*. This Oriental writer adds that others have mentioned a seventh sect called *the Solitudinarians*, who believe that God is in every thing, and that every thing is God. This last sect is divided into numerous minor ones, each of which is distinguished by certain peculiar notions. The Mahomedan Sooffees not only maintain that Mahomet, Ali, his sons, and all the twelve Imaums, were Sooffees, but claim the Patriarch Abraham as one of their principal teachers. "That holy man," they say, "turned day into night, and night into day, by his constant and undivided devotion of the most High God." A Sooffee author maintains that "the secret of the soul was first revealed when Pharaoh declared himself a god;" another asserts that "the host of Pharaoh were not lost in the sea of error but of knowledge," and that the Nazarenes, or Christians, are "not infidels because they deem Jesus a God, but because they deemed him alone a God." They are greatly divided in their notions of future rewards and punishments. Some of their teachers have maintained that sinners will be punished, and that the good will enjoy a higher and purer bliss than can be found in a sensual paradise; others, who have adopted more visionary notions,

believe that the imagination will have as great power in the future world as it has in this, and that the punishment of hell will consist in a delusion. One of their writers, we are told, goes so far as to assert that those condemned to hell will soon, from the habit of living there, not only be reconciled to its heat, but deem it a blessing, and look with disgust on the enjoyments of Paradise!

The Jews are not numerous in Persia, and can seldom appear in public or perform their religious ceremonies without being insulted by the Mahometans. There are Jewish families at Sheeraz and at Hamadan, the ancient Ecbatana, but they live despised and in poverty. The tombs of Esther and Mordecai are still shown at Hamadan (see ECBATANA), and the sepulchre of the Prophet Daniel is pointed out near the ruins of the ancient Shushan, or Susa—a small building comparatively modern, barely sufficient to shelter a few dervishes who watch the tomb, and are supported by the alms of those pious pilgrims who visit it. Nothing, we are told, could have led to this tomb being built where it is but a belief, which is preserved in all the traditions of the country, that it is the real site of the Jewish Prophet's sepulchre.

The Christian religion has at no period made any progress in Persia, although the country has been visited by many missionaries. Sir John Malcolm informs us that when he was at Sennah, in 1810, he found a colony of Nestorians, consisting of about forty families, chiefly artificers and manufacturers, who had a pastor and a small church. A Roman Catholic mission has been long established at Ispahan, and there is a settlement of Armenian Christians in one of the suburbs of that capital, who are protected in the free exercise of their religion, though they no longer enjoy the privileges conferred upon them by Abbas the Great.

3. GOVERNMENT.—The government of Persia has always been a despotism, notwithstanding the repeated changes of its dynasties of sovereigns, and the kings

have always been considered the most absolute in the world. Their word has been deemed a law; it is a maxim among the Persians that the king can do what he chooses, and there is no assembly of nobles or popular representation. In examining those passages of Scripture in which the laws of the ancient Medes and Persians are mentioned, it will be discovered that the king's word was in those times, as well as at the present day, deemed the fixed and immutable law of the land, and what the monarch had once commanded, though it was to commit injustice or incur serious danger, could not be recalled. "Many passages from the Bible," says Sir John Malcolm, "might be quoted to prove the truth of this plain interpretation—that of Daniel being cast into the den of lions is one of the most remarkable. The character of the power of the king of Persia has undergone no change. The late king, Aga Mahomed Khan, when encamped near Sheeraz, said he would not move till the snow was off the mountain in the vicinity of his camp. The season proved severe, and the snow remained longer than was expected; the army began to suffer distress and sickness; but the king had said while the snow remained upon the mountain he would not move, and his word was law, and could not be broken. A multitude of labourers were collected, and sent to remove the snow; their efforts, and a few fine days, cleared the mountain, and Aga Mahomed Khan marched. This anecdote was repeated to me by one of his principal chiefs who was present, and who told it to me with a desire of impressing my mind with a high opinion of Aga Mahomed Khan, who knew, he observed, the sacred nature of a word spoken by the king of Persia." This is one of the best illustrations of the law of the ancient Medes and Persians, which the Scriptures mention as "altering not."

The power of the king of Persia is such as to make him entirely irresponsible; he can do what he chooses; he can appoint and dismiss his ministers, judges,

and officers of all ranks; he can seize the property or take away the life of any of his subjects; and, in short, the exact limitations to which he is subject cannot be easily defined, as they are all dependent on his personal disposition. The king of Persia is also completely absolute in his own family; he can employ his sons in the public service, or immure them in a haram, and deprive them of sight or of life, as his inclination or policy may dictate. Yet there is hardly a country in which the sovereign performs more personal duties than in Persia, and we are assured by a competent authority that the mode of discharging these appears to have differed very little from the most ancient times to the present day. At an early hour in the morning the principal ministers and secretaries attend the king to give in their reports of what has occurred, and to receive his commands. A public levee is held after this audience, which takes place almost every day, and continues nearly two hours. This levee is attended by all the princes, ministers, and officers of the court, and all those affairs which are to be made public are transacted at it, the king expressing aloud those sentiments of displeasure or approbation which he wishes to be promulgated. He next adjourns to a council chamber, where he is attended by his ministers and his personal favourites for one or two hours. He then retires to his own private apartments. In the evening he again holds a levee, and transacts business with the officers of state. Whether the king of Persia is in his capital or in his camp his habits and occupation are the same; he is from six to seven hours a day in public, during which time he is seen by and accessible to persons of all ranks.

The duties of the prime minister greatly depend upon the degree of favours and confidence he enjoys. He is usually deemed the medium of all political negotiations, he receives and introduces foreign ambassadors, corresponds with the principal governors of provinces, and when he happens to be a decided

favourite he has great influence in all the departments of the government. It rarely happens that noblemen of high birth and rank are raised to the station of prime minister, and this probably originates from the jealous dispositions and wretched government of the Oriental monarchs, who deem it impolitic to trust men with the royal seal who could not be cast down without exciting discontent and turbulence among their vassals and adherents, and who might employ the royal signet to further their own plans of ambition. Hence it is that the disgrace or execution of a prime minister rarely causes any sensation, and it is probably too common to excite surprise.

The king of Persia is served by secretaries of state in every department, who preside over different offices or chambers of accounts, and who take cognizance of the receipts and disbursements of the kingdom in the religious, civil, military, and revenue departments. Although the persons employed in these departments seldom possess any extensive influence, they and the Mustooffees, or councillors, are among the first in rank, and their seal is necessary to every royal mandate.

In ancient times the tributes to be collected to support the government were never accurately defined. The sovereign viewed the country, its inhabitants, and indeed the whole of Asia, as his absolute property, of which he might appropriate whatever he pleased. The sums thus levied were denominated presents, but the use of this term does not imply anything in favour of the mildness or forbearance of the administration. The people, especially those in the conquered provinces, were kept in awe by standing armies composed in part of hordes of the victors, and in part of mercenary troops. This military government was supported at the sole expense of the vanquished. At present the revenue, which is estimated at about three millions sterling, is chiefly derived from the produce of crown and government lands, from taxes and imposts upon the landed

property of individuals, and upon every species of goods and merchandise. The crown lands are cultivated by the peasantry on very favourable terms; and every encouragement is held out to sow those government lands, the produce of which depends on rain. This description of land, if it belongs to individuals, is seldom cultivated, for, though the crop is sometimes abundant, it generally fails. When this kind of land is cultivated the proprietor pays five per cent. on the actual produce; if it belongs to the crown, the crop is measured on the ground by an officer appointed for the purpose, and if the seed was supplied by the government, it is returned, and ten per cent. laid aside for the reapers and thrashers, after which the crop is either equally divided between the king and the cultivator, or the latter pays two-thirds to the monarch. Lands which belong to individuals pay according to their proximity to water, which is of the greatest value in Persia. If the water is certain, and obtained from a running spring, the cultivators or proprietors pay twenty per cent. of their produce, after deducting seed, and the allowance to the reapers and thrashers. If the lands are watered from aqueducts, which the government constructs and keeps in repair, the tenants pay fifteen per cent., and only five if they are watered from wells or reservoirs. These levies on estates are generally farmed by the owners, and thus any vexatious or troublesome interference is prevented between the subordinate officers of the revenue and the landholders. The estates of individuals are of different tenures, some being free, others paying a small quit rent, and others again being of a tenure not unlike our copyholds—these are held by deeds for ninety-nine years, renewable on paying the fine of one year's rent. The revenue for the land is often proportionally paid in kind, and in some villages almost entirely, where the inhabitants are poor; but if the Persian farmer is wealthy he generally prefers payments in money for the whole, and by so doing he avoids the

interference of the subordinate officers of the revenue department. The established rule, however, is, that the cultivator should pay half in kind and half in money. The fixed tax on fruit is very moderate, and varies according to the age and quality of the fruit. The only kind of land enclosed in Persia is limited to rich and highly manured fields, and to gardens in the vicinity of towns. These are rented for money, and at a very high rate. Waste land is readily allotted by the Persian government, if it is required for building, or to be laid out in gardens, and an heritable lease is given subject to a small ground-tax. The wandering tribes obtain grants of arable land on the most favourable terms, but these seldom cultivate more than their necessities require. The large tracts allotted for their winter and summer residence are considered part payment for their military services, but a tax is levied on their families, proportionate to their resources and the number of their families, which is collected either by their chief, or by a person whom he appoints.

We cannot enter into the other sources of revenue, and it may be sufficient to state that every species of property, whether heritable or moveable, whether lands, houses, caravanseras, baths, shops, water-mills, manufactures, or home and foreign merchandise, is all taxed; and, according to the historian of Persia, the principles upon which the whole of the fixed revenue is settled appear just and moderate, and are so perfectly understood that the collection of it is attended with little difficulty. "But, unfortunately for that country, its monarchs have never been satisfied with the produce of this revenue, and the justice and moderation of the established assessment have only served to make the inhabitants of Persia feel more sensibly those irregular and oppressive taxes to which they are continually exposed. The first of these extra taxes may be termed usual and extraordinary presents. The usual presents to the king are those made annually by all governors of provinces

and districts, chiefs of tribes, ministers, and all other officers in high charge, at the feast of the Nowroose, or vernal equinox. These gifts are regulated by the nature of the office and the wealth of the individual, and consist of the best of the produce of every part of the kingdom. Sometimes a large sum of money is given, and this is always the most acceptable present that can be made. There is a necessity for every officer of high rank making this annual offering, which is indeed deemed part of the revenue, and, as such, falls ultimately upon the farmers, cultivators, and the manufacturers. The amount presented on this occasion is generally regulated by usage; to fall short is loss of office, and to exceed is increase of favour. Besides the usual tribute from dependant princes and chiefs, and presents from officers in high stations, there are extraordinary presents of a less defined nature, but which are also of very considerable amount. It is not customary to collect duties in the camp, but the merchants admitted to attend it are expected to give collectively a large offering in money to the king. Every person appointed to a high employment makes a present, and the amount, which is usually settled before his nomination, may often be deemed the purchase money of his station. But the most oppressive of all the imposts of Persia is called *Sâdir*, a term which means a *public requisition*, and in its opposite sense to the fixed revenue denotes that description of taxation which is raised to provide for extraordinaries. If an addition is made to the army—if the king desires to construct an aqueduct or build a palace—if troops are marching through the country and required to be furnished with provisions—if a foreign mission arrives in Persia—if one of the royal family is married—in short, on any occurrence not ordinary an impost is laid, sometimes upon the whole kingdom, and at other times on particular provinces. The *Sâdir* extends to all classes. It usually bears lightest upon the wandering tribes, not only because they are the poorest, but

because they are the most impatient of this species of taxation. It falls heaviest on the proprietors of estates and citizens. The governors of provinces usually exercise an arbitrary discretion in the collection of this tax, which renders it more oppressive. They settle the gross amount that each village has to pay, and this affords them an opportunity of showing partiality and committing injustice."

This oppressive impost, which is levied on the slightest pretence, is calculated to amount to two-fifths of the fixed revenue, and it has been concluded that the receipts of the king of Persia from presents, fines, and extraordinary taxes, will at least equal the fixed revenue. But only a proportion of this money is paid into the royal treasury, a large deduction being allowed for the expenses of collections, and a considerable proportion is received in kind, and applied to public purposes. The expenditure of the government of Persia cannot be accurately ascertained, but it is certain that it is much less than the revenue. It has been generally the policy of the Persian sovereigns, like other Asiatic despots, to amass immense wealth, a rich treasury being always deemed of essential importance in countries where there is no public credit. It is evident, on the whole, from the preceding sketch, which is a mere outline of the subject, that the Persian government is very bad, and that the whole system must be productive of great venality and worthlessness. The despotism of the sovereign, and his absolute unlimited control over the persons, estates, and goods of his subjects, give a direct check to improvement and prosperity in Persia, for life, limb, and property, are insecure, arising from the nature of the government, as well as from the revolutions to which the government is liable. This represses the efforts of industry, for no man will work to produce what may be arbitrarily taken from him the next hour without compensation, and without even daring to complain. Mr Fraser gives an anecdote illustrative of this deplorable state of

things which is worthy of the reader's notice, as it gives a just idea of the state of the country. "It is not long ago," he tells us, "since a native of Fars succeeded in making improvements in pottery so far as to manufacture a species of porcelain resembling tolerable china ware. His fame quickly spread, and soon reached the court. When the king heard it, he despatched an order for the man to repair directly to Teheran to make china for the *Shah*! The poor fellow was seized with consternation at this order, for he knew that not only would he have to work for the Shah, but for all his officers and courtiers, while, so far from being paid, he would probably not receive enough to keep soul and body together. He accordingly went to the court, not to make china, but mustering every thing he could raise for a bribe to the minister, he besought him to report to the king that he was not the man who made the china—that the real potter had run away no one knew where—and that *he* himself was thus erroneously placed in restraint, and prayed that he might obtain his release. The minister soon after sent his discharge, and the man left the capital for his own country, fervently vowing never to make a bit of china, or to attempt improvement of any sort as long as he lived. It is a common practice thus to kidnap the best workmen in all trades for the use of the court and great men of the provinces, who seldom or never pay for such matters. Thus, every one avoids the reputation of excellence in any but the commonest trades, and thus the conduct of the government and its officers strikes directly at the root of all improvement and useful invention."

This melancholy state of the Persian government necessarily has an effect on the morals and condition of the people. Sir John Malcolm pronounces, so far as his observation went, that there are fewer mendicants in Persia than in any other country he ever saw; yet this is not remarkable, for in Persia every man complains of his poverty, and this politic

complaint as often proceeds from a desire to avoid oppression as from its actual pressure. There can be no doubt that poverty, real or affected, with its accompaniments of abject meanness, bare-faced avarice, and shameless beggary, from the highest to the lowest, form the ruling features of the Persian character at the present time. The numerous acts of wanton cruelty committed by its modern as well as its ancient kings demoralize the people, while they dare not utter a single complaint. We find, for example, Shah Abbas the Great putting to death with his own hand an innocent traveller while asleep, because his horse startled at him, and cutting off a man's nose and compelling him to eat it for some equally trivial offence. One of his successors, Aga Mahomed Kham, put out the eyes of those who ventured to look upon his hideous countenance, and maimed or murdered numbers for slight and imaginary faults. The celebrated Nadir Shah, setting at defiance all bounds of humanity, shed oceans of blood to gratify his dark and savage disposition. Sir John Malcolm, in his delightful little work entitled "Sketches of Persia," mentions various noblemen of high rank with whom he had interviews, whose eyes had been put out by the reigning sovereign in fits of jealousy or passion, or whose bodies were otherwise mutilated, some having their feet and hands cut off. The chiefs and governors who happen to be of a tyrannical disposition imitate their master, every where beating, maiming, and robbing their unfortunate inferiors, and such persons have few opportunities of appealing from these petty tyrants. The ministers and chief nobles may indeed appear to be in affluence, and all persons in the public service have doubtless ample means of supporting themselves and their families; but if they are supposed to be rich, or to be increasing in wealth, the king may order their eyes to be put out on some trifling accusation, and seize their property. Well may the historian of Khorassan observe, "The consequence of this state of things is melan-

choly; the people at large can have no attachment to the government and little to their country. They are reckless and indifferent to all but the passing hour, living from day to day uncertain whether they are to have life or property on the morrow. They are eager to accumulate money, to furnish the means of support, or to purchase those of safety in the day of trouble; and this desire too often becomes an insatiable avarice, little nice as to the means of satisfying itself. None, however, will risk the outlay of a penny on any improvement or speculation, however flattering the prospect of advantage, because he can never be certain of reaping the fruits of his adventure, and no provision is made for more than the immediate demand of any article even in that of food. A year of scarcity, if such were to occur, would be a year of famine, for the grain raised in any one district seldom much exceeds the consumption of its inhabitants, and that required for ascertained and customary demands. Thus no trees are planted, no extensive improvement on the face of the ground takes place, no public buildings of solid materials are erected, for no one thinks of posterity, but only to accommodate himself. Distrust and anxiety prevail, and, penetrating into the most sacred haunts of man, ruin his peace and paralyze his energies."

It would far exceed our limits to attempt even an outline of what has been written and collected illustrative of ancient and modern Persia. Its various dynasties of sovereigns, its antiquities, literature, arts and sciences, commerce, agriculture, and manufactures; its animal, vegetable, and mineral productions; the character, manners, and customs of the ancient and modern Persians; the state of society; its cities, towns, and population; its military affairs, and the state of its army; with a multiplicity of other subjects, are all objects of interesting inquiry, and will amply repay an attentive investigation. But we must close this article, already too extended, with some notices of the usages, manners, and customs of

the people more immediately connected with the design of the present work.

MANNERS AND CUSTOMS ILLUSTRATING THE SCRIPTURES.—In Persia, notwithstanding all the political, religious, and moral changes it has undergone, abundant illustrations of the Scriptures are continually presenting themselves. These have arrested the attention of succeeding travellers well qualified to judge, who have all given their testimony to the fact. Mr Morier informs us that he was introduced to a chief, one of those personages frequently met with in the East, who realize and illustrate many of the facts recorded in the Scriptures of the lives and habits of the Patriarchs. Like Isaac, this chief had had “possession of flocks, and possession of herds, and great store of servants,” and his manners and appearance were those of Jacob, “a plain man dwelling in tents,” Gen. xxiv. 14; xxv. 27. Although then verging towards fourscore and ten, he was the picture of health and activity; his beard was quite white, and his dress scarcely superior to that of his own shepherds.—The Persians strew flowers on the road, and water it, when they are aware that a person of distinction is approaching, a ceremony which Quintus Curtius informs us was performed when Alexander the Great entered Babylon, and this has probably some affinity to the custom of cutting down branches of trees and strewing them in the way, as was practised when our Saviour entered Jerusalem. The other circumstance, “the spreading of garments in the way,” 2 Kings ix. 13, is used in the Scripture as announcing royalty.—In some provinces they carry their flocks to the highest parts of the mountains, where there are good pasturage and plenty of water, a practice which gives additional effect to the promises uttered by the Prophet Isaiah to the Gentiles (xlix. 9–11)—“Their pastures shall be in high places; they shall not hunger nor thirst, neither shall the heat or sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he

guide them.” Mr Morier inform us that at a certain town he met a Turkish Tartar with despatches from Constantinople. “We perceived his delight at meeting us by the smile that broke out upon his solemn face, which, by the dismal account he gave of his treatment in Persia, had most likely never been cheated out of its gravity. When we asked him how he liked the Persians, he took hold of the collar of his cloak, and shaking it, exclaimed, ‘God give them misfortunes! Liars, thieves, rogues! See, I have lost the head of my pipe; they have stolen my pistols. Heaven be praised that I have seen you at last.’ The shaking of his coat, a very common act, is no doubt one of the same kind and import as that of St Paul, who, when the Jews opposed themselves and blasphemed, *shook his raiment*, Acts xviii. 6. An additional mark of reprobation is given in the other instances in which St Paul and Barnabas shook off the dust of their feet against the Jews. This had been ordered by Christ himself, Matt. x. 14.”

In Persia a son never sits before his father on public occasions, although he may occupy a more distinguished station in society than the latter. Rachel said unto her father Laban, “Let it not displease my lord that I cannot rise up before thee,” Gen. xxxi. 35, apologizing for her apparent rudeness in continuing to sit, and knowing that if she rose, as was the custom, the idols would be displayed which she wished to conceal.—An inhabited house is occasionally discovered in a large tract of ruins, where there are houses in different stages of decay, the owner of which illustrates Job’s forlorn man, “dwelling in desolate cities, and in houses which no man inhabiteth, which are ready to become heaps,” Job xv. 28.—The entrances to the houses of the poor in Persia are generally mean and low, scarcely three feet in height, a precautionary measure to hinder the servants of the great from entering it on horseback, which they would not scruple to do if any act of oppression was in progress. The habitation of a man of power, on the

other hand, is known by his gate, the elevation of which is generally in proportion to the vanity of the proprietor. A lofty gate, such as those at Ispahan and Constantinople, is one of the insignia of royalty, and the gates of Jerusalem and Mount Zion are often mentioned in the Scriptures with the same Oriental notion of grandeur attached to them.

In the environs of large towns, particularly of Ispahan, there are numerous pigeon houses, erected at a distance from habitations for the sole purpose of collecting pigeons' dung for manure. Those pigeon houses are large round towers crowned by conical spires, through which the pigeons descend, and their interior resembles a honeycomb, pierced with a thousand holes, each forming a snug retreat for a nest. Greater care is bestowed on their outside than on that of the generality of dwelling-houses, as they are painted and ornamented. Mr Morier informs us that the extraordinary flights of pigeons which he has seen alight upon one of these buildings affords a good illustration of the passage in Isaiah, "Who are these that fly as a cloud, and as the doves to their window?" (lx. 8.) Their great numbers, and the compactness of their mass, appear at a distance like a cloud, and literally obscure the sun in their passage. "The dung of pigeons," says Mr Morier, "is the dearest manure that the Persians use; and as they apply it almost entirely for the rearing of melons, it is probably on that account that the melons of Ispahan are so much finer than those of other cities. The great value of this dung, which rears a fruit indispensable to the existence of the natives during the intense heats of summer, will probably throw some light upon that passage in Scripture, 2 Kings vi. 25, when in the famine of Samaria 'the fourth part of a cab of doves' dung was sold for five pieces of silver.'"

The following condensed passage from this gentleman's interesting volume is too important to be omitted, and describes an entertainment given by a Persian nobleman of high rank and office. "It

was fixed that at the end of August the Ameen-ad-Dowlah was to give an entertainment to the (British) Ambassador and suite, and on the day appointed, as is usual in Persia, a messenger came to us about five o'clock in the afternoon to bid us to the feast. I might make use of Scriptural language to commence my narrative:—'A certain man made a great supper, and bade many, and sent his servant at supper time to say to them that were bidden, Come, for all things are ready,' Luke xiv. 16, 17. The difficulty which infidels have made to the passage of which this is the commencement arises from the apparent harshness of asking people to an entertainment, and giving them no option by punishing them in fact for their refusal, whereas all the guests to whom the servant was sent when the supper was ready had accepted the invitation, and were therefore pledged to appear at the feast at the hour when they might be summoned. They were not taken unprepared, and could not in consistency or decency plead any prior engagement. On alighting at the house we were conducted through mean and obscure passages to a small square court, surrounded by apartments which were the habitation of the women, who had been dislodged on the occasion, and as we entered into a low room we found our host waiting for us with about a dozen of his friends. The ambassador was placed in the corner of honour near the window, and the Ameen-ad-Dowlah next to him on his left. The other guests were arranged round the room according to their respective ranks, amongst whom was an old man, a lineal descendant of the Seffi family, whom they called Nawab, who took his seat next to the Ameen-ad-Dowlah. Although needy and without power he was always treated with the greatest respect, and received a daily allowance from the king, which makes his case resemble that of Jehoiachin, 2 Kings xxv. 30, for 'his allowance was a continual allowance given him of the king, a daily rate all the days of his life.' This treatment is in the true spirit of Asiatic

hospitality. Giving to the Nawab a high rank in society is illustrative of the precedence given to Jehoiachin, by 'setting his throne above the throne of the kings that were with him in Babylon.' When a Persian enters a company, after having left his shoes without, he makes the usual salutation, *Peace be unto you*, which is addressed to the whole party, as it were saluting the house, Matt. x. 12, and then measuring with his eye the degree of rank to which he holds himself entitled, he straightway wedges himself into the line of guests without offering any apology for the general disturbance which he produces. It may be conceived that among a vain people the disputes which arise on matters of precedence are numerous, and it was easy to observe by the countenances of those present when any one had taken a higher seat than that to which he was entitled. Mollahs, the Persian scribes, are remarkable for their arrogance in this respect, and they bring to mind the caution which our Saviour gave to the Jews against their scribes, Mark ix. 39, whom among other things he characterizes as loving 'the uppermost places at feasts.' The master of the entertainment has, however, the privilege of placing any one as high in the ranks of the assembly as he may choose, and we saw an instance of it on this occasion; for when the company was nearly full, the governor of Kashan, a man of humble mien, although of considerable rank, came in, and had seated himself at the lowest place, when the Ameen-ad-Dowlah, after having testified his particular attentions to him by numerous expressions of welcome, pointed with his hand to an upper seat in the assembly, to which he desired him to move, and which he accordingly did. The strong analogy to be discovered here between the manner of the Jews, as described by our Saviour in the first of the parables mentioned by St Luke, and those of the Persians, must be my best apology for quoting the whole passage at full length, particularly as it will more clearly point out the origin and more strongly inculcate the moral of that beautiful antithesis

with which it closes.—'When thou art bidden of any man to a wedding sit not down in the highest place, lest a more honourable man than thou be bidden of him, and he that bade thee and him come and say to thee, Give this man place, and thou begin with shame to take the lowest place; but when thou art bidden, go and sit down in the lowest place, that when he that bade thee cometh he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted.'—The dinner being over, the sky was soon illumined by thousands of rockets, and by a great variety of artificial fires. During this exhibition we happened to observe a woman with her face highly painted and her head gaily dressed, who was looking through a window of one of the small upper rooms which opened into the great apartment in which we were seated, and who manifested by the gaiety of her looks and the brilliancy of her eyes that she was pleased with the attention which she had excited among us. She had not been long there, however, before the window was hastily shut, and shortly after in her stead appeared some of the Ameen's sons. This fair person, whoever she was, made us recollect the history of Jezebel, 2 Kings ix. 30, 'how she painted her face, and dressed her head, and looked out at a window.'"

When the Persians have an audience of their king they approach him exactly as David did to Saul, "who stooped with his face to the earth, and bowed himself," 1 Sam. xxiv. 8; namely, not touching the earth with the face, but bowing with their bodies placed at right angles, the hands placed on their knees, and the legs somewhat asunder. On remarkable occasions the prostration of the face to the earth is made, which must be the "falling upon the face to the earth and worshipping," as Joshua did (v. 14). They always take off their

shoes, implying that the ground which surrounds him is sacred, and this also illustrates the passage in the Book of Joshua on that occasion, "Loose thy shoe from off thy foot, for the place whereon thou standest is holy." In the king of Persia's tents magnificent paintings of needle-work are suspended similar to those on the doors of the great mosques in Turkey, which afford a good illustration of the "hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needle-work," which was suspended over the door of the tabernacle, Exod. xxvi. 26.

Mr Morier informs us, that when he was at Hamadan he observed every morning, before the sun rose, a numerous body of peasants collected with spades in their hands, waiting to be hired for the day to work in the fields—a custom which he never observed in any other part of Asia. It reminded him of our Saviour's parable of the labourers in the vineyard, particularly when passing the place late in the day he found "others standing idle," and remembering His words, "Why stand ye here all the day idle?" In putting the very same question to those labourers, they answered him in the literal words of our Saviour, "Because no man hath hired us."

These are a few instances, in addition to those mentioned in another part of the present work (see ASIA), of the remarkable similarity of the manners of the Persians and the Jews, and admirably illustrate various parts of the sacred writings. There are subjects connected with the modern Persians on which we cannot enter, such as their politeness, their flattery, their superstition about comets and about ghools—a race of imaginary beings equivalent to the ogres or giants of English nursery tales, their mode of living in their families, the condition of their women, and their peculiar and national habits. In summing up his character of the modern population of Persia, Sir John Malcolm describes them generally as a handsome, active, and

robust race of men, brave as a nation, though the exhibitions of their valour have greatly depended on the conduct and abilities of their leaders, a people whose vices are more prominent than their virtues, and compelled by the nature of their government to have recourse on every occasion to art or violence, which makes them alternately submissive and tyrannical. "There is perhaps no country," says this distinguished writer at the conclusion of his truly valuable work, "in which so much of the immorality of its inhabitants can be referred to a bad system of internal administration as Persia. This reflection, though it may mitigate the sense we entertain of the depravity of individuals, leaves but little hope of their amendment, for it is evident that can alone be effected by the concurrence of many radical changes, with a complete alteration in their practical condition—an event which neither their past history nor present state can lead us to anticipate."

PETHOR, the birth-place or residence of the prophet Balaam, Numb. xxii. 5. The inspired historian informs us that Balak, king of the Moabites, alarmed at the appearance of the Israelites in his territories during their march to the Promised Land, sent messengers "unto Balaam, the son of Beor, to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt, behold, they cover the face of the earth, and they abide over against me." This precise explanation, *of the river of the land of the children of his people*, rather confuses than elucidates the locality of Pethor, and on this account the reading in a considerable number of ancient Hebrew manuscripts is preferred, which, instead of *beni-ammo*, or *children of his people*, gives *Beni-Ammon*, or *Children of Ammon*. The river of the Ammonites was the Euphrates, and Pethor was a town on that river in Mesopotamia. We learn in two other passages that Balaam came from Aram-Naharaim, or Mesopotamia, Numb. xxiii. 7; Deut. xxiii. 4.

PHARATHONI, a town of the tribe of Ephraim possessed by Bacchides, designated by that name in the First Book of the Maccabees (ix. 50), and called Parathon in the Book of Judges (xii. 15).

PHARPAR, a river of Damascus mentioned by Naaman in conjunction with Abana as "better than all the waters of Israel," 2 Kings v. 12. It was and still is a branch of the river Barrady at Damascus, for travellers mention only one stream which waters that city. The Barrady rises in the mountains of Anti-libanus, to the north-west of Damascus, and at a considerable distance from the town receives the river Zebdeni, after which it rolls with increased volume through the city and its surrounding gardens and orchards in a diversified and picturesque manner. In its passage through Damascus it divides itself into four principal streams, which supply the innumerable rills and fountains of that magnificent seat of Oriental splendour, luxury, and beauty, and cause it to be considered the site of Eden by the inhabitants. It is to be observed, that although there is only one river, properly speaking, at Damascus, nevertheless, before the Barrady reaches that city it receives another stream, which may perhaps be considered one of its sources, and this was probably one of the rivers which were held to be superior in the partial eyes of Naaman to all the waters of Israel. The Barrady nearly exhausts itself in watering Damascus, but its branches again unite below the city, and the weakened river struggles onward till it is finally lost in the desert called *El Mardj*. The river, before it divides into the four streams at Damascus, which are considered the four rivers of Paradise by those who fix on that locality, is a broad and rapid stream, not generally fordable, and, although not to be compared to the Jordan for size or importance either as a whole or in part, it presents a more interesting aspect to the traveller from the varied scenery and the rich cultivation of its banks. There can be no doubt that this river was either

the Abana or Pharpar mentioned by Naaman, but it is difficult to determine the one or the other in a satisfactory manner, and neither of the Scripture names are now recognised at Damascus, though its "waters" are not less extolled by the present inhabitants than they were by the Syrian warrior. If the Pharpar was one of the streams which enter the Barrady before it approaches the city, the Zebdeni seems the most likely to be the one indicated, but if otherwise, we may perhaps be satisfied that the stream called *Nahr el Berde* is intended, which also rises in Anti-libanus, and passing a few miles to the south of Damascus joins the Barrady as its exhausted stream advances after having supplied the city. See ABANA and DAMASCUS.

PHAZ. See UPHAZ.

PHENICE, a port so called in the island of Crete, which St Luke tells us lay "toward the south-west and north-west," Acts xxvii. 12. Its common name was *Phœnicus* or *Phoenix*.

PHENICE, or PHŒNICIA, the country on the sea coast north of Judea including Tyre and Sidon. The name Phœnicia is not in the Books of the Old Testament, and it is written Phenice in the Apocrypha and in the Book of the Acts of the Apostles. The Hebrew always reads Canaan, and designates the Phœnicians, who were divided into the various tribes of Cananæi or Canaanites, Amorites or Emoræi, Chittim, Jebusites, Pherisites or Perizzites, Hivites or Chivæi, as *Canaanites*. To these may be added the Philistines, who settled in the plains on the south-west coast. Phenice or Phœnicia was sometimes made to designate all the maritime countries of Judea and Syria, while Canaan was extended to the Philistines and even to the Amalekites; at other times Phenice, Palestine, and Syria, are often promiscuously used for each other, particularly the first and second. There can be little doubt that the whole coast of the Mediterranean, from Libanus to the vicinity of Egypt, was inhabited by people of

different origin before the departure of the Israelites from that country, and those tribes or nations lost part of their possessions by the conquest of Joshua, who put the Israelites in possession of the middle part of their coast from Jamnia to Mount Carmel. But when the Israelites, or rather the Ten Tribes, were carried into captivity, the portion of the country occupied by those tribes reverted to its former masters, who reunited it to their ancient dominions. From this time the Phœnicians and Philistines were so mingled that they were considered the same people. The whole coast was known by the name of Phœnicia, originally called *Phenice*, from its abounding in date trees in a country not very remarkable for its fertility.

Strabo makes Phœnicia commence towards the north at the town of Orthosia, to the south-west of Aradus, but Ptolemy extends it a little farther to the north, and removes it to the river Eleutherus, which falls into the sea a small distance north-east of Aradus. It occupies the coast of the southern part of Syria, and extends from about the 35th degree of north latitude to the 32° 50'; its breadth from the coast is very inconsiderable. It may be said to be bounded by Syria on the north and east, by Judea on the south, and by the Mediterranean on the west. On the coast of Phenice were Tripolis, Byblus, Berytus, Sidon, Sarepta, Tyre, and other towns, but Sidon may be properly called the Phœnician capital. The province was considerably extended in the times of Christianity, when it included Damascus and Palmyra. St Matthew, who wrote his Gospel either in Hebrew or Syriac, mentions the Syro-Phœnician woman, as she is called by St Mark, as a Canaanite, but St Mark's designation of Syro-Phœnician, or a Phœnician of Syria, is appropriate, because Phenice was then a province and a part of Syria, and it also distinguished its people from the Phœnicians of Africa, or the Carthaginians.

Phenice, or Phœnicia Proper, even in

its most flourishing state, was one of the smallest countries of antiquity, nor do the Phœnicians appear to have ever aimed at foreign conquest. They were a nation of merchants and navigators, not of warriors, and their exertions tended to promote the blessings of commerce instead of the triumphs of victory. The country they inhabited is a narrow strip of land about one hundred and twenty miles from north to south, and nowhere more than eighteen or twenty miles in breadth; but this limited line of coast is rich in bays and harbours, and is skirted by the lofty mountain range of the Libanus, many parts of which run out into the sea and form promontories, the Antilibanus stretching easterly towards Syria. The heights of these mountains were in ancient times covered with forests, which supplied the Phœnicians with materials for the construction of their fleets and habitations. The sea, breaking with great fury against the rocky shore, has probably in remote ages separated some of these promontories from the mainland, and these detachments now form little islands at a small distance from the continent, which formerly, like the continent, were populously inhabited, and were covered with flourishing cities. To quote the fine description of Heeren—"Aradus (the Arvath of the Scriptures), the most northern frontier city of Phœnicia, was built on one of these islands, and opposite to it on the mainland was Antaradus, which derived its name from it. About eighteen miles to the south of this stood, and still stands, Tripolis; and at a like distance Byblus, with the temple of Adonis, and again, farther south, Berytus. Keeping along the coast we come to Sidon at nearly the same distance, and finally, fourteen or fifteen miles farther, at the extreme southern boundary of the country, was erected upon another island the stately Tyre, the queen of Phœnician cities. The space between these places was covered with a number of towns of less import, but equally the abode of industry, and widely celebrated for their arts and manufactures.

Among these were Sarepta, Orthosia, and many others, forming, as it were, one unbroken city, extending along the whole line of coast, and over the islands, and which, with the harbours and sea-ports, and the numerous fleets lying within them, must have afforded altogether a spectacle scarcely to be equalled in the world, and must have excited in the strangers who visited them the highest idea of the opulence, the power, and the enterprising spirit of the inhabitants." To this beautiful sketch by the German historian nothing need be added; it describes in the most vivid manner a line of coast which now exhibits a singular contrast to its former prosperity, inhabited by a people the most celebrated in antiquity for commercial enterprise, whose barks first crossed the stormy ocean in the spirit of mercantile adventure and discovery, and who even visited the (to them) remote island of Britain for tin, and who are supposed by some learned antiquarians to have originated the name of the most enlightened country of modern times. The Phœnicians attempted no empire but that of the sea; for many ages they had no rivals; as merchants they engrossed all the commerce of the western world, and as navigators they were not excelled for boldness, experience, and enterprise in ancient times. They not only had voyaged to the British isles long before the introduction of Christianity, but they extended their commercial relations to all accessible parts of the then known world. They visited Spain and other countries within and without the Straits of Gibraltar, and all parts of the Mediterranean and the Black Sea. In all these countries they had settlements and correspondents, and they thus exercised the great essentials of trade to the very letter, namely, importation, exportation, and transportation. But besides their maritime commerce, their vicinity to Syria, which had a very considerable and regular trade with the more eastern countries, induced them to traffic in various foreign commodities, the natural growth of the soil, which

their own limited country could not supply, and they had therefore an extensive inland trade in Syria, Mesopotamia, Assyria, Babylonia, Persia, Arabia, and even India. In a word, the more we investigate the history of this wonderful people, the more will we be impressed with an idea of their wealth, and how deservedly their merchants are described by the Hebrew prophets as equal to princes.

It is truly amazing, when we consider that the country of the Phœnicians consisted of little more than the narrow strip just described, how it was that they could furnish the supplies of people in the planting of their numerous colonies for which they made prodigious exertions, and yet not depopulate themselves. This country, moreover, though small, was the great storehouse of the ancient world for a considerable period; in it was to be found every thing which could supply the necessities or minister to the luxuries of mankind; and these they distributed to foreign nations in the manner which they deemed most convenient for their own interests. Their territory was so small that it could afford little export of their own growth, and it is more likely that they wanted than abounded with the fruits of the earth. But their ships were their messengers to every clime, and brought in abundance those stores which nature had denied them in their own. In connection with the navigation of the Phœnicians, their voyages in the service of Solomon ought not to be omitted, nor that long voyage which some of them are said to have undertaken in the service of Pharaoh-Necho, king of Egypt, round Africa, sailing out of the Red Sea and returning through the Straits of Gibraltar. To discourage other nations from attempting to rival or dispute with them in commerce the Phœnicians practised piracy, and pretended to be at war with those whom they met when they thought themselves superior in strength.

There have been various conjectures respecting the origin of the Phœnicians.

Some allege, and with great probability, that they were originally settled in the Persian Gulf on the Bahrein islands, Tyrus and Arad, that thence they migrated to the Arabian Gulf or Red Sea, and thence into Syria, where they fixed themselves along the shores of the Mediterranean. Arabia was probably the native country of all the Semetic tribes in general, although in other regions, influenced by local circumstances, they adopted a different mode of life from that to which they had been accustomed in their sandy deserts. Some contend that they were originally Canaanites, the name by which they are designated in the Old Testament, and that in process of time they became intermingled with foreigners—the natural result of their intercourse with other countries. Bochart, whose opinions are supported by Heidegger, maintains that the Canaanites were ashamed of their name on account of the curse pronounced on their progenitor Canaan—that they were dismayed by the wars which had been waged against them with vigour and success because they were Canaanites—and therefore, to avoid both ignominy and danger, they assumed the names of Phœnicians, Syrians, Syro-Phœnicians, and Assyrians. Heeren, while he inclines to the belief that they came originally from Egypt, considers them not as a distinct people, but as composed of Syrian tribes which had settled on the coasts, and asserts that no ancient writer ever distinguishes them by name from them. The mythological writers have traced the origin of their name to a Phœnix, son of Agenor, or to another Phœnix, the son of Neptune and Libya. Bochart, on the other hand, conjectures that the Phœnicians had been called *Beni-Anak*, or the *Children of Anak*, in ancient times, and that the *beth* being softened, *Beni-Anak* was changed into *Phenak*, in the plural *Phenakim*, from which the Greeks and Latins formed *Phœnices*. But Mignot alleges that it is unnecessary to recur to the word *beni*, because the Egyptians always prefixed the article *phe* to words, so

that instead of *Enakim* they would read *Fenakim* or *Phonacim*. In tracing the origin of the Phœnicians, this learned writer endeavours to show that a new colony of Canaanites arrived in Palestine, which drove the more ancient inhabitants towards the north; and in proof of this he refers to the 12th and 13th chapters of the Book of Genesis. These new Canaanites he supposes to have been those whom some authors have distinguished by the appellation of *Egyptian Shepherds*, and who, having been driven from the country which they had once possessed, returned again to Palestine, and became the progenitors of the Phœnicians. The departure of those Shepherds from Egypt is said to have taken place before the arrival of Joseph in that country (see EGYPT). They re-entered the country of Canaan, from which about three centuries before they had departed for Egypt, and settled towards the south in the vicinity of the Dead Sea. Here, argues the Abbé Mignot, they multiplied so rapidly that they were compelled to extend their frontiers, and they took possession of the sea coast which the former inhabitants had vacated, while some of them settled in the neighbourhood of the Jordan. There they also multiplied so rapidly that the country, which in the time of Jacob was almost destitute of inhabitants to cultivate the soil, was inhabited by a race which terrified the spies of Moses by the number of their cities and the power of those who possessed them. Another French author conjectures that the Phœnicians, who were also called Erythreans, were descended from Esau or Edom, and that the Jews considered them as brethren. The reply of the Abbé Mignot comprehends the following propositions. 1. That the principal towns of the country to which the Greeks gave the name of Phœnicia were founded and first inhabited by the descendants of Canaan. 2. That the inhabitants of Tyre and Sidon, while they were called Phœnicians by the Greeks, are named Canaanites in the original Hebrew Scriptures. 3. That the Sep-

tuagint translators of the Pentateuch were persuaded that the Phœnicians were Canaanites, as they often express the Hebrew word *Kenani* by those of *Φοινίκης* and *Φοινισσας*, or Phœnicians. 4. That the Phœnicians styled themselves Canaanites. 5. That some ancient authors, such as Sanchoniatho and his translator, Philo of Byblus, assure us that *Chna*, or Canaan, was the progenitor of the Phœnicians.

It is impossible to form any opinion beyond mere theory on a subject which supplies us with few materials, and the migration of rude hordes in the early history of mankind is a matter of comparatively little consequence. Our attention will be more profitably directed in considering the condition and government of this celebrated people, their extensive colonies, and their commerce by land and sea.

As far as the light of history carries us back into ancient times, we find a number of single cities in Syria with the territory around each forming a monarchical government. Some, indeed, acquired a decided preponderance, and their kings assumed a superior degree of authority, but this generally extended no farther than the exaction of tribute and subsidies, without depriving those subjected cities of their princes. This was the basis of the Phœnician government, and the country from the earliest period to the Persian monarchy never became one state, small and narrow as Phœnicia was, but was divided into various kingdoms—those of Sidon, Tyre, Aradus, Berytus, and Byblus. Allied cities, however, were common in Phœnicia, and it has been conjectured that at certain times all the cities formed one confederation, at the head of which was Sidon and afterwards Tyre. In the time of Joshua we find such alliances common among those cities (ii. 1—5), and the necessity of a common defence from foreign attack, which they could not withstand separately, would lead to this result. A common religion—the worship of the Tyrian Hercules, the national and

colonial deity of the Phœnicians, would preserve and strengthen the connection between them. There must have always been a striking similarity between the government of the mother countries and the colonies, and it is natural that cities inhabited by one people, and often compelled to struggle against their common and powerful enemies, should form mutual alliances, at the head of which would be placed the mightiest, as in the case of Tyre, which even after the subjection of Phœnicia to Assyria and Persia still preserved its rank, and was always considered the chief city of the country. Each Phœnician city had its own government, and was independent of its neighbour. The authority was invested in hereditary kings, who, instead of being despotic, were so strictly limited in their regal power that it was rendered almost republican, and it may easily be inferred that it was almost impossible that despotism could have existed for so many centuries in commercial states, which could only prosper in the atmosphere of political liberty. Next to the kings were the Phœnician magistrates, who conjointly with their sovereigns sent ambassadors. At certain periods a general congress of the great Phœnician cities was held, when the kings in council deliberated on the common affairs of the confederacy, “There is no question,” observes Heeren, “but the authority of the monarchs was very essentially limited by religion. The priests in those states formed a numerous and powerful class, and seem to have stood next in rank to the kings. Sicharbas, or Sichæus, the chief priest of the principal temple, was the husband of Dido, and brother-in-law of King Pygmalion. His persecution and death by the latter gave rise to those serious commotions which ended in the emigration of that numerous colony which founded the city of Carthage. The political influence of the Phœnician priests among the Jews, which caused a revolution in the state, is well known. Among a people like the Phœnicians, where every thing so much depended on sanctuaries

and religion, the priesthood could scarcely fail to have a large share in the government, though we are not in a situation to determine precisely its extent."

Let us now attend more minutely to the colonies and foreign possessions of the Phœnicians. They enjoyed the sea trade of the Mediterranean for centuries without any foreign competitor, and they appear to have been less entangled in commercial wars than their descendants the Carthaginians. Yet they did not keep clear of war altogether, and they very early adopted the system of hiring troops from Upper and Lesser Asia to fight their battles. The Phœnician states furnished their contingent forces, both land and marine, and it was of those mercenary troops that the garrison of Tyre was composed. Hence the statement of the Prophet Ezekiel—"They of Persia, of Lydia, and of Lycia, were thy warriors; they hanged their shields and helmet in thee; they of Arvad were in thine army, and kept watch before the gates; they hanged their shields upon thy towers, and have thus made thee illustrious." By employing hired troops for these purposes the Phœnicians devoted themselves solely to commerce and colonization. The situation of their country rendered it impossible for them to extend their territory in Asia by conquest, but the islands of the Mediterranean opened to them an extensive range, and of these none seems to have had greater attraction than the nearest—the island of Cyprus, on which the Tyrians established themselves and made it one of their provinces. The city of Cittium was here their principal settlement, but they had colonists in other cities of the island. The Phœnicians had colonies in Spain, and all round the coasts of the Mediterranean; they came at last to the Pillars of Hercules, and even went beyond them, but in every part their colonies were confined to the sea-coast, and all their towns owed their foundation to commerce. Their settlements were comparatively rare on the great islands of the western Mediterranean, Sicily and Sardinia, which

they seem to have regarded chiefly as stations for their more distant navigation. They ceded voluntarily, as it were, to the Greeks many countries which in high antiquity they seem to have colonized. They left to them the coasts of Asia Minor and the Black Sea, Southern Italy, and the greatest part of the Sicilian coast, and they rarely interfered with them on the shores of France—the ancient Gaul. But they never suffered Greek settlements in their colonial dominions, where in general they would not endure foreigners, and this probably originated the stories of their sacrificing strangers to their gods, which the Phœnicians industriously circulated themselves to prevent foreigners from entering their settlements. The period at which the Phœnician colonies were founded can only be conjectured in a general manner, that of Carthage even being uncertain. There are facts which prove that fifteen hundred years before the Christian era their colonies had crossed the seas. The foundation of most of these, however, is supposed to have taken place in the most flourishing period of the Phœnician history, when the trade and navigation of Tyre were most extensive, which was from the reign of David to that of Cyrus.

Besides the island of Cyprus, nearly all the cities of which we are informed by Diodorus Siculus were of Phœnician origin, this wonderful people colonized Crete, and traces of them are preserved in the mythology of that island. They located themselves on the smaller islands of the Archipelago, the Sporides and the Cyclades. They had settlements in the island of Rhodes, and a considerable establishment in the island of Thasos on the Thracian coast, having discovered in one of their voyages that the mountains of this island abounded in gold, and here they founded mines of which Herodotus informs us he saw the shafts and galleries. Traces of them are found in the west and even in the north-west of Asia Minor, on the coast of the Black Sea and the Propontis, in Pisidia and

Caria. But they appear to have had no colonies on the Egyptian coast, for it was a fundamental principle of the Egyptians to suffer no vessels either of their own or of foreigners to enter the mouths of the Nile. To compensate for this, however, we are informed by Herodotus that they had a large settlement in the capital of Egypt itself, one entire quarter of Memphis being inhabited by Phœnicians. It is singular that there is not the least trace of any Phœnician settlement in Italy, and yet we have ample evidence of the anxiety of their descendants the Carthaginians to establish themselves on the Italian coasts, and the efforts made to prevent it, in the old commercial treaties between Rome and Carthage. Heeren conjectures that it was probably the Etruscans, rather than the Greeks, who prevented their effecting any settlement in Italy, or perhaps the same cause which led them to retire from Asia Minor kept them out of that country, because the principal direction of their sea trade lay in other regions which they considered more productive and important; or it may have been an actual expulsion from the islands in the eastern, which turned their attention to those in the western Mediterranean.

The Phœnicians had colonies in Sardinia, an island which they appear to have been desirous of securing on account of their intercourse with Spain, making it and Sicily stations at which their ships touched on their long voyages. But they never pretended to the dominion of Sardinia, which their Carthaginian descendants obtained, and they appear to have thought it enough to maintain themselves in the island. The Balearic Islands lay in their way, and, according to a statement of Diodorus Siculus, they were first occupied by the Phœnicians about one hundred and fifty years after the building of Carthage; but it is almost impossible to determine whether this author speaks of the proper Phœnicians or of the Carthaginians, as both are often blended together by ancient writers from their common origin.

Spain was to the Phœnicians what Peru has been to modern Spain; it was their chief colonial country, the great object of their navigation, the chief seat of their commerce. Their principal settlements were in the southern parts of the present Andalusia, on both sides of the strait, from the mouths of the Anas (Guadiana) on both sides of the Guadalquivir, to the frontiers of Granada, and even Marcia. The aborigines intermingled with the Asiatic colonists, and gave rise along the coast to a mixed race called the Bastuli. In this district, according to some authors, the celebrated and much disputed Tarshish, or Tartessus, and the Pillars of Hercules, are to be sought. Heeren conjectures that if there ever was a city of Tartessus, it was certainly one of the most ancient, probably the most ancient, of the Phœnician colonies. We here quote the learned Professor's observations on the inland city of Gades, or Gadeix, and Carteia. "It was a ruling maxim of the Phœnicians, as well as of the Carthaginians," he observes, "to choose islands at a short distance from the continent for their settlements, these proving the most secure staples for their wares. This custom they observed in Spain. At a very small distance from the coast, and beyond the Pillars of Hercules, are situated two small islands in the Atlantic Ocean. The largest of these is about nine miles in circumference, and from its situation and state left them nothing to wish for. Here, on the most remote point of the known world, beyond which all was viewless except the unmeasurable waste of ocean, did they fix their abode, and built upon the two islands a city which became one of the most remarkable in the world, and which, favoured by its happy situation, has continued such, notwithstanding all the political and commercial revolutions that have taken place, up to the present day. This enterprise, so justly celebrated in their annals, was also sung by the poets, who make the islands of Gades and Erythea, where reigned the triple-bodied Geryon, the furthest point

of the expedition of the Tyrian Hercules. To him indeed was dedicated the renowned temple built at the northern extremity of the largest island, and which even in the time of the Romans was regarded as one of the most venerable monuments of antiquity. A third city, equally remarkable, and whose name alone betrays its Phœnician origin, was Carteia. It would be difficult to determine accurately its site; it may, however, be regarded as certain that it stood in the neighbourhood of the present Gibraltar, probably near to Algiziras. Its situation, too, led it to be called Calpe; at least there seem many reasons for believing that the city so frequently mentioned under this name was no other than Carteia. Of the remaining cities, Malacca and Hispalis, the present Malaga and Seville, best deserve notice. The first derives its name from the excellent salt fish which it exported in large quantities; the second was built on the Guadalquivir, at the point to which the tide ran up, and where it was navigable for ships of considerable burthen. These were the principal places, but besides these the country was everywhere strewed over with Phœnician villages, and altogether, as it were, *Phœnicianised*. According to Strabo, there were here above two hundred places said to have been of Phœnician origin, and though even many may have been Carthaginian, yet they could only be few compared to the whole."

The Pillars of Hercules undoubtedly appear to have formed the boundaries of the world as known to the ancients. Beyond these and beyond Gades all was enveloped in the greatest obscurity, which the Phœnicians endeavoured to increase by a mysterious secrecy. Some of the ancient writers spread abroad a tradition respecting a large island beyond the Pillars of Hercules in the Atlantic Ocean, on which the Phœnicians planted colonies. This tradition probably refers to Madeira, but it is doubtful whether the proper Phœnicians ever reached that island, and whether this tradition may

not rather relate to their Carthaginian descendants, who founded a colony there. Yet Diodorus speaks almost positively of the fact, and the circumstance of the Phœnicians having studiously cast a veil of mystery over the Fortunate Islands beyond the Pillars of Hercules is something like a confirmation. It is well known that they had several settlements on the northern coasts of Spain and in the Scilly Islands, of which no definite accounts have been preserved. Nevertheless, it was beyond them to sail to America. They could circumnavigate Africa, and penetrate to the eastern sea, but their navigation even in its most flourishing state, like that of other nations of antiquity, and even of the nations of the Middle Ages, was chiefly confined to the coasts. Heeren appropriately observes, that if any accident had driven a Phœnician ship to the American shore, it would have been impossible to have turned the discovery to any advantage.

The Phœnicians had numerous colonies on the northern coast of Africa, in after times the territory of Carthage, or the present Tunis. They were chiefly settled about the central part, which attracted them by its situation and great fertility. The subsequent prosperity of these places is a clear proof of the prudent foresight of this wonderful people. All this coast was covered with a chain of colonial cities, of which Utica was the most ancient. Reverting to Asia, we find traces of the Phœnicians both in the Persian and Arabian Gulfs. The access to the latter was indeed closed for a time by the Edomites, also a commercial and extensive nation, with whom every reader of sacred history knows the Jews held no friendly intercourse, and who themselves possessed the two sea-ports of Eloth and Ezion-Geber. But when the Edomites were subdued by David, and the limits of the Jewish kingdom extended, the active Phœnicians opened the way to themselves by treaty, and the navigation which they carried on in common with King Solomon drew so many of them to Eloth and

Ezion-Geber that these may be regarded as their colonies. It is ascertained that they fitted out ships from the Gulf of Suez, and there can be little doubt of their being the merchants mentioned by Theophrastus who carried on the frankincense trade of Arabia Felix in their ships from the city of Heroopolis, in that western bay of the Arabian Gulf. "Thus, then," to adopt the fine remarks of Heeren, "this remarkable people spread themselves, not by fire and sword, and sanguinary contests, but by peaceable and slower efforts yet equally certain. No overthrown cities and desolated countries, such as marked the military expeditions of the Medes and Assyrians, denoted their progress, but a long series of flourishing colonies, agriculture and the arts of peace among the previously rude barbarians, pointed out the victorious career of the Tyrian Hercules."

The *navigation and sea trade* of the Phœnicians now demand a brief notice. In the time of Homer tin and amber were well known articles of Phœnician commerce, and this fact proves the remote antiquity of various of the Phœnician settlements. At that period we find them visiting the Greek islands and the coasts of the continent as robbers or merchants as circumstances offered, selling trinkets, beads, and baubles, to the then inexperienced Greeks, and kidnapping their boys and girls, whom they sold in the Asiatic slave markets, or turned to good account by the heavy ransoms they demanded from their parents and countrymen. Yet there is no great evidence that the connexion between Phœnicia and Greece was ever very strong, and no trace can be found of any commercial treaty between Tyre and Athens or Corinth, as was frequently the case between Rome and Carthage. Various circumstances prevented any intimate intercourse between the Phœnicians and the Greeks, the chief of which are, that both nations naturally turned their attention to their own colonies; and that from the commencement of the Persian wars the Greeks were not only the rivals of the

Phœnicians, but their avowed political enemies, the hatred of the latter being sufficiently demonstrated by their willingness to lend their fleets to the Persians, and in the active share they took in the Persian expeditions against the whole of Greece, or against the separate states. Yet the Phœnicians still continued to furnish the Greeks with various costly articles which no other merchants of antiquity could supply, such as perfumes and spices imported from Arabia, which were necessary to the Greeks in their services to their deities, purple garments, rich apparel, jewels, trinkets, and other ornaments, the valuable manufactures of Tyre, unrivalled for their fine workmanship. But it is the commerce of the Phœnicians with their own colonial countries, especially with Spain, which is of the greatest importance. "The ships of Tarshish," says the Prophet Ezekiel, in describing the immense and costly merchandise of Tyre, "did sing of thee in their markets, and thou wast replenished and made very glorious in the midst of the seas."

Spain, or Tarshish, was in ancient times the richest country in the world for gold and silver, and the less precious metals, especially tin. It is traditionally related that when the first Phœnicians visited Spain, they found silver in such abundance that they not only loaded their ships to the water's edge, but made their common utensils and even anchors of this metal. This statement remarkably harmonises with the representations given by the Spanish discoverers of Peru, and, whether exaggerated or not, certain it is that the Phœnicians lost no time in taking possession of the country and forming colonies in the present Andalusia. When the Phœnicians first settled in the country artificial mine works were unnecessary; the ore lay exposed to view, and a slight incision was all that was requisite to procure it in abundance. The inhabitants were little acquainted with its importance, until the demands of the commercial adventurers, and their avidity to possess it, first taught them its value.

When the stock which the inhabitants had on hand, and for which they received various articles in exchange, was exhausted, the Phœnicians saw it necessary to open mines, and the fate of the Iberians became deplorable. It is certain that the Spanish mines were worked by slaves; but if even by free labourers, their lot was sufficiently hard.

In addition to silver, gold, lead, and iron were discovered, and tin mines were opened by the Phœnicians on the northern coast of Spain beyond Lusitania. All these are metals mentioned by the Prophet Ezekiel (xxvii. 12) as the produce of the Spanish mines:—"Tarshish was thy merchant, by reason of the multitude of all kind of riches, with *silver, iron, tin, and lead*, they traded in thy fairs;" or, according to another translation of the same passage,—"*Spain (Tarshish) traded with thee, because of the multitude of thy goods; silver, iron, tin, and lead, it gave thee in exchange for thy wares.*" The city of Gades on the island previously mentioned in the Atlantic Ocean was a starting point for that more distant navigation, over which the Phœnicians cast a mysterious secrecy. Vessels were fitted out from that port for the tin islands, namely, Britain, the great seat of the tin trade; and Phœnician ships stretched as far as the Baltic Sea and the coast of Prussia, where they imported amber. There is no positive information, however, respecting the navigation of the Phœnicians in the Atlantic; it is possible they may have reached Madeira and the Canary Islands, but on this subject inquiry is fruitless, because there is no information. Having mentioned their numerous colonies, a sufficient estimate can be formed of their sea trade and navigation. It is enough to be satisfied that "leaving their distant voyages of discovery out of the question, the extent to which this enterprising people carried their regular navigation is truly wonderful. Though voyages across the open seas have been the consequence of our acquaintance with the new world beyond the Atlantic, yet their hardy and adven-

turous spirit led them to find a substitute for it in stretching from coast to coast into the most distant regions. The long series of centuries during which they were exclusively the masters of the seas gave them sufficient time to make this gradual progress, which was perhaps the more regular and certain in proportion to the time it occupied. The Phœnicians carried the nautical art to the highest point of perfection at that time required, or of which it was then capable, and gave a much wider scope to their enterprises and discoveries than either the Venetians or Genoese during the Middle Ages. Their numerous fleets were scattered over the Indian and Atlantic Ocean, and the Tyrian pennant waved at the same time on the coasts of Britain and on the shores of Ceylon."

The *manufactures and land trade* of the Phœnicians were no less extensive than their sea trade, but the raw materials which their art and labour furnished must have been imported from foreign countries, as their own limited territory could have supplied only a very small portion of what was necessary to satisfy their numerous customers throughout the world. The twenty-seventh chapter of the Prophecy of Ezekiel refers to this subject, and it is appropriately observed that "this portion of the sacred writings, so valuable for the history of national intercourse, contains, for example, a geographical view of commerce so precise, that one might almost imagine the Prophet had a map of the world before him." As that chapter relates in a particular manner to the trade of Tyre, it is carefully considered under that article (see TYRE). The Phœnicians manufactured all kinds of toys and gewgaws for bartering with uncivilized tribes; and among their inventions their cloths and dyes held the first rank. Their weaving manufactories were in earlier times at Sidon, but at a later period they were common in all the Phœnician cities, and especially in Tyre. The Phœnicians were the inventors of glass, and the sand used for this purpose was found near the

little river Belus, which rises at the foot of Mount Carmel. The glass manufactories continued for centuries, and their principal seats were at Sidon and the neighbouring Sarepta. If we may assume that the ornaments worn by Jewish ladies were of Phœnician manufacture, which can scarcely be doubted, the passage in Isaiah (iii. 18-23) gives us a more accurate view of them. Adopting the translation of Gesenius—"In that day will the Lord take away the ornaments of feet buckles, and the cauls, and the little moons; the ear-rings, and the little chains (probably bracelets), and the veils; the frontlets and the feet-chains, and the girdles, and the smelling bottles, and the amulets; the rings for the fingers, and the nose-rings; the holiday clothes, and the petticoats, and the mantles, and the pockets; the mirrors, and the shifts, and the turbans, and the flowers."

The land trade of the Phœnicians has been divided into three branches, according to its principal directions—the Arabic, East Indian, and the Egyptian; the Eastern, or the Assyrian Babylonian; and the north, or the Armenian Caucasian. The statements of the Prophets supply the ground-work for any investigation on this subject, and other writers throw additional light on it. Of these three branches the first appears to be considered by the Prophets as the most important, probably on account of the costly value of the commodities. Spices, perfumes, and frankincense, were procured in Yemen, and gold and precious stones are expressly enumerated among the natural productions of Happy Arabia. It is unnecessary, however, to specify minutely all the articles of commerce, manufactures, and productions, obtained in the above three great divisions of the Phœnician land trade, as they are given in other parts of this work.

As it respects religion, the Phœnicians, like the other Canaanites, were originally worshippers of the true God, and we know that in the time of Abraham the religion of the Canaanites was not different from his own. But they gradually combined

with the worship of the Divine Being that of deities called natural and immortal by the ancients—the sun, moon, stars, and elements. They subsequently worshipped as deities those persons who had rendered any important service to mankind, decreeing to them divine honours, erecting temples, adorning columns on which their names were inscribed, and establishing solemn feasts. It is conjectured that the Phœnician idolatry and superstition were not exclusively their own, and that their repeated subjections to the Assyrians, Babylonians, Persians, and Greeks, made considerable alterations in the whole system of their religion. The Egyptians are said to have acknowledged one supreme God amid their multifarious and truly miscellaneous polytheism, and as the religion of the old Phœnicians was in substance the same as that of the Egyptians, it is likely that the theories and doctrines of the one resembled the practice and traditions of the other. Among the peculiarities of the Phœnicians in their acts of public worship was that of saluting the statues of their gods, or kissing the hand in saluting them. Their prayers were preceded by lustrations, washing themselves, and changing their garments. They also practised various kinds of divinations and enchantments. Herodotus supposes that they used circumcision, but Josephus asserts that none of the nations included under the general name of Palestine or Syria observed that rite except the Jews, and that if the Phœnicians anciently followed it they must have neglected it, and at last entirely laid it aside.

The Phœnician language is supposed to have been a dialect of the Hebrew, the same with that of the ancient Canaanites, and their letters or characters were similar, or resembled those of the Samaritans. Their alphabet contained the like number of letters as the Hebrew, and they had no vowels in their alphabet, which proves the antiquity of their language, and perhaps the inevitable consequence of hieroglyphical writing. Many excellent sciences are ascribed to their invention, and some have alleged that

they first practised writing. They produced several learned men, and in later ages Phenice continued to be one of the seats of literature, and Tyre and Sidon produced philosophers.

Their history presents few events of political importance, considering the Phœnicians as a people. After a variety of vicissitudes the country fell under the power of the kings of Babylon, and Alexander the Great destroyed its splendour by the erection of Alexandria in Egypt; yet before the overthrow of the Persian Empire, when it was subject to the Persian monarchs, it sustained itself by its commerce, though it made no conspicuous figure in history. When Phœnicia was at a subsequent period joined to Syria, it was governed by officers sent from Rome. The country was afterwards one of the provinces given by Antony to Cleopatra; but after the death of those distinguished and celebrated persons, Augustus, who passed into Palestine with Herod, granted to him several of its towns. Phenice was one of the countries in which the Apostles personally preached the Gospel, and is often mentioned by the Evangelical historian in connection with their journeyings and voyages; but the hatred of the Jews towards the Christians excited great troubles, and the country was in a dreadful state previous to the siege of Jerusalem by Titus. In subsequent times Phœnicia shared the fate of the neighbouring countries; it lost its ancient distinctive appellation, and in 1517 it fell into the possession of the Turks. It has since been liable to the same vicissitudes of fortune as the rest of Syria. See SAREPTA, SIDON, and TYRE.

PHES-DOMMIM, APHES-DAMMIM, or EPHES-DAMMIM, a place in the tribe of Judah where the Philistines encamped when Goliath challenged the Israelites, 1 Sam. xvii. 1, 2.

PHI-BESETH. See PI-BESETH.

PHILADELPHIA, celebrated as the seat of one of the Apocalyptic churches, was a city of Asia Minor at the foot of Mount Tmolus, east from Sardis, and was founded, or rather embellished, by

Attalus Philadelphus, king of Pergamus, from whom it received its name. It is probably the same with the ancient Calæbetus, on the small stream of the Cogamus which joins the Hermus. Philadelphia is situated on the high road between Sardis and Laodicea, about twenty-seven miles east of the former city. Its vicinity to the singular region called the *Catakekaumene*, or the *Burned*, rendered it an unfavourable place of residence on account of the frequent earthquakes with which it was visited. The region of the Catakekaumene, alleged by some to be in Mysia, and by others in Mæonia or Lydia, in its ancient extent was nearly sixty-three miles long and about fifty broad, bare of trees, but covered with vines, which produced the excellent wine called by its name. The surface of this large plain, which is now turf, was formerly covered with ashes, and "the range of mountains," says Dr Chandler, "was stony and black as from a conflagration, which some who fabled that Typhon was destroyed there, supposed to have been occasioned by lightning, but earth-born fire was concerned instead of the giant and Jupiter. This was evident from three pits which they called *Physæ*, or *the Bellows*, distant from each other about five miles, with rough hills above them, formed, it was believed, by cinders from their volcanoes." The vicinity of Philadelphia to this singular region, which has long ceased to manifest its volcanic character, rendered even the city walls insecure, as they were shaken almost daily, and occasionally disparted. The Philadelphians consequently lived in perpetual apprehension, and were always employed in repairs. They were few in number, the people chiefly residing in the country, and cultivating the soil.

It was in this singular territory that Christianity found its firmest stronghold, and reigned in its original purity and lustre when most of the other communities of Asia had departed from the faith. The situation of Philadelphia, at a distance from the sea, and having little intercourse with the great trading cities,

might possibly favour its preservation from heresy. In the article entitled *SEVEN CHURCHES OF ASIA* (see *ASIA*), the reader will find a description of its religious state at the date of the Apocalyptic Epistle sent to the church of Philadelphia by St John at the command of the Divine Inspector, and we therefore here confine ourselves to the few historical and ecclesiastical incidents connected with this seat of Apostolical Christianity. Dr Chandler's summary of the former is the most comprehensive which can be given. "John Ducas," he says, "the Greek general to whom Laodicea submitted, took Philadelphia by assault in 1097. It was again reduced, about the year 1106, under the same Emperor without difficulty. Two years afterwards the Turks marched from the East with a design to plunder it and the maritime cities. In 1175, the Emperor Manuel, falling into an ambuscade of the Turks not far from the sources of the Mæander, retired to this place. In the division of the conquests of Sultan Aladin in 1300, the inner parts of Phrygia, as far as Cilicia and Philadelphia, fell by lot to Karaman. The town, in 1306, was besieged by Alizuras, who took the forts near and distressed it, but retired on the approach of the Roman army. It is related that the Philadelphians dispersed the Turks, having a tradition that their city had never been taken. The Tripolines requested succour from the general, the Grand Duke Roger, who, after defeating the enemy, returned hither, by the forts of Kula and Turnus, and exacted money. In 1391, Philadelphia singly refused to admit Bajazet, but wanting provisions, was forced to capitulate. Cineis, on his reconciliation with Amir, prince of Ionia, drew over to his interest this place, with Sardis, Nympeum, and the country as far as the Hermus." In the epistle to its bishop or angel, the Divine Inspector says, "I also will keep thee from the hour of temptation which shall come upon all the world." This promise has been verified in the course of its history, and it is a remarkable fact, that Philadelphia survived to a modern era the repeat-

ed shocks of earthquakes and the fiery assaults of heathen enmity, being formidable enough even to arrest the march of the Ottoman conquerors.

The modern name of Philadelphia is *Allah Shehr*, or the *city of God*, and the highly cultivated gardens and vineyards which adorn the declivities of Mount Tmolus give it some pretensions to the former title. Many remnants of the ancient walls, from which its brave citizens often beat back the Moslems, are still standing, the tops of which are inhabited by cranes, which build in great numbers upon them, the region in the neighbourhood of Tmolus being part of the Asian meadow of Homer, celebrated for the vast multitudes of geese, cranes, and swans, which flocked to it. The remains of antiquity, however, are not numerous; a few beautiful sarcophagi are still preserved, and used as water troughs. About a mile and a half from Philadelphia, Smith noticed a thick wall of what appeared to be men's bones, confusedly cemented together amid stones, which he regarded as raised by command of Bajazet I., to express his revenge upon the gallant citizens for daring to oppose his arms. Rycaut informs us that these bones were so entire in his time, that he took away a piece as a curiosity. It is singular that Dr Chandler asserts this wonder to be the remnant of a duct which conveyed water of a petrifying quality as at Laodicea.

Dr Smith alleges that Philadelphia was formerly a city of as great strength as beauty, having had three strong walls towards the plain, a great part of the inmost wall being still standing, with several bastions upon it, though decayed and broken in several places. The following extracts from Mr Hartley's Journal, and from Mr Arundell's work, give the reader a good idea of the present state of this city. "After a ride of four hours," says Mr Hartley, "we arrived at Philadelphia. As we drew near I read with much interest the epistle (Rev. iii. 7-13) to that church. The town is situated on a rising ground beneath the snowy Mount Tmolus. The houses are

embosomed in trees, which have just assumed their fresh green foliage, and give a beautiful effect to the scene; I counted six minarets. We entered through a ruined wall, massy, but by no means of great antiquity. The streets are excessively ill-paved and dirty. The tear of Christian pity must fall over modern Philadelphia.—We have just ascended the ancient Acropolis, a hill above the city, which commands a most extensive prospect. Below is the town surrounded by its wall, and embosomed in trees. We see this interesting place to peculiar advantage. For several days we have been contending with cold, rain, and adverse weather, but to-day, on arriving at Philadelphia, ‘lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in the land.’ I visited a public school of the Greeks. There were present thirty or forty children—Greek, Roman, and Turkish, were the objects of attention. The master complained that the neglect of the parents was a great obstacle to improvement; as soon as a child could write sufficiently for the purposes of commerce he was removed, and employed in business. I found in this school a manuscript of the Gospels on vellum. It is, however, worthy of notice, that a manuscript was found sometime since at Cæsarea written in uncial letters, which is held in such veneration in that neighbourhood, that the Turks always send for it when they put a Greek upon his oath.”

“We arrived at *Allah Shehr*, the ancient Philadelphia,” says Mr Arundell, “at a quarter before eleven, entering the town through chasms in the old wall, but which, being built of small stones, did not appear to be much older, if so ancient, than the days of the Lower Empire; the passage through the streets was filthy in the extreme, though the view of the place, as we approached it, was beautiful, and well entitled it to the appellation of the *Fair City*. We walked through the town and up to the hill on which formerly stood the Acropolis; the

houses are mean, and we saw nothing on the hill but some ruins, evidently of much more modern date than either the times of the Roman or even the Lower Empire. On an adjoining hill, separated from the first by a deep fosse, or a narrow ravine, were similar fragments of walls, and we observed a few rows of large square stones just appearing above the surface of the ground. The view from these elevated situations is magnificent; highly cultivated gardens and vineyards lie at the back and sides of the town, and before it one of the richest and most extensive plains in Asia. We returned through a different part of the town, and, though objects of much curiosity, were treated with civility, confirming Chandler’s observation, that the Philadelphians are a *civil people*. We called upon the Bishop at three o’clock, who received us with much kind attention. At five o’clock we accompanied him to his church. It was Palm Sunday, and the service extremely long. I could not help shedding tears at contrasting their unmeaning mummary with the pure worship of primitive times, which probably had been offered on the very site of the present church. A single pillar, evidently belonging to a much earlier structure, reminded me of the reward of victory promised to the faithful members of the church of Philadelphia—‘Him that overcometh will I make a pillar in the temple of my God, and he shall no more go out; and I will write upon him the name of my God, and the name of the city of my God.’ The Bishop insisted on our remaining in his house for the night, and was very communicative. We learned from him that there were in Philadelphia about three hundred Greek houses, and nearly three thousand Turkish—and that there were twenty-five churches, but that divine service was chiefly confined to five, in which it was regularly performed every week, in the larger number only once a year. The Bishop said that the Christian population was on the increase in Philadelphia, and the Turkish on the decrease. Mr Hartley, from the facility

with which he speaks the modern Greek, had a very long conversation with him, in which I could only bear a very small part."

The diocese of Philadelphia includes Sardis on the west and Laodicea on the east. The cathedral church is dedicated to the Virgin Mary, who is held in the utmost veneration by the Greek Christians. In this respect, indeed, if they do not excel they certainly equal the Roman Catholics, and their devotional ritual abounds with such invocations as the following:—"Amidst all the sorrows of life, to whom can I flee for refuge but to thee, O holy Virgin?—On thee I repose all my hope; mother of God, save me.—To earth are we reduced, having transgressed the divine command of God, but by thee, O holy Virgin, are we raised from earth to heaven, having thrown off the corruption of death." In a favourite chaunt the Virgin is also extolled as "more glorious than the Cherubim, and beyond comparison more honourable than the Seraphim." This mistaken idolatry of the Blessed Virgin was one of the earliest corruptions of Christianity, and has been the origin of many dangerous errors in the Greek and Latin Churches.

Philadelphia, although still preserving the appearance as a town, is lost to the world; it has no rank in the scale of cities; it is never mentioned in commerce or in modern history. It shares the common fate of most of the ancient celebrated cities of Asia Minor. "Nothing," says Colonel Leake, "can more strongly show the present desolation of these fine countries than the fact that, as we descended the hills towards the coast, only one vessel was visible in the vast extent of sea then open to our view. It proved to be the boat which was to carry us across to Cyprus, and in which we embarked in the evening, having delayed until that time in the hope of profiting about midnight by the land breeze from the mountains, which seldom fails when the weather is fair."

PHILIPPI, at a more early period called Crenides and Dathos, now a village called *Filiba*, was a populous city of

that part of Macedonia anciently called Macedonia Prima, and indeed its "chief city," Acts xvi. 12. It lay on the route from Thessalonica to the west of Neapolis, a sea-port of Macedonia, and occupied the summit of a small eminence at a short distance from the sea. This city was taken and fortified by Philip, father of Alexander the Great, who called it after his own name. Here Brutus and Cassius are said to have been defeated, B.C. 42. The Evangelical historian informs us that in his time Philippi was not only "the chief city of that part of Macedonia," but a "colony," meaning thereby a Roman colony, and as this was a favour which its citizens had little reason to expect, on account of their opposition to the Cæsars, the learned have been embarrassed by the title given to it by St Luke. Livy mentions Amphipolis as the chief city of this part of Macedonia, but nothing was more liable to change than the state of cities. We are informed by Pliny that Philippi was a Roman colony, and the perplexities of the critics have been completely satisfied by the discovery of some coins, in which it is recorded under this character. One of these coins expressly commemorates it under this character, and proves that Julius Cæsar had himself bestowed the dignity and advantages of a colony on Philippi, which Augustus confirmed and augmented. The legend is COL. AUG. JUL. PHILIP., which corroborates the statement of the Evangelical historian, and proves that it had been a colony many years.

Philippi was the first place on the continent of Europe at which St Paul preached the Gospel, about A.D. 51, or A.D. 53, and he made many converts among the citizens and others, among whom was the gentle Lydia, a native of Thyatira, who resided at Philippi as a seller of purple, and under whose hospitable roof he experienced all the kindness and attention which female gratitude could exhibit. The Philippians subsequently gave strong proofs of their attachment to him, Phil. iv. 15, 16. "Now, ye Philippians," he says, "know also that

in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving but ye only, for even in Thessalonica ye sent once and again unto my necessity." The Apostle, however, encountered serious opposition at Philippi, as we learn from the First Epistle to the Thessalonians (ii. 2), where he says, "Even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention." The incident referred to, which the Apostle seems to have remembered with a resentment not common to him, caused one of the most remarkable events in the Apostolical history—the conversion of the Philippian jailor. It appears that a maid-servant, who was "possessed with a spirit of divination, which brought much gain to her masters" by exercising her faculty of predicting future events, followed St Paul and his companions several days throughout the city, exclaiming, "These men are the servants of the most high God, who show unto us the way of salvation." St Paul, grieved at the state of this woman's mind, at length "turned, and said to the spirit, I command thee in the name of Jesus Christ to come out of her; and he came out the same hour." Her enraged masters stirred up the whole city against the Apostle, and the magistrates caused him and Silas to be seized, scourged, and put into prison, where they were made fast in the stocks. During the night, while St Paul and his fellow prisoner were singing praises so loudly that they were heard by the other prisoners, occurred the remarkable circumstance recorded in the Acts of the Apostles (xvi. 26), and "suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doors were opened, and every one's bands were loosed." The jailor was awakened from his sleep in terror and amazement. Knowing the responsibility of his situation, and fearful that his prisoners had escaped, he rushed amid the darkness into the ward

of the prison where St Paul and Silas were confined, and not perceiving them at the moment, in the frenzy of despair he drew his sword with the intention of stabbing himself. St Paul, from the noise made by the unsheathing of the sword, and the probable exclamations of ruin uttered by the jailor, was aware of his intention, and instantly called aloud, "Do thyself no harm, for we are all here." It is likely, if the doors of the cells in which the other prisoners were confined were also opened by the earthquake, that they would be so paralyzed by fear as to make no attempt to recover their liberty. The jailor, relieved from his apprehensions, called for a light, and found the Apostle's statement correct, not one of his prisoners having escaped. It is evident from the Evangelical narrative that a variety of conflicting emotions now agitated him, when he "sprang in, and came trembling, and fell down before Paul and Silas." Whether the circumstances attending the midnight earthquake had powerfully impressed his mind and excited his superstitious feelings—whether, as he was well acquainted with the charge on which St Paul and Silas were confined, he had thought them unjustly imprisoned, and that the wonderful and unexpected occurrence of the night had proved this beyond a doubt—whether he thought his two prisoners specially under the care of a superior power, and that it was on their account the earthquake had taken place—whether he was actuated by gratitude for the honourable conduct of the Apostles, or whether he was still labouring under the impression that something might yet be wrong in the prison which would bring him into danger, as his life was at stake—he took St Paul and Silas from their cell into another apartment, and anxiously exclaimed, while looking earnestly at his prisoners, "What shall I do to be saved?" This celebrated question has given rise to some controversy, and many explanations have been given of it which savour more of extravagance than of sober judgment. Those who decide enthusiastically

in favour of instantaneous conversions, and who advocate peculiar views of the doctrine of faith, proudly adduce the case of the Philippian jailor as an unanswerable argument in their favour. Yet if we examine the matter calmly, and apart from visionary interpretations, we shall find that it may be more than doubted whether the question resulted from any inward convictions of the truth of Christianity, and of the wretchedness of human nature without the Gospel dispensation, and that the question probably resulted more from the terror under which the jailor was still labouring than from any religious feeling, or from any instantaneous discovery he could have made of his own sinfulness in the sight of God. It is to be recollected that previous to this extraordinary occurrence, and at the very moment when the jailor was addressing St Paul and Silas, he was an idolater, namely, a believer in the prevailing religious systems, if the mythology of the Greeks can be so designated—that he had never heard of our Saviour, or of the redemption for which he assumed the human nature to accomplish—that he could possibly know nothing of the hopes and promises of the Gospel, of the effects of sin, of his need of a Saviour, of the ransom which had been made for him on Mount Calvary, a place of which he had never heard—that he knew nothing of the great and memorable events which characterized our Saviour's advent, life, death, resurrection, and ascension—that he was equally ignorant of the many gracious promises made from time to time to the Jews respecting the Messiah, all of which it was indispensably necessary for him to know before he became a Christian, or could understand the Christian dispensation. It is therefore impossible to consider the jailor as actuated by religious convictions, at least such convictions as a repenting sinner, struck with remorse, and resolved by divine assistance to embrace the hope set before him in the Gospel, is supposed to experience, when he asked the Apostle and his companion, "What

shall I do to be saved?" But whatever may have been the state of his mind at the time, or from whatever motives he so anxiously put the question, his prisoners were too zealous in the great cause which it was their object to maintain and extend, to let an opportunity so favourable pass without showing that they were "instant in season and out of season" in the work of their Divine Master. With them the attempt to recover even one individual from the superstitious follies to which he had been attached, and to add him to the number of converts from the mazes of idolatry, was of more importance than any temporal triumph or advantage they could obtain, and they immediately answered with the deepest solemnity, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." But it is evident that this answer would have been most unintelligible to the jailor if no more had been done, for he was told to believe on one of whom he had never heard, of whose history he knew nothing, and of whose doctrines he was as ignorant as the mass of his Philippian fellow citizens. The Evangelical historian, however, intimates that this reply was followed by a course of instruction suitable to the capacities of the jailor's mind. We are not informed how long it took to accomplish the desired object, and so far from it having been done that night or at that moment, as some have strangely concluded from a superficial view of the narrative, it probably occupied not only days but months, nor is it necessary that it was solely the work of St Paul and Silas, who rather sowed the seeds of Christianity in his heart, and left them to be cherished and ripened by the ministry of others. Be this as it may, the *effects* of Christianity—gratitude, kindness, and benevolence, were soon exhibited, and the Divine blessing rendered the instructions which the jailor received successful. The historian tells us that "he washed their stripes; and was baptized, he and all his, straightway; and when he had brought them into his house, he set meat before

them, and rejoiced, believing in God, with all his house."

This is all of the narrative with which the jailor is concerned, but the matter, as it respects the cause of the imprisonment, did not end here. It appeared on the following day that the magistrates and military officers of Philippi had assumed a power which they had no right to exercise, and as soon as they discovered their mistake they sent an order to the jailor to set his prisoners at liberty. The jailor communicated this order to St Paul, and entreated him to obey it as quietly as possible, fearing lest it might either be revoked, or that by some casualty or other the Apostle might be subjected to more severe treatment, which he knew well he would be compelled to inflict, and in which he was now peculiarly reluctant to be the agent. But St Paul resented the proceedings of the magistrates with the feelings of a soldier and of a Roman citizen, of which last fact they were ignorant, and he resolved to humble them in a public manner. "They have beaten us openly uncondemned," said the Apostle, "being citizens of Rome, and have cast us into prison, and now do they thrust us out privily; nay verily, but let them come themselves, and fetch us out." The privilege which the Apostle enjoyed of being a Roman citizen was peculiar to those who were so designated. The Roman government was peculiarly tenacious of the lives and liberties of its subjects; every injury done to a citizen was considered an injury inflicted on the whole Roman people; and it was particularly against the privilege of a Roman to suffer any punishment without a trial. When the magistrates received this new information they were duly sensible of their illegal conduct, and saw at once the serious position in which they had placed themselves. They were glad to comply with the determination of the Apostle, and actually besought him and Silas in person to quit both the prison and the city. After leaving the prison they proceeded to the house of

Lydia. Having vindicated their character, they did not attempt to retaliate the ill usage they had received by legal complaint, or to irritate the resentment and provoke the farther vengeance of the magistrates by continued opposition. When desired by them to leave the city, St Paul and his companion only waited to "see the brethren," and when they had seen them "they comforted them and departed," proceeding onwards through Amphipolis and Apollonia to Thessalonica. The converted Philippians, however, were always grateful for the ministry of St Paul, by whom they had received the Gospel. They assisted him, as he informs us, on several occasions; sent him money while in Achaia; and when they understood that he was a prisoner at Rome, they sent a deputation to him by Epaphroditus their bishop, who went a second time, and brought back with him the Epistle which forms part of the sacred canon. It appears also that the Philippian church was left by St Paul and Silas under the government of St Luke, who continued at Philippi for some time, though he omits all mention of his services.

The Epistle to the Philippians was written when St Paul was a prisoner at Rome. With their accustomed zeal they had sent Epaphroditus to assure the Apostle of a continuance of their regard, and to offer him a supply of money. The Epistle was written in consequence of that act of kindness, and is remarkable for the strong expressions of affection it contains. As the Apostle tells the Philippians that he hoped to see them shortly, and as there are plain intimations in the Epistle of his having been some time at Rome, it was probable that it was written about A.D. 62, towards the end of his first imprisonment. It is a strong proof, St Chrysostom remarks, of the virtuous conduct of the Philippians that they did not afford the Apostle a single subject of complaint, for in the whole Epistle there is nothing but exhortation and encouragement, without the mixture of any censure whatever.

St Paul, after a salutation in his own name, and that of Timothy, who was then with him, declares his thankfulness to God for having been the agent employed to bring the Philippians to a knowledge of the Gospel, and prays for their farther improvement in righteousness. He informs them that his imprisonment had contributed to the extension of the Gospel, and declares his readiness to die for its cause, or to live for its promotion. The Apostle then exhorts them, with great warmth and earnestness, to live as becometh their profession of Christianity, and in no case to be dismayed by the threats of their adversaries. In the second chapter he enforces the necessity of their living together in harmony, and practising the virtue of humility, after the example of Christ; he encourages them to work out their salvation, and expresses his intention of soon sending Timothy to them, and his hope of visiting them himself; but in the meantime he tells them that he had sent Epaphroditus to them, who had been detained at Rome by a dangerous sickness. In the third chapter St Paul cautions the Philippians against false teachers, with a particular reference to Judaizers, or those who insisted on circumcision, and gives some interesting particulars respecting himself and his zeal for the Gospel, which he advises them to imitate. In the last chapter he adds farther exhortations, expresses his satisfaction and thankfulness for their liberality, and concludes with salutations and his usual benediction.

PHILISTIA, a poetical name given by the Psalmist to the country of the Philistines, Psalms lx. 8; lxxxvii. 4; cviii. 9.

PHILISTINES, a people celebrated in the sacred writings, who inhabited the plains of the south-west coast of Palestine, and were most troublesome neighbours to the Israelites, with whom they had repeated wars. There have been various conjectures respecting their origin, but it is generally admitted that they were descended from Mizraim, the second son of Ham, by whom Egypt was peopled,

Gen. x. 14. Like the Phœnicians, of whom they are said to have been a kindred people, they seem to have left Egypt at an early period, and settled on the coast of Canaan, previously occupied by the Avites, whom they expelled, Deut. ii. 3; Jer. xlvii. 4; Amos ix. 7. They soon became so powerful as to give to the whole country the name of *Palestine*, by which it was known in the time of Moses, Exod. xv. 14, and under which it is mentioned by the Greek and Roman writers. The name of this people is not, however, Hebrew. The Septuagint generally translates it Ἀλλόφυλοι, or *strangers*. The Pelethites and Cherethites were also Philistines, and the Septuagint sometimes render *Cherethim* by *Cretai*, Ezek. xxv. 16; Zeph. ii. 5, 6.

The territory of the Philistines was very inconsiderable in extent, being merely a narrow strip extending about sixty miles from Rhinocorura, in the Desert of Shur bordering on Egypt, to the Bay of Joppa. This tract was included in the tribes of Dan, Simeon, and Judah, but those tribes never dispossessed the Philistines of their territory. The country was very fertile, and we may probably look for the source of their power to the commerce they carried on, because it is certain they were the most vigorous and lasting enemies whom the Israelites had to encounter. The history of the wars between the two people occupy a large space in the historical books of the Scriptures.

At the time of the conquest of Canaan by the Israelites, the little territory of the Philistines appears to have been divided into five principalities or commonwealths, the chiefs of which are distinguished by the peculiar title of *seranim*, which almost every translation differently renders; in the authorised version *seranim* is translated *lords* and *princes*. It is probable that *saran* was the title which the Philistines themselves gave to the chief officer of their little states, the government of which was aristocratic. The most ancient form of government of the Philistines was monarchical,

and their first kings were denominated *Abimelech*, a royal title resembling that of Pharaoh, for such were the kings who were concerned in the transactions with Abraham and Isaac recorded in the Book of Genesis. The kings of the second race bore the title of Achish, as we find in the time of David, but they might also retain the title of Abimelech. During the most prosperous periods of their history the kings resided at Gath, but they removed the royal seat to Ascalon, and afterwards to Gaza.

In the time of Abraham the Philistines were a numerous and powerful people, possessing considerable cities, and they appear to have been then an honourable and hospitable nation. The first transaction of which we read concerning them is connected with that Patriarch. While he was residing at Gezar, Abimelech, attracted by the beauty of Sarah, whom the Patriarch, from what he considered prudential motives, represented as his sister, as she in one sense really was, took her to his residence probably with the intention of marrying her, or at least with the same intentions as Pharaoh entertained in a similar instance which happened when Abraham was in Egypt. But Abimelech was duly warned of the consequences if he detained Sarah. Moses informs us that God "came to Abimelech in a dream by night," and the colloquy as related by the inspired historian between Jehovah and the king discloses to us that the Philistines were at this time worshippers of the true God. Abimelech averted the threatened punishment by restoring Sarah to her husband, and the whole narrative exhibits this prince in a very amiable light. He gave Abraham magnificent presents of "sheep, and oxen, and men-servants and women-servants," and told him that the land was before him, and he might reside in it wherever he pleased. In addition to this hospitable offer, he said unto Sarah, "Behold, I have given thy brother a thousand pieces of silver; behold, he is to thee a covering of the eyes, unto all that are with thee, and with all others." This phrase, *the*

covering of the eyes doubtless means a veil, and affords us a curious illustration of Oriental customs. Dr Boothroyd thus renders the passage—"I have given thy brother a thousand pieces of silver to purchase veils for thee, and for all who are with thee." This certainly conveys a better meaning of the phrase than that given in the authorised text, and it is completely illustrated by a reference to existing usages. It is customary for all the women residing in towns in the Eastern countries to walk about closely veiled, while the women of the different pastoral tribes living in tents do not commonly wear veils, or at most only so far as to cover the forehead and lower parts of the face, leaving the countenance exposed from the eye-brows to below the nose. If we assume that the same distinction existed between the customs of the women living in towns and those of the pastoral Patriarchs which prevails at present, the elucidation of *the covering of the eyes* is obvious. Abimelech, accordingly, intended to give this sensible advice, that when Sarah and her women were in or near towns, it would be safer for them to conform to the customs of towns, and wear the complete veil instead of that partial covering which left the eyes and so much of the face exposed. He would be the more earnest in this advice on account of the danger from which he had miraculously escaped.

The next transaction recorded of the Philistines is connected with this same Abimelech, whose servants had violently taken away a well of water from the servants of Abraham. The matter was soon arranged, as it had been done without Abimelech's knowledge, and the king and the Patriarch made a covenant at Beersheba. On this occasion Abimelech was attended by Phichol, who is designated the "chief captain of his host." We are told that after this "Abraham sojourned in the Philistines' land many days." Nothing is mentioned of the Philistines until the time of Isaac, and in the incident which then occurred respecting Rebekah there is a striking similarity

between the history of Abraham's sojourn at Gerar and that of his son. The names of the king (Abimelech) and of the captain of the host (Phichol) are the same as in Abraham's time, but the persons are of course different, as more than ninety years intervened between the visit of Abraham and that of Isaac. It is not unlikely that Phichol, which means *the mouth of all, or every tongue, or perfection, or completing of the mouth*, like that of Abimelech, which means *father of the king, or my father the king*, was a standing official name for the generals of this little kingdom of remote antiquity.

When the Israelites were wandering towards the Promised Land they were not prohibited to take the near route through the country of the Philistines, and the reason assigned for this was, "lest peradventure the people repent when they see war, and they return to Egypt." The Philistines are not enumerated among the nations devoted to extermination, and whose territory was assigned to the Hebrews, probably because they were not the descendants of Canaan. They do not appear to have had any war with Joshua, but after his death that inveterate hostility commenced between them and the Hebrews which continued to be waged from the commencement of the Jewish commonwealth to its dissolution at the Captivity. In the Book of Judges (iii. 1-4), we have a remarkable reason assigned why certain nations who ought to have been exterminated, or at least whose territories were assigned to the Israelites, were allowed to remain in Canaan. "These," says the inspired writer, "are the nations which the Lord left, to prove Israel by them, even as many of Israel as had not known the wars of Canaan; only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof; namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in Mount Lebanon, from Mount Baal-Hermon unto

the entering in of Hamath. And they were to prove Israel by them, to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moses." A complete admission is here made of the military prowess of the Philistines and the other nations, and it thus appears that they were all permitted to reside in the Promised Land for the purposes of keeping up a warlike disposition among the Israelites, of training those to a military life who were not concerned in the conquest of Canaan, and of making them feel more sensibly their dependence on their invisible King, by exciting those nations to attack them when they fell into idolatry. And accordingly we find that after the death of Ehud, one of the Judges of Israel, who had delivered the Hebrews from the tyranny of the Moabites, to which they had been subjected eighteen years for relapsing into idolatry, Shamgar routed the Philistines, who had probably made an attempt to subdue the southern tribes, and who were repulsed on this occasion with the loss of six hundred men. Previous to and at this period their ancient form of government appears to have undergone some change, for they are represented as under distinct jurisdictions, though still preserving their five little satrapies or kingdoms. The Israelites were now the objects of their peculiar aversion, with whom they lived in continual hostility. Three of their capital cities, Gaza, Ascalon, and Ekron, had fallen into the hands of the tribes of Simeon and Judah, but they afterwards obtained possession of those cities by treaty or conquest. The Philistines appear to have suffered, in common with the Israelites, by the incursions of Zebah and Zalmunna, kings of Midian. The Israelites having made one of their usual relapses into idolatry, the Philistines, in conjunction with the Ammonites, were permitted to oppress them, from whom they were delivered by Jephthah. They again reduced the Israelites, and kept them in subjection forty years. The Philistines were severely annoyed by

Samson, but they at length took him prisoner by stratagem; yet the circumstance attending his death at Gaza was one of the most serious disasters they ever sustained.

The history of the Philistines from this period, during the days of Samuel and the corresponding reign of Saul, is minutely recorded by the sacred historians, and any repetition or summary of it here is unnecessary. They maintained their independence until the time of David, who subdued them and made them tributary. It may be safely concluded that, having so often and to so little purpose engaged in bloody and destructive wars, they grew wiser by experience, and applied themselves to commerce and the arts of peace. They made a vigorous opposition to several of the kings of Judah, to whom they remained subject after the revolt of the Ten Tribes, but they courted the favour of Jehoshaphat by a voluntary payment of the tribute which had been imposed upon them by David, and which it would appear they had refused or neglected to pay to some of Jehoshaphat's predecessors. They revolted, however, against his son Jehoram, invaded Judah, rifled his palace, and carried their hereditary hatred towards the Israelites to such an extent that they exterminated all the royal family, with the exception of Athaliah and her son Ahaziah, who were fortunate to escape their fury. On this occasion they also carried off a great number of prisoners, some of whom they sold to the Edomites, next to themselves the worst enemies of the Israelites, and others to the Grecians, by which they procured their removal to such a distance that the captives could have little chance of returning to their native country. Jehoram made war against them, and probably reduced them to obedience, because it is stated that they revolted again under Uzziah, which proved most disastrous to them in the result, as they were invaded by that prince, who dismantled Gath, Jabnah, and Ashdod, and erected strong forts among them to keep them in subjection.

During the unfortunate reign of Ahaz, the Philistines, perceiving the weak state of the kingdom of Judah, again revolted, and made dreadful havoc in the territory of that weak and idolatrous sovereign. They carried on the war so successfully that they repaired the losses they had sustained from his grandfather Uzziah, and we find them victoriously reducing Bethshemesh, Timnah, Gimzo, and other cities, with the territories belonging to them, and even settling there, thus adding a large portion of the kingdom of Judah to their own territory. But they did not long retain this acquisition, for Hezekiah, son of Ahaz, overran their whole country, and at the same time they were attacked by the Assyrians in the reign of Sennacherib, who sent his general to reduce them. Ashdod was besieged and taken by him, and they were reduced to the lowest ebb of misfortune. They regained their full liberty, however, under the later kings of Judah, and we can easily infer, from the threatenings uttered against them by the Prophets Isaiah, Amos, Zephaniah, Jeremiah, and Ezekiel, that they brought many calamities on the Israelites, for which they were to be severely punished.

By their subjection to the Assyrians the Philistines not only lost their liberty, but their country became the seat of a long and obstinate war. Psammeticus, king of Egypt, jealous of the growing power of the Assyrians, and apprehensive that Egypt might share the fate of its neighbour, resolved to drive them if possible out of Palestine. He laid siege to Ashdod, and it is said to have taken twenty-nine years to reduce that strong place. From this period the Philistines were subject to the great monarchies of Babylon, Persia, and of Alexander the Great, in succession. In the beginning of their slavery they were miserably harassed by the Egyptians, who, desirous to make their barrier as strong as possible, seized a great part of their country, and particularly the city of Gaza. That city was subsequently destroyed by Alexander the Great. After

the Jews were again settled in their own country, the wars between them and their hereditary enemies were revived. Judas Maccabæus defeated them, and took Ashdod, B.C. 159; and about sixty-five years afterwards Gaza, which had partially recovered from the treatment it had received from Alexander the Great, was burnt by Alexander Jannæus. After this the Philistines seem to have become amalgamated with the Jews who settled in their country; and hence, although they are before us from almost the commencement to the conclusion of the Old Testament history, they are not once mentioned in the New Testament. What became of them as a nation may easily be inferred from the threats of the Prophets, and particularly Zephaniah, who paints their destruction in the most lively colours:—"Gaza shall be forsaken, and Ashkelon a desolation; they shall drive out Ashdod at the noon-day, and Ekron shall be rooted up. Wo unto the inhabitants of the sea-coasts, the nation of the Cherethites! The word of the Lord is against you, O Canaan, the land of the Philistines! I will destroy thee that there shall be no inhabitant; and the sea-coasts shall be dwellings and cottages for shepherds, and folds for sheep." If the Prophet had lived at the present day, he could not have given a more accurate description of what the country of the Philistines now is than he did centuries before its desolation.

The language of the Philistines differed little from that of the Hebrews, which enabled them to hold intercourse with each other, and they had doubtless the same arts and sciences in common with their neighbours, as they were much addicted to trade and industry. Little is known of their customs and manners, but these perhaps differed in no great degree from the other Syrian nations. They did not practise circumcision, and it is mentioned that they held adultery in the greatest abomination, but their character varied at different periods, for their government and morals were completely changed; and they resembled

other idolatrous nations, and indulged in similar enormities.

The religion of the Philistines experienced a similar change. We have seen that under the Abimelechs, their first race of kings, they were worshippers of the true God, and used the same rites with the Hebrew Patriarchs. In succeeding times, when idolatry and superstition prevailed among them, each of the five principal cities of the satrapies had an idol of its own. Marna or Marnac was worshipped at Gaza; Beelzebub or Baalzebub at Ekron; Derceto was the Goddess of Ascalon; Ashtaroth or As-tarte of Gath; and Dagon of Ashdod. This last was the tutelary deity of the Philistines, and as such it is frequently mentioned in the Scriptures. There has been considerable discussion about the form, sex, and identity of this idol. It is a common opinion that it was a representation half human and half a fish,—that is, having a human bust and a fish-like termination, and there can be little doubt that this opinion is correct. The origin of the name, however, as well as the identity of the idol, has been variously stated. Some have conceived it to be etymologically composed of the words *dag* and *aun*, and that it refers to the Patriarch Noah, or Nau, the letters in the word *nau* having been transposed, a very common practice in antiquity; and *Dag-Nau*, otherwise *dag-aun*, is equivalent to the *dag* or fish of Nau, or Noah. According to an ancient fable given at length in another place (see ANTEDILUVIANS), Oannes, a kind of monster, half man and half fish, rose out of the Red Sea and came to Babylon, where he taught many useful and necessary arts, and returned to the sea. Several of those imaginary animals are said to have arisen from the Red Sea in subsequent times, one of which was called *Odacon*, and hence, says the learned Selden, was derived the appellation *Dagon*. Sanconiathon says that this deity was the son of Coelus, and was called Dagon, from the word *dagan*, which in the Phœnician language signifies *wheat*;

he was the inventor of the plough, and taught men the use of corn for bread. After his death he was designated Jupiter Ægrotes, or *the Labourer*, and being the inventor of agriculture, he was thought worthy of divine honours. But if we take into account the narrative in the First Book of Samuel (v. 4, 5) of the overthrow of Dagon before the ark—that when the image fell its head and hands were broken off, and only the *dag*, or *fish*, remained, it certainly outweighs all that has been adduced to show that *dagan* meant *wheat* in the Phœnician language, and that Dagon was the Phœnician god of agriculture; besides, the Philistines and the Phœnicians were not precisely the same people, or at least they were very remotely connected. It is possible, however, to coalesce both ideas, by supposing that this Dagon was a deified mortal who had come in a ship to the coast, and had taught agriculture and the useful arts to the people; and that, like the Oannes of the Chaldeans, his maritime arrival was figured by a combination in his images of the human and fishy natures. It has been supposed that the Patriarch Noah is disguised under the name of Dagon, and that Dagon and Neptune were the same deity. Bochart conjectures that Dagon was Japheth, and that he was made the god of the sea because the lot assigned to him and his descendants included the islands, peninsulas, and countries beyond the sea, namely, the continent of Europe. Some say Dagon was Saturn, others that it was Jupiter, and others that it was Venus, whom the Egyptians worshipped under the form of a fish, because, according to Ovid, in Tryphon's war against the gods Venus concealed herself under this shape. Diodorus Siculus informs us that at Ashkelon the goddess Derceto, or Atargatis, was worshipped under the figure of a woman, with the lower parts of a fish; and Lucian describes that goddess as Venus adored under this form, but he adds that at Hierapolis in Syria, where she was worshipped, her statue was a female form throughout. He observes,

at the same time, that some thought this temple dedicated to Juno, and that it was built by Deucalion after his escape from the Flood, as a memorial of the waters of the Deluge having retired through a fissure in the earth over which the temple was built, and into which the worshippers on certain days poured water. This strongly corroborates the views entertained by those who think that the mythology of Derceto was partly founded on traditionary accounts of the Deluge.

The consecration of fish and the abstaining from eating them is attested by several ancient writers, and seems referred to in the prohibition of fish idolatry by Moses. It was an Egyptian as well as a Syrian practice (see EGYPT). Lakes or ponds of consecrated fish, like that which Diodorus mentions at Ashkelon, and the outlines of which are still to be seen at Memphis and Baalbec, were common near the temples, and it was believed that whoever ate them would be punished by the goddess to whom they were consecrated with severe pain in the bowels and in the liver, which would terminate fatally. This custom is still observed in Western Asia, where there are ponds abounding in tame fish consecrated to Mahometan saints and venerated persons. We are told that at Orfah, the supposed Ur of the Chaldees, there is a lake connected with the mosque of Abraham stocked with fish consecrated to him, which no Moslem would on any account molest. There is a similar pond at Sheeraz near the tomb of the poet Saadi, some of the fish in which are said to be decorated with gold rings, and they are held in the highest veneration.

The Dagon of the Scriptures seems to have been of the male sex, whereas the ancient writers, in confirmation of the appearance of the figure on medals, represent the idol worshipped by the Philistines as of the female sex. But the difference of sex does not materially affect the identity, for there was little consistency in the sexes which the ancient idolaters assigned to their gods, many of which they made of either sex according to their

fancies. There were several temples erected to Dagon by the Philistines. There was one at Ashdod during all the ages of idolatry till the time of the Maccabees, for we read that when the army vanquished by Jonathan Maccabæus fled to that city, numbers of them took shelter in Beth-Dagon, or the temple of Dagon, to which Jonathan set fire, and consumed the whole building and all who were in it. The head of Saul was placed in one of the temples of Dagon, and his arms in that of Ashtaroth. The temples of this idol at Gaza must have been of considerable extent, as we are told that there were three thousand persons upon the roof. There have been cavils against this statement of the sacred writer, and one objection has been urged—the impossibility that so many persons could stand on the roof of a building, and all “behold while Samson made sport.” But it is evident that the temple or place of public entertainment consisted of an inclosure, quadrangular or oblong, surrounded with walls and buildings, the principal erection, the house or temple properly so called, occupying that side of the inclosure opposite the entrance; and this is always the main building in every Oriental mosque or house, but the other sides may be composed of walls, cloisters, or offices, and may or may not have a roof. This was the arrangement of many ancient temples of Egypt, and even of Greece and Rome. If we suppose, which we are warranted to do, that the house at Gaza was of this description, we have only farther to suppose that Samson exhibited his feats of strength, probably the “sports” mentioned in the text, in the open court or area, while the spectators were crowded in the interior of the building, which, being very open in front, would afford a complete view of the area to every person seated within and upon the roof above. As it respects the number on the roof, the doubt about its being sufficiently extensive to accommodate so large a multitude of persons is easily satisfied. The Oriental roofs

are generally constructed either flat, or occasionally exhibiting a number of small domes, and as they are intended for accommodation, and, not as with us, designated merely as a defence of the interior from the weather, they are formed with much greater strength and durability than any which our buildings exhibit. The old temples of Egypt, with their vast flat roofs of immense blocks and slabs of stone, on which the modern Fellahs establish their villages, could afford room for even a greater number of persons, and are strong enough to bear their weight; and when we consider the probable origin of the Philistines, and their proximity to the Egyptians, it is not unlikely that the roofs of their temples, and probably the temples themselves, were the same in the general principles of arrangement as those of their neighbours. “The Eastern method of building,” says Shaw, “may assist us in accounting for the particular structure of the temple or house of Dagon, and the great number of people that were buried in the ruins of it by pulling down the two principal pillars. Samson must have been in a court or area below them, and consequently the temple will be of the same kind with the ancient *τεμένη*, or sacred inclosures, surrounded only in part or altogether with some plain or cloistered buildings. Several palaces and *dua-wânas*, as they call the courts of justice in these countries, are built in this fashion, where, upon the festivals and rejoicings, a great quantity of sand is strewed upon the area for the wrestlers to fall upon, whilst the roof of the cloisters round about is crowded with spectators of their strength and agility. I have often seen several hundreds of people diverted in this manner upon the roof of the Dey’s palace at Algiers, which, like many more of the same quality and denomination, had an advanced cloister over against the gate of the palace (Esther v. 1), made in the fashion of a large pent-house supported only by one or two contiguous pillars in the front or in the centre. In such

open structures as these, in the midst of their guards and counsellors, are the bashas, kadis, and other great officers, assembled to distribute justice and transact the public affairs of their provinces. Here likewise they have their public entertainments, as the lords and others of the Philistines had in the house of Dagon. Upon a supposition, therefore, that in the house of Dagon there was a cloistered structure of this kind, the pulling down of the front or centre pillars only, which supported it, would be attended with the like catastrophe which happened to the Philistines."

PHRYGIA, the largest kingdom of Asia Minor, or Proconsular Asia, was divided in later times into Little and Great Phrygia. The boundaries of the latter under the Persian Empire, and after the time of Alexander the Great, were Paphlagonia on the north; the Taurus and Pisidia on the south; the Mæander, Lydia, and Caria, on the south-west; on the west Lydia, Mæonia, Mysia, and another part of Phrygia called Little Phrygia; and on the north-west the Sangarius river and Bithynia. This was the country in which St Paul planted Christianity, Acts xvi. 6; xviii. 23. In subsequent times the Greater Phrygia was divided into two districts or governments, the one called *Phrygia Pacatiana*, from Pacatianus, who bore the office of Prefect of the East under Constantine, and the other, designated *Phrygia Salutaris*, from some miraculous cures said to have been performed in it by the archangel Gabriel. Phrygia was celebrated in ancient times for its fertility. It abounded in all sorts of grain, being generally a level country, covered with a deep soil, and well watered by small rivers. The air was deemed pure and salubrious, though it is now in some districts the reverse, on account of a great part of the country lying waste. The Phrygians claimed high antiquity as a people. Josephus and St Jerome suppose that they were descended from Togarmah, one of the sons of Gomer, and this theory is supported by Bochart.

The historians Herodotus, Strabo, and others, deduce them from the Brygians, a people of Macedonia, who, passing into Asia Minor, were called Phrygians. They are described as having been superstitious, effeminate, and voluptuous; they had many idols, but their principal deity seems to have been Cybele. Among the remarkable places in this country, Laodicea is celebrated as one of the Apocalyptic churches. The Phrygian government was monarchical, and the names of eleven kings are preserved in history, with the last of whom, Midas IV. ended the royal family, and Phrygia became a province of the Lydian monarchy until Cræsus was conquered by Cyrus. This country, as well as the Lesser Phrygia, in which was the celebrated city of Troy, now belongs to the Turks.

PHUT. See LIBYA.

PI-HA-HIROTH, an encampment of the Israelites on the Red Sea, Exod. xiv. 2. It throws some light on this passage to read the word Pi-ha-hiroth not as a proper name, but as a descriptive epithet. The word *hiroth* means a *valley*, *ha* is merely the definite article *the*, or *of the*, and *pi* signifies *mouth* or *entrance*, so that we may read the word *Pi-ha-hiroth* as *the entrance of the valley* or *pass*, and it denotes the pass or strip of land along the western shore of the Gulf of Suez, between the mountains which skirt the sea and the sea itself.

PI-BESETH, mentioned by the Prophet Ezekiel (xxx. 17) in the judgment of Egypt, called also *Bubastis* or *Pubastum*, was a town situated on the Pelusiac branch of the Nile. It contained a magnificent temple, dedicated, it is said, to Diana, who in the Egyptian language was denominated Bubastis, and gave her name to the city. The ruins of this ancient place are now called *Tel-Basta*.

PIRATHON, a city of the tribe of Ephraim, of which Abdon, judge of Israel, was a native, Judges xii. 15. It is called Pharathon in 1 Macc. ix. 50.

PISGAH, *eminence*, *fortress*, a mountain beyond the Jordan in the country

of the Moabites, or rather a summit or peak arising from a series of lower hills, of which Nebo and the Abarim ridge may be said to make one chain near Mount Peor, on the road from Luras to Heshbon. Balak brought Balaam to the top of Pisgah to curse the Israelites, Numb. xxiii. 14; but it is specially celebrated as the scene of the death of Moses. Mr Buckingham, in his "Travels among the Arab Tribes," mentions a curious tradition connected with this mountain, which he heard in a company of Arabs. "On the summit of *Jebel-el-Belkah*, or *Bilgah*, as it is equally often pronounced, the Pisgah of the Hebrews, from which Moses saw the Promised Land and died, and which is only three hours south of the reputed tomb of Joshua, on the mountain of Assalt, there grew, according to the testimony of all present, a species of grass, which changed the teeth of every animal that ate of it to silver! In a party of twenty persons then assembled, there were not less than five witnesses who declared most solemnly that they had seen this transmutation take place with their own eyes!!" See NEBO.

PISIDIA, a province of Asia Minor, having Lycaonia on the north, Pamphylia on the south, Cilicia and Cappadocia on the east, and the province called Asia by the Romans on the west. It is a mountainous region, the inhabitants of which were of the same origin as the rude tribes of Cilicia Trachea. They seldom rendered obedience to the Persian kings, and Alexander the Great found them divided into a number of small independent republics. In the time of the Seleucidæ several Pisidian dynasties arose on the frontiers of Phrygia, which enlarged their territories by conquest, so that several of the towns founded by the kings of Syria were called Pisidian cities, such as Antioch, Laodicea, and others. It was seldom that these states of freebooters paid tribute even to the Romans; the subjugation of Pisidia by Augustus was merely nominal; there was no Roman settlement in the country, and even the Goths could do nothing in it.

Antioch, called Antioch of Pisidia, was its capital, where St Paul preached several times, Acts xiii. 14. He also preached throughout the whole province, Acts xiv. 24.

PISON, or PHISON, one of the four great rivers which watered Paradise, and which ran through all the Land of Havilah. See EDEN.

PITHOM, one of the treasure or store cities built by the Israelites for Pharaoh during their bondage, Exod. i. 11, probably the Pathumos mentioned by Herodotus, which he places on the canal made by Necho and Darius to join the Red Sea to the Nile. Authors do not agree in fixing the sites either of Pithom or Raamses. Some maintain that this city is the same with Pelusium, or Damietta.

PONTUS, a country in Asia Minor, which takes its name from the sea on which it lies called the Pontus Euxinus, or Black Sea. It is bounded on the north by the Black Sea, on the northeast by Colchis, on the east by Little Armenia, on the south by the river Halys and Cappadocia, and on the west by Paphlagonia. In modern geography it comprehends the pachalics of Tarabosan and Siva, or the country now called *Rum* or *Room*. The kingdom of Pontus lasted 425 years, and had eleven kings, the most celebrated of whom was Mithridates VI. called the Great, who reigned B.C. 121–64, and greatly extended his kingdom. Those princes were of the Achæmenidæ, or the Persian royal house, and in the Persian age owed allegiance to that power. Pontus became partly a Roman province, B.C. 64, but in the reign of Nero the whole country was incorporated into the Roman Empire. It afterwards formed part of the Greek Empire, and now belongs to the Turks. There were Jewish natives of this country present in Jerusalem on the day of Pentecost, and St Peter includes the Christians of Pontus among those to whom he addresses his two General Epistles.

PTOLEMAIS. See ACRE.

PUL, an island called *Philæ* in the Nile, mentioned by Isaiah (lxvi. 19), not far from Syene, which contains the ruins of some noble and extensive temples built by the ancient Egyptians. It is thought that the people called *Phul* are represented to this day in Egypt by the Fellahs, who are for the most part husbandmen and cultivators.

PUNON, or PHUNON, a station of the Israelites in the Wilderness, Numb. xxxiii. 42, 43, placed by Eusebius between Petra and Segor. It is also called Phæno, Phaino, and Metallo-Phænon, because of its mines of metals, which Athanasius says were so destructive to the health that murderers condemned to work in them lived only a few days. We find Bishops of Phæno in the subscriptions of the General Councils. It is thought by some to have been here that Moses erected the brazen serpent for the cure of the murmuring Israelites, who

had been bitten by the fiery flying serpents; but others contend that this circumstance took place at the encampment of Zalmonah.

PUTEOLI, *the wells*, now called *Pozzuolo*, a town in the Campania of Naples, about eight miles from that city, where St Paul abode seven days, Acts xxviii. 13. It was originally a Roman colony. Its sulphureous springs or wells, which amount to thirty-three, formed one of the main staples of Italy for the Alexandrine and eastern trade; and it is well known as the place whence the Pozzuolana earth is imported. Here we find Cicero's Puteolanum, in which he wrote his *Academics*, and in which the Emperor Adrian died, and here was the Lacus Lucrinus, then and still famous for its delicious oysters. Puteoli is situated on the summit of a creek in the Bay of Naples. It is an Episcopal see under the Archbishop of Naples.

R

RAAMAH, a country or district of Arabia, supposed to have been peopled by Raamah, the fourth son of Cush. Its merchants traded with Tyre, and exported spices, gold, and precious stones, to that celebrated seat of ancient commerce. Bochart fixes Raamah in Arabia Felix, at the entrance of the Persian Gulf, Gen. x. 7; Ezek. xvii. 22.

RAAMSES, or RAMESSES, a treasure or store city in Egypt built by the Israelites during their slavery, which probably took its name from one of the Pharaohs. Its situation is unknown.

RABBAH, a city of the tribe of Judah, Josh. xv. 50, probably the same with Arba, otherwise Hebron.

RABBAH, or RABBATH, also called *Rabbath-Ammon*, or *Rabbath of the Children of Ammon*, and subsequently *Philadelphia* by Ptolemy Philadelphus, was the capital of the Ammonites, and was situated in the mountains of Gilead near the source of the Arnon. It was a

place of great strength and importance even in the time of Moses, when it appears to have been the residence of Og, the king of Bashan, whose famous ivory bedstead was in it. When David declared war against the Ammonites, his general, Joab, laid siege to Rabbath-Ammon, and on that occasion Uriah the Hittite, by the special contrivance and command of David, was slain. The great crime which David then committed and its consequences are fully narrated in the Second Book of Samuel. At that time Rabbath was a very strong place, and its inhabitants appear to have made a most determined resistance. It required all the military genius and perseverance of Joab to conduct this siege, but he was at length successful. David intended to have been present, but his love for Bathsheba, Uriah's wife, and the death of his child, prevented him. He was roused from his listlessness and inactivity by receiving a despatch from Joab, who

informed him that he had reduced the city to the last extremity, and advised him to march immediately at the head of a reinforcement, "lest," said he, "I take the city, and call it after my own name." This conduct was most magnanimous in Joab, who, with all his crimes, appears to have been a faithful servant of David, and zealous for his honour and prosperity. In the later times of the Romans, the victories achieved by the military commanders were always ascribed to the absent emperor, who appropriated the glory and the triumph, but this was a refinement to which the Hebrew kings never attained, and they could not receive the immediate honour without at least completing the victory in person. David accordingly "gathered all the people together, and went to Rabbah, and fought against it, and took it."

There are some particulars related concerning David's conduct after he took this city which are worthy of notice. Amongst the rich spoils which fell into the hands of the Israelites was the royal crown, "the weight whereof was a talent of gold, with the precious stones, and it was set on David's head," being taken off the head of the king of the Ammonites. A great difficulty arises in this passage, which is also repeated in the First Book of Chronicles, with respect to the weight assigned to the crown, it being not less than 125lb., a weight which no head could bear even when wearing it merely on state occasions. To obviate this objection several explanations have been offered—first, that we are to understand the crown was of the *value*, not of the *weight*, of a talent of gold, which amounted to L.6000; second, that a Syrian talent is here meant, which was only one-fourth of a Hebrew talent; third, that the word *malcom*, translated *their king*, should be understood as the proper name of the Ammonitish idol Milcom or Molech, and that the crown was taken from the head of this idol, which could of course bear a heavier weight than that of a man. Another conjecture is that it was not the crown itself, but the precious

stones, or cluster of precious stones, so particularly mentioned, which was removed from this ponderous crown, and placed on that of David. A recent opinion has also been expressed, that the crown was not actually worn by the Oriental monarchs of antiquity, but suspended over the head, namely, over the throne. Those monarchs used for this purpose crowns of great weight and size, and several enormous ones of this description are mentioned by ancient writers, one of which was used by the Ptolemys of Egypt. We learn from Sir William Ouseley that this was also a Persian custom. "We do not find," he says, "on their medals any two Sassanian kings wearing crowns exactly alike; each probably distinguished himself by choosing one of a particular fashion, whilst the state crown of Persia, which descended through many generations, from its unwieldy form and excessive weight was worn only on solemn occasions, and was even then suspended over the royal throne by rings of gold." He adds in a note, that during one reign "the golden chains which supported this crown over the monarch's head were so contrived as at a little distance to be imperceptible."

We are farther told that David brought forth the people whom he found in the city, and "put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln; and thus did he unto all the cities of the children of Ammon," 2 Sam. xii. 31. The text in 1 Chron. xx. 3, is rather different. Instead of *put them under saws*, we have, *he cut them with saws*, while the additional circumstance of his making them "pass through the brick-kiln" is altogether omitted. Commentators are divided in opinion as to the literal meaning of these texts. Some argue that David really put the Ammonites to death with the instruments mentioned, and that he probably did so to retaliate similar cruelties practised by them on their captives. Others think that he made them slaves, and employed them in those laborious services for which

the instruments indicated were necessary. A critical analysis of the text would allow an argument for the latter view, but it must be left to historical probability to determine which of the two ought to be preferred. If David actually put his captives to death, it ought to be recollected that this barbarous procedure was sanctioned by the practice of his own and the antagonist nations. It is worthy of notice that this is the first time the saw is mentioned in the Scriptures, the idea of which was probably suggested by the jaw-bone of a fish, at least the Grecian fable ascribes it to that origin, and assigns the invention to the celebrated artist Dædalus.

After this siege Rabbath became subject to the kings of Judah, but the kings of Israel subsequently became masters of it and the tribes beyond the Jordan. Towards the conclusion of the kingdom of Israel, Tiglath-pileser having carried away numbers of the Israelites, the Ammonites exercised great cruelties towards those who remained, who were in a very defenceless state. For this conduct the Prophets Jeremiah and Ezekiel uttered some severe prophecies against Rabbath and the country of the Ammonites in general. "Behold the days come, saith the Lord, that I will cause an alarm of war to be heard in Rabbah of the Ammonites, and it shall be a desolate heap, and her daughters shall be burned with fire," Jer. xlix. 2. "I will make Rabbah a stable for camels, and the Ammonites a couching place for flocks, and ye shall know that I am the Lord," Ezek. xxv. 5. The Prophet Amos utters a severe threatening against them, in which they are accused of "ripping up the women with child of Gilead, that they might enlarge their border." It is probable that these prophecies were fulfilled to the letter after the destruction of Jerusalem; but long before that event Rabbath was taken by Antiochus the Great. It is now called *Amman*, and is literally a "desolate place," and little better than a "stable for camels."

RABBATH-MOAB, otherwise AR,

called also *Rabbat-Moba*, *Ariel of Moab*, and *Kirheres*, or *the city with brick walls*, a name of the ancient capital of the Moabites, situated about twenty-five miles south of the Arnon. The Greeks called it *Areopolis*, but the ruins retain the name of *Rabba*. See AR.

RABBITH, or RABBOTH, a town in the tribe of Issachar, Josh. xix. 20.

RACHAL, a city of Judah, to which David sent some of the spoil taken from those enemies who had plundered Ziklag, 1 Sam. xxx. 29.

RACHEL, a figurative designation of the tribes of Joseph (Ephraim and Manasseh) and Benjamin, Jer. xxxi. 15; Matt. ii. 18.

RAGAU, or RAGÆA, a town, plain, and ridge of mountains on the borders of the ancient Parthia, where Nebuchodonosor, king of Nineveh, defeated Arphaxad, king of the Medes, Judith i. 15.

RAGES, a town supposed to be the same as the preceding, mentioned in Tobit i. 14.

RAHAB, *proud*, a name given to Egypt on account of the pride and insolence of its princes and inhabitants, Psalm lxxxvii. 4; Isa. li. 9. The "dragon" mentioned by Isaiah means Pharaoh.

RAKKATH, a fenced city of Naphtali, Josh. xix. 35.

RAKKON, a town in the tribe of Dan, Josh. xix. 46.

RAMAH, or RAMA, *elevated, sublime, sacred, lofty*, the name of several places in Palestine, such as *Ramath*, *Ramatha*, *Ramoth*, *Ramathaim*, *Ramala*, and *Ramathan*. Sometimes the same place is called by one or other of these names indiscriminately, at other times Rama, or Ramoth, is joined to another name to determine the place of a particular city or eminence; and the word is occasionally used to denote simply a *high place*, without reference to any town or village.

RAMATH, a city of the tribe of Benjamin, between Geba and Bethel, towards the mountains of Ephraim, six miles from Jerusalem, on the road from Samaria to Jerusalem. A city of this name, distinguished as the residence of Samuel, is

often mentioned in his history, and was the place of his burial. There are unfortunately neither local features nor accurate distances either in the Scriptures, or in Josephus, who copies from them, by which we can determine precisely the Ramah of Samuel, or distinguish it from the many other towns of that name which are said to have existed in Palestine. It has been conjectured that the Ramah of Samuel was nearer Jerusalem than the town now noticed, and between it and Bethlehem. The supposition is doubtful, yet there seems to have been a place called Ramah in that quarter, for in the story of the Levite and his concubine, related in the Book of Judges, when they had approached in the evening near to Jebus, which is Jerusalem, they proposed to pass over to Gibeah, to lodge for the night, rather than enter this "city of strangers." The Ramah in Benjamin, which was fortified by Baasha, king of Israel, in his wars with Asa, to obstruct the intercourse between the two kingdoms, still exists as a village, and is pleasantly situated on an eminence, the sides of which are covered with olive trees and sycamores. The Jews believe it to be the ancient Ramah where Samuel was born, lived, and died, and Calmet concurs in this opinion, which has several circumstances in its favour. Some traces of old buildings existed when Rauwolf was there. In the time of Benjamin of Tudela there was a synagogue in this Ramah, and the Jews pretended that they kept the body of Samuel in it. The quaint traveller Sanderson says, "The second day of July we went to Rama, to the Prophet Samuel his house, where the Jewes say he was buried: upon the top of the said house is the place where the children of Israel had their haire cut off, at which time they made vows, and gave great sums to the *sanctorum*. At this day there are of the Jewes that vow and performe, carrying their children to have their haire cut off there, for devotion; on the right hand is a well called Samuel's Well. Other matters I observed not." Ramath in Benjamin was situated on the

frontiers of that tribe and of Ephraim, which caused it to be inhabited, as in similar instances, by both tribes. It is probable that Jeremiah alludes to this Ramath, when he informs us that Nebuzaradan, who commanded the Chaldean army, having found him (the Prophet) among the captives at Ramath, whither they had all been brought, set him at liberty. Referring to the same place he explains the prophecy (xxxi. 15-17) in which God comforts Rachel on account of the captivity of her descendants, Ephraim and Manasseh.

RAMAH, RAMATHA, supposed to be the ARIMATHEA of the New Testament, now called *Ramlah*, is situated upwards of thirty miles from Jerusalem on the road to Joppa. Eusebius and others since his time think that this city is the Ramah of Samuel, or Ramathaim-Zophim of the mountains of Ephraim. Cellarius, who had most of the authorities for deciding the question within his reach, evidently considers this Ramah to be the same with that mentioned in the Book of Samuel, and notices the variations of its name in different passages. Some have maintained St Jerome's opinion that it is the Arimathea of the New Testament, and trace its various names through all the changes from Ramathaim and Ramah, to Ramatha or Armattha, the seat of Samuel, as Josephus designates it, to Arimathea, and to its modern name of Ramlah. The Oriental geographers speak of it as the metropolis of Palestine, and the ruins now existing unquestionably indicate that it was once a considerable place. Le Bruyn, in his "Voyage au Levant," describes the fine reservoirs of water to be seen here, and other marks of antiquity. This Ramah is one of the places mentioned by St Jerome as having been *built* by Solomon, but as no earlier authority is given for that assertion, it might have been merely a tradition in a country where all great works are attributed to that monarch, and would not invalidate the claim to its being the Ramah whither his father David fled. An Arabic writer in a similar

manner ascribes its origin to *Suliman Abd-el-Melek*, who is said to have built it from the ruins of Lydda in the vicinity, but even this may refer to the same tradition of Solomon, or relate to repairs and augmentations actually made by such a person as the one named.

Ramlah is situated in the middle of an extensive and fertile plain, a part of that maritime district from Joppa to Cæsarea which Eusebius and Jerome affirm was called Sharon, in conjunction with the country between Mount Tabor and the Lake of Tiberias. It is about the size of Joppa, and contains a population, according to Mr Buckingham, of upwards of five thousand persons, of whom about one-third are Christians of the Greek and Latin communions, the remaining two-thirds, chiefly Arabs, being Mahometans. There are no Jews. When Dr Clarke visited it, "we found," he says, "nothing within the place except traces of devastation and death. It exhibited one scene of ruin. Houses fallen and deserted appeared on every side, and instead of inhabitants we beheld only the skeletons or putrifying carcases of horses and camels." Dr Clarke, however, was at Ramlah during the year after "a plague or rather massacre had committed such ravages that not only men, women, and children, but cattle of all kinds, and every thing that had life, became its victims." The style of building exhibits high square houses with flattened domes covering them. Ramlah contains a good mosque, having a tower with pointed-arched windows, and a large and commodious Latin convent, which has a good church, an open court, and some excellent wells of water for the garden. This convent was occupied by Buonaparte, and the church was converted into an hospital for his sick soldiers. There are also two other convents, belonging to the Greeks and Armenians. The Latin convent is supposed to occupy the site of the house of Nicodemus, and is known by that name. Some writers place here the tomb of St George the Martyr, but other towns also claim this distinction.

The inhabitants of Ramlah are chiefly occupied in husbandry, for which the surrounding country is very favourable. Dr Clarke assures us that there is not a part of the Holy Land more fertile than the plain around Ramlah, as it resembles a continual garden, and this observation has been confirmed by recent travellers. The staple commodities produced are corn, olives, oil, and cotton, with some soap and coarse cloth made in the town. "There is here a greater appearance of comfort," says Mr Hardy, "and more trees, than are usually found in the interior towns of Syria." Dr Clarke supplies us with a condensed notice of its subsequent history in the time of the Crusades.—"Ramlah and Lydda were the two first cities of the Holy Land that fell into the hands of the Christians when the army of the Crusaders arrived. Ramah was then in its greatest splendour—a magnificent city, filled with wealth and abundance of all the luxuries of the East. It was exceedingly populous, adorned with stately buildings, and well fortified with walls and towers. The princes and generals of the Christian army, having despatched the Count of Flanders with five hundred cavalry to reconnoitre the place and summon the city to surrender, found the gates open; the inhabitants, alarmed by the sudden approach of so powerful an army, had abandoned their dwellings and all their property during the preceding night. In consequence of this a general rendezvous of the Christian forces took place in Ramah, where they remained during three entire days, regaling themselves upon the abundance the place afforded. During this time Robert of Normandy was elected Bishop of Ramah and Lydda, to which bishopric all the revenues of the two cities and their dependencies were annexed; the whole army joining in thanksgiving to St George, the martyr and patron saint of Diospolis, to whom the auspicious commencement of the enterprise was attributed. Hence, probably, originates the peculiar consideration in which St George was held by the inhabitants of England

during the early periods of its history."

RAMAH, a place in the tribe of Naphtali, Josh. xix. 36.

RAMATHAIM-ZOPHIM, or RAMATHAM, the same as Ramah, 1 Sam. i. 1. It literally signifies the two Ramathas, probably because the city was divided into two parts. Ramah, Samuel's birth-place, was also called *Zophim*, which signifies *watch-tower* or *watchmen*, because the Prophets, who are so called, had a school or college there.

RAMATH-LEHI, *the height of the jaw-bone*, the place where Samson threw the jaw-bone on the ground with which he had beaten the Philistines, Judges xv. 17.

RAMESES. See GOSHEN.

RAMOTH-GILEAD, a city in the mountains of Gilead, sometimes called *Ramoth-Mizpeh*, or *the Watch-Tower*, which according to St Jerome was composed of two cities, *Ramoth* and *Masphe*. It belonged to the tribe of Gad, was assigned to the Levites, and became one of the cities of refuge, Deut. iv. 43; Josh. xx. 8; xxi. 38. Eusebius places it fifteen miles to the west of Rabbath-Moab, and St Jerome says it was near the Jabbok at or about that assigned distance; and nearly eight miles south of the Jabbok are found the ruins of a town called *Djelaad*, upon a mountain of that name, which is merely a different spelling of the Hebrew word for Gilead. Mr Buckingham, however, is disposed to find it at a site now called *Ramtha*, or *Ramza*, about twenty-three miles from Philadelphia, and four miles to the north of the Jabbok. He had not leisure to examine it minutely, and the site is principally distinguished by the ruins of a large castellated enclosure of stone on the side of a hill. "Near it," he informs us, "stood a stately and wide-spreading oak, which, like the rest of the oaks we had seen, was not an evergreen one, but had its leaves withered and its boughs almost bare, while the greater portion of the other trees found here were fresh with verdure." Although this place is frequently

mentioned in the historical Books of the Scriptures little is known concerning it. It was famous during the reigns of the kings of Israel, and the possession of it occasioned several wars between them and the kings of Damascus. Jehoram, king of Judah, was dangerously wounded at the siege of this place; Jehu was anointed king of Israel in it; and Ahab was mortally wounded in battle before it by an "arrow drawn from a bow at a venture."

RAPHIA, a city on the Mediterranean between Gaza and Rhinocorura, famous for the victory gained over Antiochus the Great by Philopator, king of Egypt.

RAPHON, a place beyond the Jordan not far from Carnaim to the north of the Jabbok, where Judas Maccabæus gained a signal victory, 1 Macc. v. 37.

RECHABITES, a race or family descended from Rhechab, of whom nothing is known with certainty. They appear to have been originally Kenites, and were singers in the house of God, 1 Chron. ii. 55. The Hebrew expresses it, "Porters and the obedient that dwell under tents; these are called Kenites, who are descended from Hemath, chief of the house of Rechab." There have been various conjectures concerning their origin, and though they entered the Promised Land with the Hebrews, and dwelt in the tribe of Judah near the Dead Sea, they were distinguished from the Israelites by their retired life, and by their dislike to cities and houses. Whatever may have been their origin, we read in the Prophecy of Jeremiah (xxxv. 6, 7) that Jonadab, son of Rechab, in the time of Jehu laid injunctions on his posterity neither to drink wine, build houses, plant vineyards, nor to possess lands, but to dwell in tents all their lives. They continued to observe these injunctions for more than three hundred years, but in the last year of King Jehoiakim, when Nebuchadnezzar advanced against Jerusalem to besiege it, the Rechabites were compelled to take refuge in the city, though they still

kept up their peculiarity of lodging in tents, which they pitched in the streets and other convenient places. During the siege Jeremiah received the Divine command to invite them into the Temple and to offer them wine to drink, but they refused, assigning the injunction of their progenitor as a reason for their conduct, which they were determined to maintain. This produced a severe reproof to the Jews delivered by Jeremiah:—"The words of Jonadab, the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment; notwithstanding, I have spoken unto you, rising early and speaking, but ye hearkened not unto me." Then directing his discourse to the Rechabites, the Prophet announces the perpetuity of their race—"Thus saith the Lord of Hosts, the God of Israel, Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according to all that he hath commanded you; therefore, thus saith the Lord of Hosts, the God of Israel, Jonadab, the son of Rechab, shall not want a man to stand before me for ever;" or, according to the Hebrew reading in the margin, "There shall not a man be cut off from Jonadab, the son of Rechab, to stand before me for ever."

The Rechabites appear to have shared the fate of their neighbours, and were carried captive. The title of the 70th Psalm informs us that it was sung "by the sons of Jonadab, and by the principal captives," who were Ezekiel and Mordecai. They returned from their captivity, but they are not mentioned as Kenites in the canonical Books written after that period.

The existence of the Rechabites did not escape the researches of Benjamin of Tudela, who declares that he discovered them in the neighbourhood of Mecca, and his testimony is confirmed by Mr Wolff, the celebrated missionary to the Jews. The Rechabites were mentioned to him both by Mahometans and

by the Jews of Yemen, and called *Hybarri*. Once, when Mr Wolff was inquiring at some Jews, whom he found leading an Arab life in the Desert, respecting the Rechabites, one of them exclaimed, "See, there is one of them;" and when Mr Wolff turned his eyes where he was directed, he "saw a man standing by his horse's head dressed like an Arab, but having a more lively countenance than the Arabs. He accepted courteously the whole Bible in Arabic and Hebrew, reading in both, and answered all questions in a voice of thunder. When asked who he was, he read aloud the whole of the 35th chapter of Jeremiah, saying at the close of it, "I am a son of Rechab." He invited the missionary to meet his people, who, amounting to 60,000, live in three oases in the neighbourhood of Mecca, like their forefathers dwelling in tents, and neither sowing nor planting vineyards; he entreated him to bring Bibles with him, and then mounting his horse vanished at full speed. They speak Arabic, but they all know Hebrew. They are circumcised, profess pure Judaism, and they possess the Five Books of Moses, and those of Samuel, the Kings, Isaiah, Jeremiah, and the Lesser Prophets. They assert that they always remained where they are except when they repaired to Jerusalem, as stated by Jeremiah; they attacked Mahomet in the name of the Law of Sinai, but were defeated, and they preserve a tradition that he was poisoned by a girl of their nation. The Jews generally are persuaded that these Beni-Rechab are destined to render them powerful assistance on their return to Palestine.

RECHAH, a place mentioned in 1 Chron. iv. 12, of which nothing is known.

RED SEA, or YAM SUPH. See SEA.

REHOB, a place in the tribe of Asher made Levitical, Josh. xix. 28; 1 Chron. vi. 75. It lay on the road to Hamath, and probably between Libanus and Antilibanus, Numb. xiii. 21; 2 Sam. x. 6, 8. The city of Laish or Dan was situated in the canton of Rehob, or Rechob, Judges xviii. 28.

REHOBOTH, an ancient city of Assyria, Gen. x. 11; and the name of the residence or birth-place of one of the dukes of Edom, Gen. xxxvi. 37.

REKEM, a town in the tribe of Benjamin, Josh. xviii. 27, and also a name of Petra in Arabia Petræa.

REMETH, a town of Issachar, Josh. xix. 21, the same with Ramoth, given to the Levites of Gershom's family, 1 Chron. vi. 73.

REMMON-METHOAR, a town bordering upon the tribe of Zebulun, Josh. xix. 13.

REPHAIM, VALLEY OF, or *Valley of the Giants*, lay near Jerusalem, and it may be doubted whether it belonged to Judah or to Benjamin, those tribes being so contiguous. Eusebius places it in the latter territory, but in the Books of Joshua and Samuel, where it is often mentioned, it seems to have belonged to Judah.

REPHAIM, a race of giants in Canaan, of whom there were several families. Og of Bashan was the last of the Rephaim; and in Deut. iii. 11, the word translated *giants* should be rendered by this proper name, for Og was not the last of the giants, but only of a particular race. The Rabbins give extravagant statements respecting those giants; and even the report which the spies brought back to Kadesh-Barnea concerning them show us the kind of accounts we would have had if the Jews had been left to themselves like the profane historians and poets. In the Rabbinical accounts of this very Og, we are gravely informed that in the battle in which he was defeated he clutched up a mountain six miles in breadth, intending to throw it on the camp of the Israelites and crush them all to pieces; but his own head being caught in a cavity of this mountain made by ants, an opportunity was offered to Moses to slay him by a wound in the ancle. Moses, though himself, according to the modest statement of the Rabbins, more than twenty feet high, and armed with a battle-axe of the same length, could not reach even so high as his ancle, without leaping other twenty feet. It has been appro-

priately observed, that an important line of evidence for the truth and authority of the Scriptures may be drawn by comparing the simplicity of the inspired narrative with the stories and comments of the Talmud; and it is undeniable that the ancient Jews, uninfluenced and unrestrained by Divine power, could never have left to the world such a book as the Bible. The sacred historians, in their highest statements concerning the giants of those remote times, speak with a moderation of which there is no example in the most ancient books of any nation, particularly an Oriental one. The Talmud and the Rabbinical traditions at once indicate the Jewish mind in all its Oriental tendencies to exaggeration and romance.

REPHIDIM, *beds*, or *places of rest*, an encampment of the Israelites in the Wilderness, Exod. xvii. 1. Here they suffered so severely from the want of water, that they uttered bitter complaints against Moses for "bringing them out of Egypt to kill them, and their children, and their cattle, with thirst." Moses was ordered to take the people to a place called Horeb, which could not have been far distant, and there he would procure a supply by striking the rock, which was done, and this same water served the Israelites not only in the encampments of Rephidim and Mount Sinai, but in several others, perhaps as far as Kadesh-Barnea. The place was afterwards called *Temptation*, "because of the complaints of Israel, who there tempted the Lord, saying, Is the Lord among us, or not?"

The monks of Sinai and the neighbouring Arabs fix Rephidim among the higher summits of Sinai, but it has been argued from recent discoveries that it should be placed in that part of the region of Zin which approaches to Mount Serbal, not far from Wady Feiran. If the place commonly indicated at Mount St Catharine, otherwise Sinai, be the true scene of the miracle, it is singular that, after leaving Rephidim, the Israelites *made a stage to Sinai*. It is known that in the higher regions of the mountains

there is abundance of water in every direction, and the miracle would have been unnecessary; but near the spot now fixed no water is to be found, and the Israelites must have suffered so much from the want of it in crossing the Wilderness of Zin, as to account for their urgent need of it and their violent clamours against Moses. Burckhardt, indeed, says nothing about the identity of this region with the Desert of Zin, but he relates that while traversing it from Sinai his party met several Arabs who had started in the morning from a well called Morkha, and had ventured on their journey without water, or the hope of finding any till the following day, when they would reach Wady Feiran. Mount Serbal is the first of the larger mountains of the Sinai group, and although from its situation it is not uniformly a desert, yet it may be justly designated a desolate wilderness, more or less hilly, and rocky, with valleys of various dimensions, generally sandy or stony, strewn with the bones of camels, without plants or herbage, and without water except in the rainy season, when the torrents descend from the mountains. The well of Morkha is near the Gulf of Akaba at one extremity of this region, and Wady Feiran near Mount Serbal on the other, the distance between the two points being about thirty miles, and this is supposed to have been the route of the Israelites. Rephidim has accordingly been fixed near the Wady Feiran, which answers to all the circumstances connected with the march. There is also a very important fact adduced in support of this locality. The progress of the Israelites from the region of drought to that of water was cut off by the Amalekites, who occupied the outskirts of the watered region at Wady Feiran. This fact is gleaned from a passage quoted by Burckhardt for another purpose from an Egyptian geographer named Makrizi, who, in speaking of the town of Feiran in the *wady* of the same name, says it was *one of the towns of the Amalekites*; and the ruins of this and other towns, with towers, aqueducts, and sepulchral excavations, are

still seen in the *wady* and on the mountains on each side. The valley was evidently once occupied by a settled people, and as Moses mentions an attack from the Amalekites at Rephidim, it goes far to prove that the Egyptian geographer is right in saying that it was inhabited by that people, who, excited by the rich spoils which the Israelites had brought with them from Egypt, doubtless promised themselves an easy victory over such an undisciplined multitude.

The reader can compare the preceding observations with the notice of Horeb in its proper place (see HOREB). To the particulars there stated are to be added the following. The valley now called *El Ledja*, which is indicated locally as the Rephidim of the text, lies in the very highest region of the Sinai group, between the two rugged peaks, one of which bears the name of Mount Mousa, regarded as the Sinai of Scripture, and Mount St Catherine, which is identified with Horeb. It is described as a very narrow and stony valley, abounding with large blocks rolled down from the overhanging mountains. In a part of the valley about two hundred yards broad occurs the insulated block of granite mentioned by several travellers, which the monks of the neighbouring convent and the Arabs concur in affirming is the rock which Moses struck with his rod, and the waters gushed forth. Burckhardt, in describing this rock, and the apertures upon its surface from which the water is said to have issued, says, "Every observer must be convinced, on the slightest examination, that most of these fissures are the work of art, but three or four, perhaps, are natural, and these may have first drawn the attention of the monks to the stone, and induced them to call it the rock of the miraculous supply of water. Besides the marks of art evident in the holes themselves, the spaces between them have been chiselled, so as to make it appear that the stone had been worn in those parts by the action of the water, though it cannot be doubted that, if water had flowed from the fissures, it must generally have taken

quite a different direction." As travellers even of the fifteenth century mention this rock, the deception, if it is one, must have originated at an early period. Both the monks and the Arabs conscientiously believe that this is the rock which Moses struck, and hold it in great veneration.

RESEN, an ancient city of Assyria built in the time of Nimrod, and said by the sacred writers to have been situated "between Nineveh and Calnah," adding, "the same is a great city," Gen. x. 12. Its locality is unknown.

REUBEN, a cantonment of the Promised Land inhabited by the tribe of Reuben, the eldest son of Jacob and Leah. It lay beyond the Jordan, between the brooks Arnon south and Jazer north, having the mountains of Gilead east and Jordan west. Jacob, in his final blessing of his sons, alluding to the conduct of Reuben in having criminal intercourse with Bilhah, thus expresses himself— "Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power; unstable as water, thou shalt not excel, because thou wentest up to thy father's bed; then defiledst thou it; he went up to my couch." It is understood that Jacob here enumerates the *rights* of Reuben as first-born, of which, in consequence of his crime, he was to be deprived, namely, the *birth-right*, or *double portion* of the inheritance, which was given to Joseph; the *priesthood*, which was transferred to Levi; and the *sovereignty*, which ultimately was conferred on Judah. The Reubenites never *excelled*, or rose to eminence, and they were, with the other tribes beyond the Jordan, first carried away into captivity.

REZETH, a town of Syria strongly fortified, which appears to have been taken by Sennacherib, 2 Kings xix. 12.

RHEGIUM, a city of Italy at the extremity of Bruttium, which answers to the modern Calabria, being the western tongue of land constituting the foot of the boot to which Italy has been compared in general shape. St Paul landed at

Rhegium during his voyage to Rome, Acts xxviii. 13. This town was founded by Chalcis, and its name was derived from an idea that the sea had burst open the strait which separates Sicily from Italy on which it stands.

RHODES, a celebrated Asiatic island visited by St Paul on his way to Jerusalem, A.D. 58, Acts xxi. 1. It lies near the coast of Natolia north-east of Crete, and is much larger than that island. As it has no connection with the Apostolical history farther than being mentioned accidentally by the Evangelical writer, it would be extraneous to give a description or narrative of it in this work. Its ancient names were Asteria, Ophuisa, and Ethesia; its modern name is derived from the great quantity and beauty of its roses. It is famous for its brazen colossus, one hundred and five feet high, made by Chares of Lyndus, which continued for fifty-six years, when it was thrown down by an earthquake in the reign of Ptolemy Euergetes, king of Egypt, which did other considerable damage. This colossus, reckoned one of the Seven Wonders of the world, was a brazen figure of Apollo, and it was of such a height that ships could pass in full sail between its legs. It was hollow, and in its cavities were large stones employed by the artificer to counterbalance its weight, and render it steady on its pedestal. On account of the damage which the island had sustained by the earthquake which overthrew the colossus, the inhabitants sent ambassadors to all the princes of Greek origin soliciting assistance to repair it, and large sums were obtained from the kings of Egypt, Macedonia, Syria, Pontus, and Bithynia, which amounted to five times the injury; but instead of setting up the brazen statue again, the Rhodians pretended that the Oracle of Delphos had forbidden it, and appropriated the money to other uses. It lay neglected on the ground nearly nine centuries until the time of the sixth caliph of the Saracens, who, having conquered the island, sold the statue to a Jewish merchant, who is said to have

loaded nine hundred camels with the metal. Some have maintained that this colossus gave its name to the people among whom it stood, and that the Rhodians are often called Colossians, particularly by the ancient poets. They hence argue that the Colossians, to whom St Paul directed his Epistle, were in reality inhabitants of Rhodes. It is almost unnecessary to observe that there is not the slightest evidence for this assumption.

RIBLAH, a town of Syria in the territory of Hamath, the situation of which is unknown. St Jerome says this was Daphne near Antioch, and the Targums also understand it in the same manner. If it was Daphne, of which there are great doubts, it was one of the most agreeable places in Syria, as it was noted for its pleasantness and abundant waters, its sacred grove, in which there was an asylum, its temple of Apollo and Diana; and it was a favourite resort of the inhabitants of Antioch on holiday occasions. Wherever Riblah was situated, the advantages which it possessed induced Pharaoh-Necho to select it as a residence on his return from his expedition against Carchemish, 2 Kings xxiii. 33; and having sent for Jehoahaz, king of Judah, he here deprived him of the royal dignity, and elevated Jehoiakim to the throne. Nebuchadnezzar continued at Riblah while his general Nebuzaradan besieged Jerusalem, and after the reduction of that city, Zedekiah, with the other prisoners, was brought here, and his eyes were put out, 2 Kings xxv. 6, 20, 21; Jer. xxix. 5; lii. 9.

RIMMON, REMMON, or REMMONA, a city of Zebulun, 1 Chron. vi. 77, probably the same as Dimnah, Dimona, or Damna, Josh. xxi. 35.

RIMMON, a city in the tribe of Judah or Simeon, Josh. xv. 32; xix. 7; 1 Chron. iv. 32; Neh. xi. 29; Zech. xiv. 10.

RIMMON, a mountain to which the Benjamites retreated, Judges xx. 45; xxi. 13; 1 Sam. xiv. 2. Nothing is distinctly known of this mountain, but some have thought it to be the same as the

“exceeding high mountain” which was the scene of Christ’s temptation.

RIMMON-PAREZ, an encampment of the Israelites in the Wilderness, Numb. xxxiii. 19.

RIMMONO, a place belonging to the priests in Zebulun, thought to be the same as Rimmon, or Remmon-Methoar.

RISSAH, or RESSA, an encampment of the Israelites in the Wilderness.

RITHMAH, or RETHMA, another encampment of the Israelites.

ROGEL, a fountain near Jerusalem called the *Fuller’s Fountain*, Josh. xv. 7; xviii. 16; 2 Sam. xvii. 7; 1 Kings i. 9.

ROGELIM, a place in Gilead beyond Jordan, the residence of Barzillai, the friend of David, 2 Sam. xvii. 27; xix. 32.

ROME, the ancient capital of the Roman Empire, the mistress of the world, illustrious in literature and the arts, now the metropolis of the Papal dominions, and the principal city of Italy, is built chiefly on the left or eastern bank of the Tiber, which runs in a northerly direction at the distance of about sixteen miles from the sea. The name of its founder and the manner of its foundation are not precisely known; like many other ancient cities, its origin is involved in obscurity and fable, but Romulus, the reputed son of Mars and Ilia, the twin-brother of Remus, and grandson of Numitor, king of Alba, is universally supposed to have laid the foundations of this celebrated city on the 20th of April, according to Varro, in the year 3961 of the Julian Period, A.M. 3251, B.C. 753, nearly four centuries and a half after the Trojan War, and in the fourth year of the sixth Olympiad. The tradition respecting Romulus, who gave his name to this extraordinary city, and to the most remarkable people the world ever saw, whose history is in reality the history of the world for many centuries, is to the following effect:—He and his twin-brother Remus were thrown into the Tiber by order of Amulius, who usurped the crown of his brother Numitor; but, according to Florus, the river stopped its course, and a she-wolf fed

them with her milk until they were found by Faustus, one of the king's shepherds, who brought them up as his own children. When they arrived at the age of maturity they ascertained their origin, put Amulius to death, and restored the crown to their grandfather Numitor. The brothers afterwards resolved to build a city, and in order to discover who of them was to have the management of it, they had recourse to omens and the flight of birds. Romulus took his station on Mount Palatine, and Remus on Mount Aventine; the former saw a flight of twelve vultures, the latter six, and as the number seen by Romulus was greater he began to build the city, confident that it would become the metropolis of a great and warlike nation, as the birds from which he had received the omen were fond of prey and slaughter. He marked the place with a furrow, and began diligently to erect the walls, but the apparent slenderness excited the ridicule of the disappointed Remus, who leaped over the rising walls with contempt, for which he was immediately put to death either by the hand of Romulus himself or by one of the workmen. It is unnecessary to enter into all the particulars connected with the life of the reputed founder of Rome. Suffice it to say, that, after having colonized his new city by various stratagems, he at length disappeared as he was giving instructions to the senators, and an eclipse of the sun, which happened at the moment, was favourable to a rumour that Romulus was taken up to heaven, after a reign of thirty-nine years, B.C. 714. This was confirmed by a senator named Proculus, who solemnly declared that as he was returning from Alba he saw Romulus in a form more than human, who directed him to tell the Romans to pay him divine honours under the name of *Quirinus*, and to assure the people that their city was destined to become the capital of the world. This report was immediately credited, and it was industriously propagated by the senators, whom the citizens suspected of having despatched their king by violence, and who on

that account dreaded their resentment. A temple was erected to him, a regular priest, called *Flamen Quirinalis*, was appointed to preside over the sacrifices; and Romulus, whom the Romans considered the founder of their city and the son of the god of war, was ranked among their twelve great deities.

Such is the substance of the tradition respecting Romulus and the foundation of Rome, but the early ages of this city, like those of other countries, are involved in doubt and darkness. "Fabius Victor, who was the first writer of Roman history," observes the Abbé Millot, "lived in the time of the second Punic War, more than five hundred years after the foundation of the city. At a time when the minds of the people were blinded by ignorance, when superstition gave credit to every idle tale, when writing was an accomplishment rarely to be met with, and when the memoirs of the priesthood were only records of miracles, what multitudes of fables ought we not to expect? Even these memoirs, if we trust to the authority of Livy, were destroyed by the irruptions of the Gauls, and from thence heaps of absurd traditions, and wonders accumulated without the least shadow of probability, were handed down by different historians; but Rome thought she was of divine origin, and therefore adopted whatever tended to flatter her prejudices." Notwithstanding the greatness at which Rome arrived, the Romans were infected with that vanity which characterized other ancient nations, and made them introduce something wonderful respecting their origin. They were desirous to have it believed that they were the descendants of Æneas, who, driven from his native city by the sack of Troy, landed in Italy after a variety of wanderings and misfortunes. The pretended proceedings of Æneas in Italy, his marriage with Lavinia, the daughter of Latinus, king of Latium, and his conflicts with Turnus, are immortalized by Virgil, but, divested of poetical romance and extravagance, we can trace the origin of Rome as a small castle on the summit of Mount Palatine, and one

Romulus, as he is called, the reputed murderer of his brother, at the head of a numerous banditti, building huts in a part of the territory of Alba—an appropriate origin of a city which has sanctioned more atrocities and shedding of blood than any other city in ancient or modern times. We can trace this same Romulus, whatever may have been his origin, with the assistance of his banditti, laying the foundation of a state which was afterwards to swallow up the most powerful kingdoms; and, to increase the number of his followers, offering an asylum to thieves, murderers, and profligates of every description, who were willing to submit to his power, and who fled from their native countries to avoid the punishment which their crimes deserved. They had no women among them, and the neighbouring nation of the Sabines refused, on account of their infamous character and reputation, to allow their females to form any connection with them by marriage. We can trace this Romulus, after being elected king of his rude city, which consisted of about one thousand houses irregularly arranged, instituting games that he might seduce those Sabine women into his city for the purpose of population, and seizing by force of arms their daughters to become wives to his soldiers. If we could trace some other empires to their source, we would find the same kind of robberies and violence. We can trace this same Romulus, however, something more than an enterprising adventurer, otherwise the neighbouring people would have destroyed his city in its infancy, establishing good laws, and regulating a miscellaneous assemblage of fierce, warlike, and uncivilized individuals; and the government of Rome, from its origin, is a subject worthy of the most serious consideration. Agreeable to the character and customs of all uncivilized nations, it was a mixed monarchy, in which the choice of the first king did not interfere with the freedom of the people. Romulus divided his people into three classes, and the lands into three unequal portions, the first for the support

of religion, the second for the wants of the state, and the third for the citizens, to each of whom were given two *jugera*, something more than an English acre. He established a senate, consisting of a hundred members, whose duty it was to see that the laws were observed, to deliberate upon affairs of importance, and to report their proceedings to the *comitia*, or assemblies of the people, with whom the supreme power of deciding was vested, though it was also necessary that their decisions should be approved by the senate. Nevertheless the command of the army, the convocation of the senate and *comitia*, the judgment of the most important causes, and the dignity of sovereign pontiff, belonged to the king. By this mixing of the three powers Romulus pleased his subjects, while at the same time he gratified his own ambition, for, as the members were of his own nomination, he could easily command the senate, and to keep the people in dependance, the religion, the military power, and the administration of justice, were retained in his own hands. While he apparently invested them with the chief powers of sovereignty—the enactment of laws, the election of magistrates, the determining of peace or war, he so far preserved the means of directing their votes that he was entire and absolute master of every thing. Twelve lictors were appointed to guard his person, to whom he afterwards added three hundred men, whose duty it was to fight either on foot or on horseback—the origin of the knights at first called *celeres*. To prevent dissensions between the senate and the people, Romulus made a law, at least it has been ascribed with many other things to him, which greatly increased the prosperity of Rome in its infant state. Every plebeian was allowed to choose one of the senators as his patron, and a union of reciprocal duties was thus formed between the patron and his client. The senators protected their clients, who in turn supported them in cases of necessity, and these ties inspired the whole with a mutual love of concord and moderation. Various barbarous laws

are at the same time conspicuous in the code of Romulus. Among these may be mentioned one which allowed husbands to divorce their wives, and even to put them to death, not only for being guilty of great crimes, but for drinking wine; a second made fathers absolute over their children, empowering them to sell them at any age, or even to kill them; and, if they obtained the consent of five of their neighbours, to expose them if they were born excessively deformed. The great object of Romulus was to gain territories and people; but the first wars of the Romans are not deserving of particular attention, or of the pompous descriptions transmitted to us by their historians. It was against the Sabines that the prowess of the new colony was first exercised. That people formed a kind of confederacy that their united forces might appear formidable, and though some of their towns were obliged to submit to the adventurers, Tatius, king of the Curæ, penetrated into Rome itself, and probably would have destroyed it, if the Sabine women who had been carried off by the Romans, now reconciled to their husbands, had not procured a peace to be concluded between the conflicting parties highly favourable to both. From that time the two states were united at the expense of the power of Romulus, who was compelled to give Tatius an equal share of the royalty, and to admit one hundred Sabines into the senate. It was also stipulated that the two kings should reside at Rome—that the name of *Quirites*, peculiar to the Sabines, should be taken by the Romans, and that the Sabines should enjoy all the privileges of Roman citizens. Tatius was assassinated about six years after the union, and Romulus so managed matters that no successor was appointed, and he was again without a rival. Lastly, we find Romulus, instead of being carried up to heaven, privately assassinated by the senators, because he wished to govern tyrannically without them, during a violent storm which arose during a review of his troops, when his army was

dispersed, and he was left in their hands. What they did with his body no historian pretends to explain. It is certain that it was never seen, and it was probably buried in the ground where he was slain by the conspired senators at the moment. Yet, notwithstanding his arbitrary conduct, it was found necessary to impose upon the soldiers the easy belief that the violence of the tempest had wafted their sovereign to heaven, and placed him among the gods. During the interregnum which followed the senate governed the kingdom, but the Romans became tired of obeying so many masters, and compelled the members to nominate a king. The celebrated Numa Pompilius, their great legislator and regulator of their religious institutions, who had married the late king's daughter, was chosen. He was by no means solicitous of the honour, and unwillingly accepted a power which he much less valued than dedicating his time to the study of wisdom, though it is difficult to conjecture whence he could have derived his taste for philosophy.

Such was the origin of Rome, so far as it can be satisfactorily ascertained, or at least according to the common accounts of the historians of this extraordinary people and their imperial city, which was destined to be the metropolis of the world, and after its fall from that proud position to be the mistress of the lives and consciences of men. Yet the origin thus commonly assigned to this illustrious city rests on no better authority than fabulous tradition; and the uncertainty which prevailed on this subject even in ancient times is evinced by the varying accounts mentioned by Plutarch in his *Life of Romulus*. "From whom and for what cause the city of Rome obtained that name," says Plutarch, "historians are not agreed. Some say that the Pelasgi, after they had overrun a great part of the globe, and conquered many nations, settled there, and gave to their city the name of Rome on account of their *strength* (ῥώμη) in war. Others inform us that when Troy was taken,

some of the Trojans, having escaped and gained their ships, put to sea, and, driven by the winds on the coast of Tuscany, came to an anchor in the Tiber. Here, when their wives were much fatigued, and no longer able to bear the hardships of the sea, one of them, superior to the rest in birth and prudence, named Roma, proposed that they should burn the fleet. When this was effected the men were at first much exasperated, but afterwards through necessity fixed their seat on the Palatine hill, and in a short time found things succeed beyond their expectations, as the country was good and the people hospitable; therefore, among other honours paid to Roma, they called the city, as she was the cause of its being built, after her name.—Even they who declare that the city had its name from Romulus are far from agreeing about *his* extraction, for some state that he was the son of Æneas and Dexithea, and was brought an infant into Italy with his brother Remus—that all the other vessels were lost by the violence of the flood except that containing the children, which was carried gently to the shore where the bank was level, and they were saved beyond expectation, and the place from them was called *Roma*. Some will have it that Roma, daughter of the Trojan woman married to Latinus, son of Telemachus, was the mother of Romulus; others say that Æmilia, daughter of Æneas and Lavinia, had him by Mars; and others again make Romulus and Remus sons of Priapus by a maid-servant of Tarchetius, king of the Albans." Two conclusions can be drawn from this passage—the one that the true origin of Rome was a fertile theme of controversy among the ancients themselves—the other, from the number of variations in the statements as well as their discrepancies, that the city of Rome must have been of very early origin—so early, indeed, as to have been lost in the darkness of fable. The reader who is interested in the discussion on the origin of Rome, will find it ably condensed in Dr Lempriere's Classical Dictionary (1832) edited

by E. H. Barker, Esq. with the extensive and valuable corrections, improvements, and additions, above four thousand in number, from the seventh American edition, by Charles Anthon, Esq. Professor of Languages and Ancient Geography in Columbia College, New York.

It would be as vain in this work as it would be foreign to its design to attempt a particular description either of ancient or modern Rome, as there are even at the present time edifices in it which would require volumes to do them justice. Rome is still what she was in the days of her ancient splendour,

Terrarum dea gentiumque Roma,

Cui par est nihil, et nihil secundum.—MARTIAL.

Nor is it our purpose to follow the history of the Roman people in all their laws, customs, and institutions; their career of conquests and of victories, carrying their triumphant arms throughout almost every quarter of the then known world, from the Ultima Thule of Caledonia to the rich plains of Asia and the fertile banks of the Nile. In almost every country their name is known, and they have left memorials of their greatness behind them which will always be interesting subjects of inquiry to the historian and antiquarian. We shall not trace the progress of the Roman Empire through all its stages—its rise, progress, decline, and fall. In this work such a narrative would be unnecessary, as histories of Rome and of the Roman Empire are accessible to every reader, voluminous and abridged, in every possible variety of shape, some of which are the common text-books of our schools. "In Rome," says an enthusiastic writer, "the mind experiences a difficulty in grappling with the past that is not felt to the same degree in any other city in the world, and this arises not so much from the indistinctness of the impression as from its extent and the diversity of its character. We can watch the rise of the city from a single cottage; we can accompany it in the march of conquest north, south, and east, until all Italy bent, couching

at its feet. It rested not here, but still grew, and extended its empire as it numbered its years; the snows of Germany could not arrest its progress, nor the heats of Africa, nor the patriotism of Britain, nor the wisdom of Greece. It passed onward without ceasing, and wherever it passed it claimed the possession as its own; no limits appeared to satisfy the cravings of its ambition, and in the full vigour of its existence it was deemed coequal with earthly space, and to name the Empire was to name *the world*. We have been taught to look at the individuals by whom this dominion was gained as more than men, and it is true that there many were brave, and some were eloquent, and a few were virtuous. In power they were supreme, as they could frown in anger, and distant kings confessed their fear; and they could issue an edict, and crowns were distributed or countries confiscated; but we must not deceive ourselves by thinking that all this influence brought peace to its possessors, or raised them above the weakness and wickedness of our common nature. We may confine ourselves to one definite period, and it shall be that which occupies the broadest page in the Empire's records, when the greatest of its sons were yet in active existence, and the lesson we shall learn will be instructive. The philosophy of the Greeks was at this time studied by the Romans, and it was by this that they professed to be guided in their thoughts and acts. It had been culled by Cicero, and the best of its precepts were made known to the world in some of the most elegant periods ever penned by man; it had the most extended of all theatres on which to exercise its might; and all the moral power it is possible for the loftiest intellect to put forth was brought into activity. We have evidence of the results in the writings of contemporary poets, historians, and novelists, and they unfold to us a series of facts so offensive in their nature, that we could not have believed their existence if we had not been furnished with other testimony that none can deny.

Nine years after the destruction of Jerusalem, whilst one of the Apostles of our Lord was still alive, there was an eruption of Mount Vesuvius, by which the cities of Herculaneum and Pompeii were covered with ashes, and the inhabitants perished. The same cities were discovered in the eighteenth century, and the houses, the furniture, the utensils, and the ornaments of the inhabitants, were found in perfect preservation. They are now deposited in the museums of Italy, and many of them are of such a description that they cannot be exhibited to general view. There are figures of the vilest abominations, the worst corruptions, that were objects of daily sight and constant usage. It might have been wished that the ashes which covered these cities had never been disturbed, did we not learn from their removal, in characters more clear than can be produced from any earthly source, the deep depravity of our nature and the necessity of a divine revelation. It appears like the act of a gracious Providence, that at the commencement of these times of departure from the volume of the word of God, we were presented with a warning so powerful against trusting to the imaginations of men. We now learn to appreciate character by an unerring standard, and must thus confess that the greatest of Roman citizens was one who was unknown to the senate, or, if known, despised; and that the most important of all events connected with the history of the Empire was an act of one of its procurators in a small and distant province. The Apostle Paul could claim the privilege of a Roman, and it was a Roman governor who condemned Jesus Christ to the death of the cross."

The Jews generally designated the Romans as Idumeans, and they called the Roman Empire the cruel Empire of Edom. Unless this was merely a figurative term transferred from their ancient enemies the Edomites, and applied to their Gentile masters and conquerors, it is impossible to conceive their reason, for Italy is far from Idumea, and the

Romans never had any affinity with the Edomites; but if we are to believe the Rabbins, whose extravagant assertions far outstrip the limits of probability and modesty, the Idumeans embraced Christianity, settled themselves in Italy, and there extended their dominions. In the Books of the Old Testament we find no mention of Rome, Romans, or Italy. St Jerome seems to have thought that Chittim was put for Italy, Numb. xxiv. 24, where Balaam says, "Ships shall come from the coasts of *Chittim*, and shall afflict Asher and Eber;" and he translates the passage, "ships shall come from *Italy*." But, as Calmet pointedly observes, this ought rather to be referred to the Greeks, who under Alexander the Great invaded Judea, at that time subject to the Persians. Bochart has displayed no little learning in support of the opinion of the Rabbins advocated by St Jerome, that by Chittim we are to understand Rome and Italy, but all his arguments apply equally to Macedonia. The Roman Empire is generally understood to be indicated in Nebuchadnezzar's dream, Dan. ii. 3, which is thus interpreted by the Prophet, "And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things, and as iron that breaketh all these, shall it break in pieces and bruise," Dan. ii. 40. The Roman Empire succeeded the Macedonian, which had succeeded the Persian, and was stronger and more extensive than any of the preceding, whether Assyrian, Babylonian, Persian, or Macedonian; it broke in pieces and subdued all the existing kingdoms, yet, as the iron was "mixed with miry clay" in the king of Babylon's dream, in like manner the Romans were defiled with a mixture of barbarous nations, and were at length divided into ten lesser kingdoms, answering to the ten toes of the image. In this passage of the Book of Daniel, therefore, the Roman Empire, says Bishop Newton, "is represented in a double state, first, with the strength of iron, conquering all before it, and then weakened and divided by the

mixture of barbarous nations. It subdued Syria, and made the kingdom of the Seleucidæ a Roman province, B.C. 65; it subdued Egypt, and made the kingdom of the Lagidæ a Roman province, B.C. 30; and in the fourth century after Christ it began to be torn in pieces by the incursions of the barbarous nations."

But the Roman Empire is distinctly noticed by Daniel in his vision of the four beasts. The first was a *lion*, which was the kingdom of the Babylonians; the second was "like to a *bear*," and denoted the kingdom of the Medes and Persians, who for their cruelty and recklessness of blood are appropriately so designated; the third was a *leopard*, "which had upon the back of it four wings of a fowl; the beast had also four heads," and this was the empire of the Macedonians under Alexander the Great, whose rapidity of conquest is indicated by the wings, and the dismemberment of whose empire is announced by the *four heads*, denoting the kingdoms into which it was divided after his death by his four captains. "After this," says the Prophet, "I saw in the night visions, and behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns." Here the Roman Empire is clearly indicated, "dreadful and terrible" beyond any of the former great monarchies, "diverse from all kingdoms" not only in its republican form of government, but in strength and power, greatness, length of duration, and extent of dominion, being in a manner what the Roman writers delighted to consider it, the empire of the whole world. The *ten horns* are *ten kingdoms*, according to the usual phraseology of Scripture, which arose out of the ruins of the Roman Empire by the incursions of the northern tribes, namely, the Ostrogoths in Mæsia; the Visigoths in Pannonia; the Sueves and Alans in Gascoigne and Spain; the

Vandals in Africa; the Franks in France; the Burgundians in Burgundy; the Heruli and Turingi in Italy; the Saxons and Angles in Britain; the Huns in Hungary; and the Lombards, first upon the Danube, and afterwards in Italy. The angel Gabriel, when comforting and interpreting the vision to the troubled Prophet, elucidates the whole matter. After alluding to the Persian and Macedonian monarchies, and to the first kingdoms which arose out of the latter, the angel says, "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up." This refers to the various invasions of the Jewish polity and religion under the Romans, when, among other profanations, during the consulate of Paulus Æmilius the Jewish worship was proscribed, and the mythological rites were introduced into all the cities of Judea—when the very Temple of Jerusalem was consecrated to Jupiter Olympius, and his image erected upon the altar. The Romans are described under the figure of a "king of fierce countenance," and a *king* in prophetic language is the same as a *kingdom*, and a kingdom is any state or government. That strange characteristic of the Romans, a "fierce countenance," first noticed by Moses, Deut. xxviii 50, is here repeated, and leaves no doubt of its application; and the classical reader will recollect numerous instances of that peculiar trait in the person of a Roman citizen which Moses and Daniel have so appropriately expressed. Then follows a description of the Roman power and policy in subduing the world by force and artifice. We are told that "his power shall be mighty, but not by his own power." The strength of the preceding monarchies consisted in themselves, but the Roman Empire, as a *horn* or kingdom of the goat, or Macedonia, was not mighty by its own power, or strong by virtue of the goat; it drew its nourishment and strength from Italy and Rome, where grew the trunk and body of the

tree which extended its branches over Greece, Asia Minor, Syria, and Egypt. It may also mean that the singular progress of the Roman greatness was to be ascribed not so much to their own strength as to the assistance of their allies, and frequently to the feuds and divisions of their enemies, of which they were always on the alert to take advantage. This "king of fierce countenance" was to "destroy wonderfully," both by his arms and by his arts. The Romans carried their conquest and revenge of the Jews to such an extent as to overthrow their government, and entirely to take away their name and nation; and even in times of peace they "destroyed wonderfully," by their wanton sacrifice of human life in their cruel and bloody combats of captives and gladiators. The city of Rome was the seat of perpetual contention, and Mithridates, when he saw the Romans eagerly watching every opportunity to embroil themselves in war, said of them, in allusion to the traditionary story of the suckling of Romulus, "These conquerors of mankind seem to be really descendants of a wolf, such is their rapacity and such their insatiable avidity." It is well known that in their foreign wars they were not sparing of the blood of their enemies, and in their civil commotions we trace the same exhibition of cruelty. The history of Rome abounds with numerous instances of the dreadful carnage which followed their odious proscriptions, and of the savage massacres of their best and most virtuous citizens. Yet they were to "prosper and practise," which is also exemplified in their history. Even the temporary disappointments and defeats of the Romans inspired them with fresh courage; they continually renewed their strength after the most violent attacks, and though sunk in calamity and misfortune for a time, they fainted not, but with redoubled efforts exerted their wonted prowess. They indeed appear to have been sensible of their own good fortune, as appears from inscriptions on their coins, indicating in various ways the prosperity of the Empire. They

were to "destroy the mighty and the holy people," and they fully accomplished the imprecation of the Jews, who urged Pilate to hasten the death of the Saviour of the world, madly exclaiming, "His blood be upon us and our children." It is farther said of this "king of fierce countenance," that "through his policy he shall cause craft to prosper in his hand," which implies every species of fraud, injustice, and deception. This strong lineament was forcibly exemplified by the insincerity and artifice of the Roman patricians in their conduct towards the plebeians, but it peculiarly belonged to the character of the Romans if we consider the treatment of the people whose countries they conquered and reduced to the form of provinces. He was to "magnify himself in his heart," which is strictly applicable to the Romans after a successful and destructive war, and to the proud epithets bestowed on the city of Rome which appear on their coins and medals, a city which one of their own historians pronounces to be destined for the habitation of gods and men. This king was by "peace to destroy many," which alludes to their cruel sports and diversions even in the most flourishing periods of their history, when they witnessed without any feelings of pity their fellow-creatures torn in pieces by wild beasts, or slaughtering each other in cruel and bloody combats, which none of the Roman writers, with the exception of Seneca, has mentioned with the slightest mark of disapprobation. He was to "stand up against the Prince of princes," thus alluding to the crucifixion of our blessed Saviour, for though it was by the malice of the Jews, it was by the authority of the Romans that the Messiah was put to death, and he suffered the punishment awarded to their malefactors and slaves. Yet, notwithstanding all their greatness, power, and dominion, they were to be "broken without hand," which agrees with other predictions of the fatal catastrophe of Rome, and implies that the dominion of the Roman Empire was to be destroyed by some

extraordinary manifestation of Divine power. "To a reader conversant in the history of Rome," observes the learned Dr Zouch, "the character of the Romans will appear to be most accurately defined in this justly celebrated prophecy as being, 1. A people of fierce countenance, of great personal courage: 2. Noted for their policy and wisdom: 3. Rising to dominion and power, not so much by their own strength as by the assistance of their confederates, and not seldom by the feuds and divisions of their enemies: 4. Engaged in almost perpetual wars, and making dreadful havoc and slaughter on the earth: 5. Generally successful in their designs: 6. Performing great and illustrious actions: 7. Appointed by Providence as an instrument for the punishment of the Jews, the holy people of God: 8. Corruption soon prevailed among the Romans, fraud and extortion prospered in the provinces: 9. This people assumed high and lofty titles, treating their conquered enemies with great insolence and pride, and considering themselves as sovereigns of the universe: 10. In times of peace feasting their eyes with cruel and bloody spectacles: 11. And to complete the whole, we see a Roman magistrate judging the Messiah, and passing sentence of death upon the *Prince of princes*. It must be allowed that the annals of Rome are adorned with noble examples of genuine and disinterested virtue, yet, whatever encomium is due to the great and splendid qualities of several illustrious individuals, displayed both in public and private life, perhaps the national character of the Romans cannot be more clearly delineated than the portrait which is presented to us in the Prophecy of Daniel."

The Romans are specially mentioned in the Books of the Maccabees. We are there told that Judas Maccabæus had heard of their fame, and their commonwealth is described as it was before the second Punic War. He was informed that they were "mighty and valiant men, and such as would lovingly accept all

that joined themselves unto them, and make a league of amity with all that came unto them." He was told that they had conquered the Gauls, and made them tributary—"what they had done in the country of Spain, for the winning of the mines of the silver and the gold which are there; and that by their policy and patience they had conquered every place, though it were very far from them; and the kings also that came against them from the uttermost parts of the earth, till they had discomfited them, and given them a great overthrow, so that the rest did give them tribute every year," 1 Macc. viii. 1-4. Judas had also been informed that they had subdued Philip and Perseus, kings of Chittim, or Macedonia, and Antiochus the Great, king of Syria, whom they had deprived of various provinces, which they gave to King Eumenes—that they had also reduced the Greeks, who attempted to resist them—and that they confirmed in their kingdoms all whom they desired should reign, or deprived of their crowns those whom they resolved to punish. Nevertheless, that none of them wore the diadem or purple—that they had a senate consisting of three hundred and twenty persons—probably the number at that time, for it was not always definite, who consulted every day about the affairs of the Republic—and that they committed every year the sovereign magistracy to one person, who commanded through all their territories, and thus all were obedient to one without envy or jealousy. This last information of Judas was to a certain extent erroneous, for there were always two Roman consuls, but the conduct of military affairs was committed to one. All these influential and important considerations induced Judas to send an embassy to Rome to request an alliance, which was well received by the senate, and completely successful. The first alliance between the Romans and the Jews was made B.C. 161 or 163. Some years after this, B.C. 144, his brother, Jonathan Maccabæus, renewed the league with the Romans, and Simon Maccabæus also sent an ambassa-

dor named Numenius to Rome, with a present of a great golden buckler, 1 Macc. xiv. 24.

From the time of Servius Tullius, the sixth king of Rome, the imperial city extended over seven hills, and was therefore called *Septicollis*, or *the City of the Seven Hills*; but from the time of Aurelian it extended over ten hills. Previous to the firing of the city by the Gauls, nearly four centuries after its foundation by Romulus, about B.C. 363, Rome consisted solely of miserable huts, but after the capture of Carthage the growing luxury of the inhabitants contributed to its embellishment, which was subsequently followed by the magnificence of Augustus, and even by the madness of Nero, who, by burning down the old streets, made room for new improvements. The imperial city was surrounded by walls having thirty-seven gates, from which thirty-one high roads bore her legions to the conquest of the world. At the time of her greatest prosperity Rome reckoned more than a million of inhabitants—a prodigious population certainly, but in which it is far exceeded by the metropolis of the British Empire. At that period of prosperity the city contained 1830 palaces, 45,795 registered houses, 8 bridges, 215 noble streets, 19 forums, 25 triumphal arches, 6 large and 52 small obelisks, an immense number of odeums, theatres, and curæ, innumerable columns, and 12 public baths. The extent of these baths strikes us with astonishment when we are informed that the *Thermæ Antoninæ* contained one thousand bathing places, and that the *Dioclesianæ* even contained three thousand two hundred, so that in these two buildings alone nearly five thousand persons might bathe at one time. The city was divided by Augustus into fourteen regions or quarters, and the following were their distinctive names. 1. *Porta Caperna*. 2. *Cælimontium*. 3. *Isis* and *Serapis*, in which quarter were the amphitheatre, palace, and *Thermæ* of Titus, the golden house of Nero, and the *Sabrina Carinæ*, two streets, the former noted for being the haunt of vice and debauchery.

4. *Via Sacra*, the scene of the triumphal processions, where was the Sacriportus, or street of the booksellers—the Pater-noster Row of Rome. 5. *Esquilina*, where were the *sestertium*, or place of execution, and the house and gardens of Macænas, the munificent patron of literature and learned men. 5. *Alta Semita*, with the *Campus Sceleratus*, where the vestal Munitia was buried alive without the walls. 7. *Via Lata*. 8. *Forum Romanum*, the scene of Cicero's eloquence, where were the Capitol, the Mamartine Prison, the Mint, the Tarpeian Rock, the Scalæ Gemmoniaë, and the Porta Carmentalis. 9. *Circus Flaminius*, which contained the Mausoleum of Augustus, the Septa for the polling of the people, the Villa Publica, and the Pantheon Agrippæ, still in complete preservation, and used as a church, called *Maria Rotondo*, and here also stood the Curii Pompeii, where Julius Cæsar was assassinated by Brutus and his associates. 10. *Palatium*. 11. *Circus Maximus*. 12. *Piscinæ Publicæ*. 13. *Aventinus*. 14. *Trans Tiberum*, with the Tiber island.

Rome, we have said, was originally governed by kings, the last of whom was Tarquin the Proud, who was deposed, and the Romans passed an irrevocable decree against royalty. They were successively governed by consuls, tribunes, decemvirs, and other officers, until the perpetual dictatorship of Sylla, which was the first step towards the ruin of the commonwealth of Rome. This was succeeded by the triumvirate of Cæsar, Pompey, and Crassus, when Cæsar aimed at imperial power. The battle of Actium and the death of Antony settled the constitution on Octavianus, the grand-nephew and adopted son of Julius Cæsar, better known by his imperial title of Augustus, who terminated the commonwealth of Rome, and commenced perhaps the greatest empire which the world ever saw. The Roman Empire, immediately before the birth of our Saviour, extended over a length of 4000 miles, and a breadth of nearly 2000, and included the greater part of Europe, Asia, and Africa. The author

of the Book of the Maccabees says that the Romans took the countries of India and Media from Antiochus the Great, and gave them to Eumenes, but this must be an error of the transcriber, and instead of India and Media we ought to read Ionia and Mysia, which we know from Livy were given to Eumenes, for no Jew could be ignorant that neither India nor Media ever belonged to the Romans, or to the successors of Eumenes. When Augustus succeeded to the first empire of the world, and prostrated for ever the Roman Republic, he did not make any attempts to extend its limits, but resolved to abide by the boundaries which he conceived nature had pointed out, namely, the Atlantic Ocean on the west, the Rhine and Danube on the north, the Euphrates on the east, and the sandy deserts of Arabia and Africa towards the south. His immediate successors adopted this resolution, and Britain and Dacia were the sole accessions to the Empire during the first century of the Christian era. This prince took every means which his great talents could suggest to preserve his own authority, without rendering the senate and the people his enemies. He appeared to surrender to them their ancient authority and rights, and to attend to those parts of the government which were most laborious and difficult. He made a kind of division of the provinces of the Empire between himself and the people, which provinces he arranged into twenty-six departments, and of these he granted twelve to the senate and people, and retained fourteen for himself; but he took especial care that the most considerable provinces should fall to his own share, and that they should be so situated as to give him a decided pre-eminence over the others. With respect to the departments under the control of the senate and people, two were governed by proconsuls and ten by prætors. The following is an outline of the Roman Empire at the birth of our Saviour. The two departments governed by proconsuls comprehended Africa, including Africa Proper, Numidia, and part of Lybia. The

ten departments under the government of prætors appointed by the senate and people comprehended that part of Spain denominated Bœtica, Gallia Narbonensis, Sicily, Sardinia, and Corsica; Illyria, and part of Epirus; Macedonia, and part of Greece; Achaia, Bœotia, Acarnania, and part of Epirus; the island of Crete; Cyrenaica, an ancient kingdom of Africa, including the present kingdom and desert of Barca and Tripoli; the island of Cyprus, Bithynia, Paphlagonia, and the countries about the Propontis and Pontus, or the Black Sea. The fourteen departments under the immediate authority of the Emperor were—Hispania (Spain), Lusitania (Portugal), Celtiberia (beyond the Pyrenees), Aquitania, the most important parts of Gallia and Belgica (France and Belgium), Nericæ, Vindelicia, and Rhætia; Mœsia, comprehending Dardania, Dacia, and Thrace; Dalmatia, and part of Illyria; the maritime Alps; Cilicia, Isauria, and Lycaonia; Galatia, Pamphylia, and Pisidia; Syria, Little Armenia, Mesopotamia, and all the eastern parts of the Empire; Egypt, and part of Arabia; the whole of Italy, from the island of Sicily to the Alps. The annual revenue of these immense territories was almost incredible; it made the Romans rich, but it sunk the great body of the population in luxury and effeminacy.

Augustus lost no opportunities to render permanent the attachment which existed between him and his soldiers. He maintained a standing army of twenty-three legions, amounting in all to 170,650 men. Of these legions seventeen were stationed in Europe—eight on the Rhine, four on the Danube, three in Spain, and two in Dalmatia. The other eight were stationed in Asia and Africa—four on the Euphrates, two in Egypt, and two near ancient Carthage. The Emperor's body guard consisted of twelve cohorts, or about ten thousand men, who were stationed in the vicinity of Rome. His navy consisted of two powerful fleets, one at Ravenna in the Adriatic, and the other at Misenum in the Mediterranean. The

Roman senators and the people soon perceived that they were under absolute dominion, yet they did homage to the great mind of Augustus, and as he affected to consult them on all occasions, they were highly satisfied with his conduct, and added to his titles that of *Father of his Country*. They felt themselves under a vigorous government, but they felt at the same time security. Augustus paid the greatest attention to the people, who, amid the abundance and cheapness of provisions, and the shows and games with which they were amused, when the Emperor often appeared in person, cared little for the authority exercised over them. In his sixth consulate he made a census of the citizens, and found the number of men able to bear arms to be 463,000—a fact which proves that the population of Rome at that time must have greatly exceeded a million. He reformed various abuses, abrogated some obnoxious laws created during the triumvirate, erected many public edifices, repaired those falling into decay, ornamented the city in various ways, and by his strict attention to business completely gained the affections of the people. The Emperor was also raised to the spiritual honour of *Pontifex Maximus*, an office which was filled by his successors, and in this new capacity he improved the calendar, and burnt two thousand pontifical books, only preserving Sybilline oracles.

Having thus arranged the public institutions of the Empire, this great man found it necessary to reduce several refractory nations to obedience who had never acknowledged the Roman power. These were the Cantabrians and Asturians, two Spanish nations; the Rhæti, who lived near the Lake of Constance, and who had even the boldness to enter Italy, laying waste every territory through which they passed, and putting men, women, and children, to the sword; the Germans in the north of Europe, who made a formidable irruption into Gaul; and the Pannonians, or rather the Scordisci, a powerful race inhabiting the ancient Pannonia, which comprises Hungary

on the right side of the Danube, the eastern strip of Austria and Styria, the whole of Slavonia, and a part of Bosnia. These he partly exterminated, B.C. 10, by the help of Tiberius, and drove the rest into the country now called Syrmia, between the Drave, the Save, and the Danube; and he transplanted the Pannonians south of the Save, where the Culpa joins that river, namely, from Bosnia and Servia to Hungary on the right side of the Danube. Becoming completely *Romanized* in laws, customs, and language, that people served as a rampart against the Slavonians and other tribes.

A profound peace now reigned throughout the known world, and the Romans saw with astonishment and delight what had never been witnessed since the days of Numa Pompilius—the temple of Janus was closed, the signal of universal peace and tranquillity. This temple, dedicated to Janus, an ancient king who is said to have reigned in Italy, and who after his death was ranked among the gods for his popularity and the civilization he introduced among the wild inhabitants of the country, had been shut only twice during upwards of seven hundred years, and during that long period the Roman people had been continually engaged in war. It stood in the vicinity of a street in Rome called by the same name, which was generally frequented by usurers and money-brokers. The mighty energies of Augustus had consolidated the Empire, and at this moment of general benignity, when Imperial Rome gloried in her wisdom as well as in her power—when all was universal repose, and the diversified nations which composed the Empire were distracted by no pursuits of interest or glory—the SAVIOUR OF THE WORLD, the “Prince of Princes,” the long-promised Messiah, was born in Judea, seven hundred and fifty-three years after the foundation of the city. Such was the time when the Son of God, the second Person of the glorious Trinity, appeared—an appropriate season for the advent of Him whose mission was the restoration of fallen

humanity, and who came to bring “peace on earth, and good will to men.”

It is impossible to follow the history of Rome after this period in all its minute details, for that history is the history of the world. It may be here observed, that the general tranquillity did not long continue. A second irruption of the barbarians of the north disturbed the Empire, and three legions and six cohorts under Quintilius Varus were cut to pieces in Germany. The head of Varus was sent to Augustus by the leader of the insurgents, and the Emperor was almost driven frantic by the defeat. He allowed his hair and his beard to grow for many months; he tore his garments in fits of distraction, and would beat his head against the wall, exclaiming, “O Varus, restore me my legions.” But Tiberius, his son-in-law, retrieved this disaster, and performed so many brilliant exploits in Germany that he was honoured with a triumph by the Romans, and by Augustus with a share of the government. The Emperor died at Pola in Campania, A.D. 14, in the 76th year of his age and fifty-sixth of his power, having held the imperial authority forty-four years, and was succeeded by Tiberius, in the 18th year of whose reign our blessed Saviour was crucified by the judgment of Pontius Pilate at the instigation of the Jews. Pilate is said to have transmitted to Tiberius Cæsar an account of the passion, miracles, and resurrection of our Saviour; and the Emperor, it is stated, was so struck with the singularity of the statements that he reported them to the senate, and desired that Christ should be ranked among the gods. The senate, however, declined his request. A short time afterwards they even ventured to command all Christians to leave Rome, but Tiberius is said to have issued another edict, threatening death to all who accused them, and they were permitted during the rest of his reign to reside unmolested in the city. Those Christians were the “strangers of Rome” converted at the day of Pentecost, Acts ii. 10, namely, Jews and proselytes, who were Romans by birth or habitation, and

who were then at Jerusalem. Cicero and other writers inform us that the Jews were very numerous in Rome, and it appears that not a few of the Romans themselves had become proselytes to the Jewish religion.

Tiberius died at Misenum, A.D. 37, in his 78th year, having reigned twenty-two years, six months, and twenty-six days. He nominated Caius Caligula his successor, who is accused of either having suffocated him or cutting him off by poison. The reign of Tiberius, at first distinguished for clemency and moderation, was disgraced in its latter years by his tyranny and oppression. Not only his relations and friends, but the great and opulent, were sacrificed to his ambition, cruelty, and avarice; and in Rome there was scarcely one single family of consideration who did not reproach him for the loss of a brother, a father, a husband, or a son. He had at last retired to the island of Capræa on the coast of Campania, where he buried himself in unlawful pleasures. The care of the Empire had been entrusted to favourites, among whom Sejanus, a native of Tuscany, is eminently conspicuous. In his retreat the Emperor promised rewards to such as invented new pleasures or could produce fresh luxuries; and, forgetting his age as well as his dignity, he disgraced himself by the most unnatural vices and enormous indulgences. His object in nominating such a monster as Caligula to succeed him must have resulted from the wish that his own cruelties would be forgotten in the barbarities which might be displayed by his successor, whose natural propensities he well defined when he said of him that he had bred a serpent for the Roman people, and a Phaeton for the rest of the Empire. The body of Tiberius was brought to Rome, where it was solemnly burnt, and an oration pronounced on the occasion by Caligula, who forgot his benefactor, and eulogised Augustus and himself. As a private individual Tiberius was universally esteemed, but when without a rival he was arrogant, jealous, and revengeful.

Seneca wittily observes of him that he was never intoxicated but once all his life, as he continued in a constant state of inebriation from the time he gave himself up to drinking to the last moment of his life. As instances of his humanity, however, it is recorded that he was uncommonly liberal to the people of Asia Minor, who had suffered severely by an earthquake in A.D. 17. One of his officers wished him to increase the taxes, but he replied, "No, a good shepherd must shear, not flay the sheep." Like the rest of the Emperors, he received divine honours after his death, and even during his life. It is said that the senators wished to call the month of November, in which he was born, by his name, in imitation of Julius Cæsar and Augustus, in the months of July and August, but this he refused, saying, "What will you do, conscript fathers, if you have thirteen Cæsars?"

Caius Caligula, the son of Germanicus and Agrippina, born in the camp A.D. 12, and brought up among the legions, was the third imperial Cæsar. He received the name of Caligula from his being arrayed when quite young like a common soldier, and wearing a *little* pair of *caligæ*, a kind of shoe or covering for the feet used chiefly by the soldiery, which was done to secure their good will; but he disliked the name in after days, and preferred that of Caius Cæsar. He succeeded to the Empire under the most favourable auspices. His father Germanicus had been adored by the army and the people, and he had himself been educated among the soldiery, and shared their toils; Rome received him joyfully, and the distant provinces echoed his welcome. The joy of the Romans at the death of Tiberius, and at their emancipation from his oppressions, was farther enhanced by the first acts of Caligula. He interred in the most honourable manner the remains of his mother and his brother Nero; he set at liberty all the state prisoners, recalled the banished, and prohibited prosecutions for treason. He revived the institutions of Augustus which Tiberius had ruined, punished the

corruption of governors; sent Pontius Pilate into exile, restored the election of the magistrates by popular suffrage, and performed many just and noble acts which procured for him the gratitude and admiration of the people. When he was chosen consul, he took his uncle Claudius with him as his colleague. Thus he continued to act for the first eight months of his reign, when he fell sick, and after his recovery he suddenly showed himself, by an unexpected alteration, one of the most cruel and unnatural tyrants who ever existed. It has been indeed maintained that his disorder had destroyed his intellects and altered his nature, but Tiberius knew him well, and his morals were from his youth upward abominably corrupt. Acts of individual cruelty were the first indications of his tyranny. One Politus had loyally devoted himself to death if the Emperor recovered, and a person named Secundus had from the same principle vowed to fight in the amphitheatre. As soon as Caligula recovered he compelled them to fulfil their vows. The most exquisite torments now served him for amusements. During his repasts he not only caused criminals but even innocent persons to be stretched on the rack, and beheaded in his presence, and the most respectable citizens were daily executed. His cruelties afford a strange contrast to his absurd vanities. He considered himself a god, and caused the same honours to be paid to him which were rendered to Apollo, Mars, and even Jupiter; and he built a temple to his own divinity. He supported public receptacles for prostitution, and received in person the entrance money of the visitors. His horse, named *Incitatus*, was his favourite; to this animal he assigned a splendid house and a servant, fed him from marble and gold utensils, caused him to be admitted into the college of his priests, and was even desirous of making him a consul. It would be painful to narrate all the enormities and follies of this monster in human form, and for the credit of our nature it is perhaps better that they should be for-

gotten. He expressed a wish that the whole Roman people had only one head, that he might be able to cut them off at one blow; and he frequently repeated the words from an old poem, *Oderint dum metuant*. He at one time resolved to destroy the greater part of the senate and the most distinguished men of Rome, which is proved by two books found after his death, wherein the names of the proscribed were written, and of which one was entitled *Gladius* and the other *Pugillus*. But his monstrous depravity, cruelty, and prodigality, at length roused the patriotism of the Romans, and a number of conspirators, at the head of whom were Cassius Cherea and Cornelius Sabinus, both tribunes of the Prætorian bands, murdered him in the twenty-ninth year of his age and fourth of his reign, dispatching him with nearly thirty wounds. His wife Cæsonia and his infant daughter perished with him, the former being stabbed by a centurion, and the brains of the other dashed out against a wall. His money also, says the historian, was melted down by a decree of the senate, and such precautions were taken that all seemed willing that neither his features nor his name might be transmitted to posterity.

Amid the turmoil and confusion which the death of Caligula excited, Claudius, the uncle of Caligula and nephew of Tiberius, was accidentally found by the soldiers, who immediately carried him to the camp on their shoulders and proclaimed him Emperor. The senate confirmed the choice, and with some reluctance proceeded thither and paid him homage. He was fifty years old when he was placed on the throne, and from the complicated diseases of his infancy, which had in some measure affected the faculties both of his body and mind, he seemed utterly neglected till he was placed all at once at the head of affairs. Although he endeavoured to annihilate the memory of Caligula, he basely demanded the life of Cassius Cherea, who had rid the world of that tyrant, and the heroic Roman begged that he might

perish by the same sword with which he slew Caligula. Claudius made himself popular for a time by taking particular care of the city, and by adorning and beautifying it with buildings; he prohibited under severe penalties such sacrifices to him as had been made to Caligula, whose cruel edicts he disannulled. He constructed a wonderful aqueduct called after his own name, and which surpassed any other in Rome either for workmanship or plentiful supply. It brought water from a distance of forty miles through great mountains and over deep valleys, being built on stately arches, and furnishing the higher parts of the city; but his greatest work, at which he kept 30,000 men employed for eleven years, was the draining of the Lake Fucinus, and bringing its water into the Tiber to strengthen the current of the river, to accomplish which, among other difficulties he caused a mountain three miles broad to be mined. Claudius was also watchful of the provinces. Among his other acts of a similar nature he restored Judea to Herod Agrippa, which Caligula had taken from his uncle Herod Antipas, the same who had put John the Baptist to death, and who was banished by the Emperor. He turned his attention to foreign conquest, and proceeded to Britain in person, where, however, he remained only sixteen days. When he returned to Rome he obtained a triumph for victories which his generals had won; arches were erected to his honour, and annual games were instituted to commemorate battles he had never fought. Claudius married four wives, one of whom, called Messalina, obtained an absolute control over him, and he became a tyrant. This woman he at length put to death on account of her lust and debaucheries. He then married his niece Agrippina, by whom he was poisoned A.D. 54, after a reign of thirteen years. The poison was conveyed in mushrooms, but it did not operate fast enough, and his physician, by order of the Empress, killed him with a poisoned feather. Agrippina committed this crime, which she had

meditated a long time before, to secure the imperial throne to her son Nero by a former marriage, to the prejudice of Britannicus, the son and lawful heir of Claudius by Messalina. Her chief aim had been to gain the succession for Nero, who by her management had married Octavia, the daughter of Claudius, a few days after her own marriage. The Evangelical historian mentions one of the acts of Claudius with respect to the Jews, whom he commanded to leave Rome, Acts xviii. 2. Suetonius in his Life of that Emperor confirms this fact, and observes that the Jews were expelled from Rome for seditious conduct. The historian Dio Cassius, who flourished in the second century of the Christian era, says that Claudius did not expel the Jews from Rome, but prohibited their religious assemblies. This, however, amounted to an expulsion, for if they were not permitted to assemble on the Sabbath, and on the other days appointed by their Law, they could no longer reside in Rome as Jews.

The Roman history of this period is a history of the most enormous crimes which ever disgraced human nature, and the morals of the citizens of Rome appear to have been of the most revolting description. We not only see them servilely paying divine honours to Caligula, but the senate, in the matter of the marriage of Claudius to his niece Agrippina, even passed a decree to the effect that incestuous marriages were lawful. To the honour of the citizens, however, only two persons are known to have been base enough to follow the example of the Emperor, one of his tribunes and one of his freedmen. The greatest cruelties were inflicted, and murders openly committed. Agrippina, the mother of Nero—a fit mother of such a tyrant—is particularly conspicuous in the annals of crime. This woman, well practised in vice, had not only poisoned her first husband as she did Claudius, to be at liberty to attend the calls of ambition, but she procured the death of several ladies who had been her rivals in the Emperor's affections. She

took every step to ensure the succession to Nero, and was even content to become hateful herself to the public that she might secure his popularity. One of her sayings is recorded which illustrates her character. She was one day told by an astrologer that Nero would be Emperor, and that he would be the cause of her death. "*Occidat dum imperat,*" she exclaimed; "Let him kill me, provided he but reigns." She had tact to increase her son's popularity by choosing the excellent Seneca for his preceptor. He had been banished to the island of Corsica by Claudius upon a false charge, preferred against him by Messalina, of adultery with the Emperor's niece. But Agrippina procured his recall, as she well knew that Seneca was admired and beloved at Rome for his genius and his strict morality, and she anticipated that a part of the master's reputation would necessarily descend to the pupil.

The Romans were for a short time kept in ignorance of the death of Claudius, and to prevent the army choosing Britannicus, Agrippina kept him and his sisters out of the way. When all her schemes were arranged, she threw open the gates of the imperial palace, and Nero, attended by the prefect of the Prætorian guards, presented himself to receive the gratulations of the soldiers. The cohort then attending proclaimed him Emperor amid shouts of joy, though not without some inquiries after Britannicus. Nero was carried in a chariot to the rest of the army, where having made a suitable speech, and promised donations in the manner of his ancestors, he was acknowledged by the military, the senate, and the people. The young Emperor, who was in his seventeenth year, began his reign by acts of the greatest kindness and condescension, by affability and clemency, which held out the prospect of better times. He pronounced an oration, written by his preceptor Seneca, at the funeral obsequies of Claudius, who was canonized as a god though he scarcely deserved the name of a man. The object of his administration was the good of the

people, and it is said that when he was desired to sign his name to a list of criminals ordered for execution, he exclaimed, "I wish to Heaven I could not write." He professed to dislike flattery, and on one occasion, when the senate complimented the wisdom of his government, he told them to reserve their praises till he was worthy of them. His mother, in the meantime, to whom he owed the throne, and to whom he submitted with implicit obedience, conducted herself with her natural ferocity, and caused various persons to be murdered either without his consent or without his sanction. Many severities of a similar nature would have followed, as Agrippina seemed to be guided solely by her private animosities, if Seneca and Burrhus, the latter the Emperor's general, had not opposed her, and by gaining Nero on their side, framed a wise and successful system of administration. The beginning of Nero's reign, so long as he acted by the counsels of those distinguished men, who, though they owed their rise to Agrippina, disdained to be the instruments of her cruelty, has always been considered as a model for that of succeeding princes; and the Emperor Trajan used to observe, that "for the first five years of this prince all other governments came short of his."

Such was the state of affairs in the imperial city when St Paul determined within himself that he would "see Rome," Acts xix. 21. Christianity had been preached not only throughout all Judea, but in Macedonia and various countries of Asia Minor. The zealous Apostles, active in their glorious career, had founded churches in the principal cities, and had organized the Apostolical order. Numbers by their preaching were daily added to the Church, and that religion which fifty years before could only claim a mere handful of followers assembling in a private room in Jerusalem, was now professed by men of all ranks and people of different nations. There were Christians at Rome, but hitherto no church appears to have been founded, for no

commissioned Apostle had visited the metropolis of the world. That distinction was first reserved for St Paul, not for St Peter, and the former should therefore be regarded as the founder of the see of Rome. On the night following the day on which St Paul pleaded his own cause before the chief priests and the council at Jerusalem, we are told that "the Lord stood by him, and said, Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome," Acts xxiii. 11. The last occasion on which St Peter is expressly mentioned in the New Testament is when he first went from Judea into Gentile countries, about A.D. 50, if we except his own Epistles and the First Epistle to the Corinthians (i. 12; iii. 22). We have no very distinct account of his travels, and in assigning the honour to St Paul of being the first Apostle who visited the imperial city, we proceed on a matter of certainty as to the time of his journey thither, and not on the vague traditions maintained by the followers of St Peter's pretended successors in the Holy See. It is possible that St Peter returned from Antioch to Judea. Epiphanius asserts that he was often in the countries of Pontus and Bithynia; and Origen, according to Eusebius, expressly declares that St Peter is supposed to have "preached to the Jews of the Dispersion in Pontus, Galatia, Bithynia, Cappadocia, and Asia, who, *at length coming to Rome*, was crucified with his head downwards." But no ancient writer is more regarded as to the time of St Peter's arrival at Rome than Lactantius, or the author of the book entitled the "Deaths of Persecutors," whoever he was, and that author says that St Peter came to Rome in the reign of the Emperor Nero. Yet, allowing that he came to Rome during that reign, which began A.D. 54, the precise time is not ascertained. Now, we know that St Paul was sent to Rome A.D. 60 or A.D. 62, near the end of the year—that he arrived in the spring of the year following, and was detained a prisoner for nearly two years after-

wards before he was set at liberty. Dr Lardner, who is no less industrious in his researches than impartial in his reports, makes it appear very probable that St Peter did not proceed to Rome before A.D. 63 or A.D. 64, nor till after St Paul's departure from the city at the end of his two years' imprisonment; and if, as he supposes, St Peter suffered martyrdom A.D. 64 or A.D. 65, he could not have resided very long there before his death.

It may be here observed, that some learned men have denied that St Peter ever was at Rome, among whom we find the names of Scaliger, Spanheim, and Salsmasius. The last mentioned writer argues that the Apostle went from Antioch to Babylon where there were many Jews—and that the name of Babylon, which was afterwards given to Rome, occasioned the notion that he was bishop of that city. Mr Bower, in the commencement of his "History of the Popes," has also great doubts about the episcopate of the Apostle in the imperial city. "It is out of some regard," he says, "to an ancient tradition that I have placed St Peter at the head of the Bishops of Rome, though I am well apprised that this, like most other traditions, will hardly stand the test of a strict and impartial examination. To avoid being imposed upon, we ought to treat tradition as we do a notorious and known liar, to whom we give no credit unless what he says is confirmed to us by some person of undoubted veracity. If it is affirmed by him alone we can at most but suspend our belief, not rejecting it as false, because a liar sometimes speaks truth; but we cannot upon his bare authority admit it as true. Now, that St Peter *was at Rome*, that he was *bishop of Rome*, we are told by tradition alone, which, at the same time, tells us so many strange circumstances attending his coming to that metropolis, his staying in and withdrawing from it, that in the opinion of every unprejudiced man the whole must savour strongly of romance. Thus, we are told that St Peter went to Rome chiefly to oppose Simon, the celebrated magician

—that at their first interview, at which Nero himself was present, Simon flew up into the air in the sight of the Emperor, but that the devil, who had thus raised him, struck with dread and terror at the name of Jesus, whom the Apostle invoked, let him fall to the ground, by which fall he broke his legs. If the truth of this tradition at Rome is questioned, they show the prints of St Peter's knees in the stone on which he kneeled on this occasion, and another stone still dyed with the blood of the magician. This story appears to have been borrowed from Suetonius, who speaks of a person that in the public sports undertook to fly in the presence of the Emperor Nero, but on his first attempt fell to the ground, by which fall his blood sprung out with such violence that it reached the Emperor's canopy. The Romans, we are also told, highly incensed against St Peter for thus maiming and bringing into disgrace one to whom they paid divine honours, vowed his destruction, whereupon the Apostle thought it advisable to retire for a while from the city, and had already reached the gate, when to his great surprise he met our Saviour coming in as he went out, who, upon St Peter asking him where he was going, returned this answer, "I am going to Rome to be crucified anew;" which, as St Peter understood it, was upbraiding him with his flight, and he turned back, was soon after seized by the provoked Romans, and by an order from the Emperor was crucified." Mr Bower then proceeds to show the little regard which some of the Popes themselves have paid to tradition. St Peter, according to tradition, travelled to Rome; St Paul, according to the same authority, travelled into Spain, yet, while the former tradition has been always maintained, the latter was rejected, and perhaps justly, by Pope Innocent I., who would not allow that St Paul had ever been in Spain. Our author adduces other arguments, which, it must be acknowledged, have great weight. There is no mention in the New Testament, either by St Peter himself, or by the other inspired writers, of his

having been at Rome. We are told that he was at Antioch, Jerusalem, Corinth, and Babylon, but no notice is taken of the metropolis of the world, where he is alleged to have fixed his see. St Paul, in the Epistles he wrote from Rome, never mentions St Peter, although it is a papal tradition that they were not only together in the imperial city, but even confined in the same prison—the *Tullianum*, a subterranean dungeon constructed by Servius Tullius, which now serves as a chapel to a small church built on the spot called *San Pietro in Carcere*, in commemoration of the Apostle's supposed confinement there. The Apostle of the Gentiles had certainly frequent opportunities of noticing his fellow Apostle and fellow labourer, and yet, while he mentions several others, of whom nothing whatever is known, he is silent as to him. He wrote to the Galatians, Ephesians, Philippians, and to the Colossians, to Timothy and to Philemon, from Rome, yet St Peter's name is omitted, and no salutation from him is sent. It is certain that St Peter was not at Rome when St Paul wrote to the Colossians, for mentioning Tychicus, Onesimus, Aristarchus, Marcus, and Justus, he adds, "*These alone, my fellow workers unto the kingdom of God, have been a comfort unto me.*" St Peter was not there when St Paul wrote his Second Epistle to Timothy, where he says, "At my first answer *no man* stood with me, but *all men* forsook me;" nor was he there immediately before St Paul's death, when "the time of his departure was at hand;" for he tells Timothy that "*all the brethren* did salute him," and he names Eubulus, Pudens, Linus, and Claudia, but omits St Peter.

These are very important arguments, and tend greatly to invalidate the authenticity of the tradition in question, which has always been the boast of Papal Rome. "False and lying traditions," it is justly observed by Mr Bower, "are of an early date, and the greatest men have out of a pious credulity suffered themselves to be imposed upon by them. How many traditions, after having reigned for ages without

control, were at the Reformation, when men took the liberty to examine what they believed, rejected by the church, ashamed to own them, and degraded into popular errors! But that of St Peter having been at Rome, and the first bishop of that city, was a tradition of too great importance not to be maintained at all events, since upon that chiefly was founded the claim of his pretended successors to an uncontrolled authority and universal jurisdiction—a foundation infinitely too weak for such an immense superstructure." It is fair, however, to observe that many learned men among the Protestants, not to mention the Papal writers, have maintained that St Peter was at Rome, and suffered martyrdom there; and as there is nothing improbable in the circumstance, even although St Paul does not allude to him in his Epistles written from that city, we do not see how this or any similar tradition should be rejected which has been universally believed, especially if it is not contradicted by positive facts and undeniable proofs to the contrary. Among the primitive writers who testify to the alleged fact that St Peter was at Rome, we find Clement of Rome, in his Epistle to the Corinthians, written either about A.D. 70 or A.D. 96; Ignatius, about A.D. 108; Dionysius, about A.D. 170; Irenæus, about A.D. 178; Clement of Alexandria, A.D. 194; Tertullian, about A.D. 200; Origen, A.D. 230; Cyprian, A.D. 248; Lactantius, A.D. 306; Eusebius, Athanasius, Ephraim the Syrian, about A.D. 370; Epiphanius and Sulpicius Severus, about A.D. 400; Prudentius, A.D. 405; Orosius, about A.D. 416; Theodoret and Augustine. The work entitled the "Preaching of St Peter and St Paul," composed about the middle of the second century, and quoted by several primitive writers, though not as a book of authority, mentions St Peter at Rome. St Jerome concludes his article of St Peter with saying that "he was buried at Rome in the Vatican, near the Triumphal Way, and is in veneration all over the world." Caius, about A.D. 212, speaks of the two Apostles St Peter

and St Paul at Rome, and St Chrysostom maintains the same statement. Among the moderns we may adduce Cave, Le Clerc, Basnage, Barratier, Lardner, and Bishop Pearson, who argues, in opposition to Salmasius, that we ought not to oppose the voice of all antiquity—that the Fathers said that St Peter was at Rome before the mystical explication of Babylon was introduced—and that the city of Babylon, whither St Peter went, was not situated in Assyria but in Egypt, whence that Apostle might easily have gone to Rome. Another opinion is maintained by Grotius, Whitby, Valesius, and some learned writers of the Papal Church, that the Babylon mentioned by the Apostle at the end of his First Epistle figuratively means Rome, and that it was written in that city.

The evidence respecting St Paul is most complete and conclusive. He had previously formed a resolution to "see Rome," and he had been informed in a vision that he was to bear witness to the truth of Christianity in the imperial city. Shortly after this the Apostle, being still at Cæsarea, was asked by Festus, who had come from Jerusalem to inquire into the charges preferred against him by the Jews, if he was willing to be taken to Jerusalem, and be there tried. But the Apostle, who knew the kind of justice which would be awarded to him, took a bold and decided step. "I stand," said he, "at Cæsar's judgment seat, where I ought to be judged; to the Jews have I done no wrong, as thou very well knowest: I appeal unto Cæsar," Acts xxv. 10, 11. It was the right and privilege of every Roman citizen, when involved in a criminal charge, to appeal from the decision of the governor of the province to the Emperor, and this appeal made it necessary that the party should be sent to Rome, where the cause was tried by persons acting for that purpose under a commission from the Emperor. Festus, after consulting the council, said to the Apostle, "Hast thou appealed unto Cæsar? Unto Cæsar shalt thou go." This Cæsar to whom St Paul appealed was the Emperor Nero. When

the Apostle arrived in the imperial city, the other prisoners, who were probably in a similar situation, and had appealed to the Emperor, were consigned to the custody of the captain of the guard, but he was permitted to reside by himself, with a "soldier that kept him," to whom he was bound by a chain, according to the custom of the Romans, and to which he frequently alludes in his Epistles, Col. iv. 18; Phil. 1, 7, 13, 16; 2 Tim. ii. 9; Philemon 10, 13. The favour of a private residence was probably granted to him, though a prisoner, either from the testimony which the centurion had given of him as a good and upright man, or on account of the letter sent by Festus to Nero concerning him, stating that he had committed no crime against the Roman laws. The Christians were numerous in Rome at the time of St Paul's arrival, and we find the "brethren" meeting the Apostle at the "Appii Forum and the Three Taverns, which when Paul saw he thanked God, and took courage," Acts xxviii. 13. Three days after his arrival he sent for the leading men of the Jews, to whom he explained his situation—that he had "committed nothing against the people, or customs of their fathers," yet that he had been delivered a prisoner by the Jews unto the Roman authorities, who, after examining him, would have set him at liberty, but that the Jews opposed it, and he was compelled to appeal to Cæsar, although he had no complaint to make against his own nation. "For this cause, therefore," said he, "have I called you, to see you, and to speak with you, because that for the hope of Israel I am bound with this chain," namely, for preaching the appearance of the Messiah and a future state. The Roman Jews replied that they had received no letters from Judea concerning him, and that those Jews who were with him in the vessel had rather spoken in his favour than otherwise. It appears, however, from this conference, that the Roman Jews had no intercourse with the Christians of the imperial city. "We desire," they said, "to hear of thee what thou

thinkest, for as concerning this sect (meaning the Christians) we know that it is everywhere spoken against." A day was appointed for this discussion, and they attended at St Paul's residence. We are told that from morning till evening he "expounded and testified the kingdom of God, persuading them concerning Jesus both out of the Law of Moses and out of the Prophets." This address was attended with partial success, and "some believed the things which were spoken, and some believed not." A considerable difference of opinion existed among them, and the Apostle addressed them in these emphatic words, "Well spake the Holy Ghost by Esaias the Prophet unto our fathers, saying, Go unto this people and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known, therefore, unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it." We are farther told that "when he had said these words the Jews departed, and had great reasoning among themselves."

No particulars are preserved of the Apostle's treatment during his first imprisonment at Rome, or of the circumstances under which he was set at liberty, but we may infer that these were highly favourable, for he "dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him." It thus appears that there was no edict of Nero, or of any preceding Emperor, against the Christians till that which was issued in the tenth year of his reign, the year following that in which St Paul was released from imprisonment. The Evangelical history ends with the release of the Apostle; and as no ancient author

has left us any particulars of his future proceedings, it has been a subject of debate whither he went after he obtained his liberty. Some think that he travelled from Rome into Spain, but it seems more probable that he went directly to Jerusalem, and afterwards passed through Asia Minor, Crete, Macedonia, and Greece, confirming his converts, and regulating the affairs of the different churches which he had planted in those countries. It is probable that he returned to Rome by Troas, Philippi, and Corinth. After his second arrival at Rome the Apostle was again imprisoned, Nero's edict having been issued against the Christians, and this imprisonment terminated, it is well known, in his martyrdom. It is likely that St Peter was in prison when St Paul arrived in Rome the second time.

We must now return to Nero, whose virtues were soon discovered to be artificial, and who began to display the propensities of his nature in such hideousness, that his very name has become a reproach to all bad princes. He became enamoured of a freed-woman named Acte, and excited the rage of his mother, who dreaded that her influence would be transferred to a concubine. In a court like that of Nero's, it was no difficult matter for the Emperor to gratify his passion, and this increased the indignation of Agrippina. A serious quarrel was the consequence between the mother and the son, and Nero exerted every nerve to thwart her wishes. He displaced Pallas, her principal favourite, and this act at once enabled her to perceive that her authority had declined. She resolved to give terror to her rage, and did not hesitate to pronounce Nero an usurper—declaring that Britannicus, the lawful heir of Claudius, was still alive, and in a condition to receive the imperial crown of his father. She even threatened to go to the camp and publish his baseness to the army, though she at the same time exposed her own. The alarm as well as the suspicion of Nero was excited, and the depravity of his heart was now called into operation.

He poisoned Britannicus at a public banquet, ordered his mother to lodge out of the palace, deprived her of her German guards, placed her under restraint, and went himself but rarely and always very ceremoniously to visit her. Various accusations were preferred against her of conspiring to overthrow her son, of designing to marry Plautus, a descendant of Augustus, and to make him Emperor; and all her actions seemed calculated to raise a faction, and to show that she was both formidable and dangerous. But she soon perceived that with the Emperor's favour she had lost the assiduity of her friends, some of whom were banished, and others found it necessary to consult their own safety by withholding any intercourse with her.

Nero, who still apparently acted as if guided by his governors, now shook off the restraint of Seneca and Burrhus, and his crimes increased in equal proportion with his years. He disguised himself like a slave, and prowled about Rome by night, frequenting taverns and brothels, attended by the lewd companions of his pleasures, and attempting to kill every person who interfered with him. His example was imitated by numbers of profligate young men, who infested the streets, and filled the city every night with tumult and disorder. Yet the people palliated these excesses on account of his youth, and his liberality, which they every day experienced, and the abolition of many obnoxious taxes, still preserved his popularity. But he soon set all decency at defiance by publicly abandoning his wife Octavia, and by cohabiting with Poppea, a beautiful but licentious woman, the wife of his favourite Otho. Enraged at this connection, Agrippina became the enemy of Poppea, who retaliated by advising Nero to get rid of his mother. The Emperor closed with the proposal, and at first tried to break her spirit by petty vexations and insults. He twice attempted to poison her, but she recovered, having fortified her constitution by antidotes. He next tried to drown her in a ship, peculiarly constructed, during a pleasure sail off the coast of Calabria, but

this experiment was ill managed, and Agrippina supported herself above water till she was picked up by a trading vessel. Having been disappointed in all his schemes, Nero resolved to put his mother to death openly without delay. He caused a report to be spread that she had conspired against him, and a poniard was dropped at his feet by one who pretended that he had been hired by her to assassinate him. He applied to Seneca and Burrhus for their advice how to act, but the former maintained a profound silence, and the latter boldly refused to be connected in any way with the commission of so great a crime, alleging that the army was entirely devoted to all the descendants of Cæsar, and would never be brought to imbrue their hands in the blood of his family. The contriver of the vessel at length offered his services, which Nero accepted with the greatest joy, exclaiming that this was the first moment he had found himself an emperor. Taking with him a body of soldiers, this man surrounded the house of Agrippina, and forced open the doors. Entering the mansion, he seized every slave he met, until he approached near the apartment occupied by Agrippina. Her suspicions were excited, yet she strove to conceal her consciousness of Nero's designs, when the leader entered, accompanied by two soldiers in whose looks she read her fate. She had presence of mind to ask the cause of their coming. "If," she said, "you are here to inquire after my health, you may inform the Emperor that I am better; but if you come with any worse intentions, you alone, and not my son, are guilty." To this no reply was made, and one of the soldiers dashed a club at her head, which stunned but did not kill her. The leader now drew his sword to stab her, when she exclaimed, pointing to her womb, "Strike here, for this place gave birth to a monster." She received repeated wounds, and was left dead on her couch. Nero is said to have gone immediately to view the body, and, while gazing upon it with pleasure, to have observed that he

never thought his mother had been so handsome. The senate were base enough to applaud this horrible crime, when on the following day he vindicated his conduct to them, and the people signified their approbation.

No restraints were now placed on Nero's conduct, who followed no other will but his own. He not only continued to frequent the lowest haunts of vice in the city, but he was fond of accosting people on the streets, and his attempts to offer violence to the wife of a senator on one occasion nearly cost him his life. Many of his courtiers shared the fate of his mother, and he sacrificed to his fury whoever obstructed his pleasure or diverted his inclination. It is singular that amid his career of villany Nero was fond of those amusing arts which soften and refine the mind. He loved music, and was not totally ignorant of poetry. But chariot-driving was his favourite pursuit, and he never missed the circus, where from being a spectator he became a performer in the chariot races. He also turned actor, and publicly appeared on the Roman stage in the lowest characters. In his attempts to excel in music, and conquer the disadvantages of a bad voice, he moderated his diets, and often passed the day without food. The Olympian Games attracted his notice, and he proceeded to Greece, and presented himself as a candidate for the public honours. He was defeated in wrestling, but the victory was adjudged to him by the flattery of the spectators; and the Greeks were not sparing of their coronals, for he obtained no fewer than eighteen hundred of them. Nero returned to Rome with all the pomp of an Eastern conqueror, seated in the chariot of Augustus, and attended by a band of musicians, actors, and stage-dancers, from every part of the Empire. "The senate, the knights, and the people," says the historian, "attended this puerile pageant, filling the air with acclamations. The whole city was illuminated; every street smoked with incense; wherever he passed, victims were slain; the pavement was

strewed with saffron, while garlands of flowers, ribbands, fowls and pasties (for so we are told), were showered down upon him from the windows as he passed along."

These public and private amusements of Nero, although contemptible and degrading, were comparatively innocent; his character was injured, but not the lives of the people. His conduct soon became abominable; he disguised himself in the garb of a woman, and was married to one of his eunuchs; and that he might be every way detestable, he became the husband of a youth whom he had previously mutilated. On this occasion, when seen at the public places with this preposterous bride decked out in all the ornaments of an empress, the Romans observed that the world had been happy if the Emperor's father had been married to such a spouse. His cruelties were added to his disgusting extravagances. He ordered his aunt Domitia to be poisoned. His wife Octavia was put to death, and the celebrated writers, Seneca, Lucan, Petronius, and others. No limits were assigned by this inhuman monster to his atrocities, and yet the degenerate Romans quietly submitted to one whom Pliny appropriately calls the common enemy and fury of mankind, the pattern of the most execrable barbarity and unpardonable wantonness.

One of the most extraordinary events in the history of Rome occurred in the reign of Nero—the burning of the city, which has been ascribed to his wickedness. The historian informs us that on a certain occasion, when one happened to say in his presence that the world might be burnt when he was dead, "No," he replied, "let it be burnt while I am living." He had heard of the conflagration of Troy, and it is probable that his abandoned imagination might have induced him to witness a similar scene. The proofs of his guilt, it must be admitted, are not very clear; he was at Antium when the fire commenced—a town on the coast of Italy, about thirty-two miles below Ostia,

which was his birth-place, and on which he had bestowed several marks of his favour. Tacitus expresses a doubt concerning the origin of this great conflagration, and it is probable that it was accidental; but Suetonius and Dio Cassius positively charge the fire on Nero. It is certain that when he was informed of it he hastened to Rome, and placed himself upon a high tower during the continuance of the flames, enjoying the sight, and repeating, in a player's habit and in a theatrical manner, some verses on the destruction of Troy. The fire began in shops filled with combustible materials, and spread with amazing rapidity. It commenced in the lower and most confined parts of the city, and soon extended itself to the higher districts. All was desolation, and during six, or, according to some, nine successive days, the fire was unextinguished; nothing was heard but the lamentations of mothers whose children had perished in the flames, the groans of the dying, the shrieks of the despairing, and the continual fall of palaces and houses. It was observed, too, that all attempts to stop the progress of the flames were prevented by persons who seemed stationed on purpose, who did not scruple to declare that they had authority for so doing, and who were seen to throw lighted firebrands into the houses. Nero's own palace was destroyed in this dreadful calamity.

To avert the public odium against himself, as he was thought capable of committing any villany, Nero threw the whole blame on the Christians, who were at that time gaining ground in Rome, and whom he charged with deliberately firing the city to promote their own purposes. He thus excited a dreadful persecution against them, and inflicted on them the cruelest punishments. Some, we are told, were covered with the skins of wild beasts, and in that figure devoured by dogs. Some were crucified, others were impaled, and others were thrown alive to be devoured by wild beasts. "When the day was not suffi-

cient for their tortures," says Tacitus, "the flames in which they perished served to illuminate the night;" namely, their clothes were besmeared with pitch and sulphur, and the unhappy persons thus wrapped were burnt alive during the night, and made to serve as torches for illuminating the imperial gardens. Meanwhile this prodigy of wickedness, dressed as a charioteer, regaled himself with their tortures from his gardens, sometimes mingling with the crowd, and at other times viewing the dismal scene from his car. In this persecution, according to the commonly credited account, St Paul was beheaded, and St Peter was crucified with his head downwards—a death which he is said to have chosen as being more dishonourable than that of his Divine Master. It is the opinion of several writers that the two Apostles suffered martyrdom in A.D. 65; although the chronology of the New Testament gives the date of St Paul's Second Epistle to Timothy, A.D. 66, when he was brought before Nero the second time.

Nero farther attempted to soften the public indignation by a feigned commiseration of the sufferings of the people. He opened his gardens, caused sheds to be erected for the multitudes deprived of their houses, and at the same time took measures to prevent a scarcity, and to supply the most pressing wants of the people. Orosius, in his account of Nero's persecution of the Christians, and of the martyrdom of the two Apostles, says that the conflagration was followed by a pestilence and other disasters. Nero began to repair the streets and public edifices at his own expense. In rebuilding those parts of the city which had been destroyed a regular plan was adopted; the streets were broader and spacious; the height of the houses was fixed at seventy feet; the courts were enlarged, and Nero at his own expense added large porticoes to the great houses which stood apart from others. To prevent fire, the houses were built to a certain height without wood, and arched with

props of stone. The common springs were not allowed to be diverted for private use; no mutual walls were allowed; and every citizen was obliged to have a machine for extinguishing fires. The Emperor might have gained credit on the whole by this disaster, as the city was subsequently embellished and improved by it, if the suspicion of his being the author could have been forgotten by the people. His attempts to vindicate himself by liberality of conduct were without effect. Neither his profession, his pretended concern for the gods, nor his severity towards the Christians, could remove from him the imputation that he had ordered the city to be set on fire. Nero's residence had suffered in the conflagration, and he built himself a splendid palace in the quarter of the city, as divided by Augustus, called *Isis* and *Serapis*. This new palace, designed by Severus and Celer, he designated his *Golden House*, as it was profusely adorned with gold, precious stones, and whatever was rare, valuable, or exquisite. It contained spacious fields, artificial lakes, woods, orchards, gardens, and whatever could exhibit beauty or grandeur. When this splendid edifice was finished, Nero exclaimed that he could now lodge like a man. Not content with covering the whole of the Palatine Hill with his *Golden House*, Nero extended his gardens and pleasure-grounds over the plain south of the Forum, and even on the Esquiline and Coelian Hills. The Colosseum occupies the site of the largest of those lakes made by Nero in his gardens, and which Tacitus describes in glowing colours. It is said that Vespasian, when he drained the lake, pulled down all which Nero had erected beyond the Palatine, reduced the imperial palace to the hill which once contained Rome, and built the stupendous Amphitheatre, the Temple of Peace, and the Baths of Titus, out of the materials of this *Golden House*.

At length the patience of even the degenerate Romans became exhausted,

and this extraordinary tyrant was condemned by the senate to be dragged naked through the streets of Rome, whipped to death, and afterwards thrown from the Tarpeian rock like the meanest malefactor, as he was certainly one of the greatest who had ever disgraced the world. Julius Vindex, who commanded the legions in Gaul, raised the standard of revolt, and proclaimed Sergius Galba, then governor of Spain, the possessor of the imperial throne—a warrior venerable from age, and of great reputation for wisdom and courage. Nero avoided the sentence of the senate by killing himself, A. D. 68, in the thirty-second year of his age and in the fourteenth of his reign. The tyrant, as he expired, begged that his head might not be cut off and exposed to the insolence of an enraged populace, but that his body might be consumed entire on the funeral pile. His request was obeyed by one of Galba's freedmen, and his obsequies were performed with the usual ceremonies.

Galba was seventy-two years old when he was declared Emperor. He reigned only seven months, when he was murdered in the Forum by the soldiers. He was succeeded by Salvius Otho, who had been one of Nero's favourites, descended from the ancient kings of Etruria. As such he had been raised to the highest offices of the state, and made governor of Pannonia by the interest of Seneca, who wished to remove him from Rome lest Nero's love for his wife Poppea might prove his ruin. He reigned little more than three months, and died by his own hand.

Vitellius Aulus, descended from an illustrious Roman family, was his successor. During the inglorious retirement of Tiberius Cæsar at Capræa, where Vitellius spent the greater part of his youth, he distinguished himself by his willingness and ingenuity in gratifying the most vicious propensities of that Emperor, and his father was rewarded with the dignity of consul and the governorship of Syria. He had recommended himself to Caligula by his skill in driving a chariot; to

Claudius, because he was a gamester; and he won the favour of Nero, because he wished him to sing publicly in a crowded theatre. He did not fall with his patrons, like their other favourites, and the death of an emperor seemed to raise him to greater honours, and procured for him new applause. He gained the good will of the soldiers by donations and liberal promises. Vitellius was at the head of the Roman legions in Germany when Otho was proclaimed Emperor, and the exaltation of his rival was no sooner known in the camp than he was also invested with the imperial purple by his troops. He accepted the dangerous office, and marched against Otho, who conquered him in three battles, but the fourth, fought between Mantua and Cremona, made him master of the field. In his progress towards Rome, he visited the scene of the battle which had put him in possession of the Empire, and when he observed the great number of dead bodies scattered over the plain, putrifying and tainting the air, he was in no way affected at the spectacle, but calling for wine, which he drank upon the field, and ordered to be distributed liberally among the soldiers, he remarked to those about him that a dead enemy smelt well. Vitellius entered Rome as a conquered city, and not as a place where he was to administer justice, riding through the streets in armour, and the senate and the people going before him like captives obtained in his late victory. On the following day he made a speech to the senate, in which he magnified his own actions, and promised them extraordinary advantages from his administration; and the people, easily excited, and ready to flatter those in authority, hailed their new Emperor with applause. But it was soon evident that Vitellius had proposed Nero for his model, and it was just that he should resemble that scourge of mankind in his death. His extravagance, profligacy, and debauchery, roused the indignation of the people; Vespasian was proclaimed Emperor by the army, and his minister Antonius

Primus was ordered to destroy the imperial tyrant. But before this could be accomplished, Rome witnessed all the horrors of a carnage. Vitellius offered to come to terms with Primus, but that commander returned no answer to his proposals, and continued his march towards Rome. Having arrived before the walls, the forces of Vitellius, who had resolved to maintain the city to the utmost extremity, were attacked on three sides with great fury, while the army within, sallying upon the besiegers, defended it with equal obstinacy. The battle lasted a whole day, but the besiegers at length entered the city, and a dreadful slaughter of their opponents ensued. The citizens took no part in the contest, but stood looking on as both sides fought, and, as if they had been in a theatre, clapped their hands, encouraging occasionally one party and sometimes the other. Nay, they actually on that very day were celebrating one of their most riotous feasts called the Saturnalia, so that, "at one time," says the historian, "might have been seen a strange mixture of mirth and misery, of cruelty and lewdness; in one place, burials and slaughter; in another, drunkenness and feasting; here, streams of blood and heaps of mangled bodies; there, lewd debaucheries and shameless strumpets; in a word, all the horrors of a civil war, and all the licentiousness of a most abandoned security." While this truly complicated scene of horror and misery was in progress, Vitellius, the cause of the calamity, had retired to his wife's house on Mount Aventine, intending that night to fly to the army commanded by his brother at Tarracina in Italy, but from some cause or other he changed his resolution and returned to the palace. Here he had the mortification to find it almost desolate, even his slaves forsaking him in his distress, and avoiding his presence. He tried to conceal himself in an obscure corner, under the couch of the porter of his palace, but his retreat betrayed him, and he was ignominiously dragged from it by the victorious soldiers. They

disregarded his entreaties to be kept in prison till the arrival of Vespasian, to whom he pretended to have some important secrets to communicate; they refused to add even a few more hours to his miserable existence; his hands were bound behind him, and he was dragged naked through the streets, with a halter round his neck, into the Forum, receiving in his way the most bitter reproaches which their hatred could suggest. His hair was tied backwards, as was usual with the vilest malefactors, and a drawn sword was pointed under his chin to make him hold up his head. At last, after suffering the greatest insults and indignities from the populace, he was carried to the place of execution, and there put to death with many blows. His head was cut off and fixed to a pole; and his body, having been dragged through the streets, was thrown into the Tiber, A.D. 69, after a reign of eight months and five days according to some authorities, and one year except twelve days according to others. Plutarch compares this Emperor and his two predecessors to the kings in tragedies, who just appear upon the stage and are then destroyed.

Titus Flavius Vespasian, the successor of Vitellius, was descended from an obscure family at Reate in Italy, and rose chiefly by his own merit to the consulship and the imperial throne. He accompanied Nero into Greece, where he offended his master by falling asleep while he was repeating some of his poetical compositions. Whatever may have been the momentary resentment of the tyrant, Vespasian obtained the charge of the war against the Jews, which had commenced in Nero's reign. His operations were crowned with success; many of the cities of Palestine had surrendered, and Vespasian was preparing to invest Jerusalem, when he was proclaimed Emperor by the concurrence of the senate and the army, and acknowledged by every province in the Empire. He betrayed no signs of pride or exaltation at such an extraordinary elevation, and when invested with the imperial purple,

he conducted himself in a manner becoming a successor of the great Augustus. Having left the prosecution of the Jewish War to his son Titus, after remaining some months at Alexandria, where it is said he cured two men, the one blind and the other lame, by touching them, he set out for Rome, and was met some miles from the city by the senate and nearly half the inhabitants, who evinced the utmost expressions of exultation in having an Emperor of such great and experienced virtues. He did not in the least disappoint their expectations, for he was equally assiduous in rewarding merit and in pardoning his adversaries, in reforming the manners of the citizens, and setting them the best example in his own. He repaired the public buildings of Rome, embellished the city, restored the Capitol, which had been lately burnt, to its former magnificence, built a famous amphitheatre, the ruins of which are to this day an evidence of its former grandeur, improved the ruinous cities of the Empire, and made the great roads more spacious and convenient. He was liberal to men of learning and merit, and settled a constant salary of 100,000 sesterces, amounting to upwards of L.8000 sterling, on different professors appointed to encourage and promote the arts and sciences. He was particularly favourable to Josephus, the Jewish historian; and Quintilian, the orator, and Pliny, the naturalist, were highly esteemed by him, the latter of whom says of him that "he was a man in whom power made no alteration except in giving him the opportunity of doing good equal to his will." In his reign Titus achieved the siege of Jerusalem and its complete destruction, according to the prophecy of our Saviour; and a triumphal arch was erected in commemoration when Titus returned to Rome, which exists almost entire at the present time. The only fault of which he is accused by some authors is that of avarice, and he adopted some very extraordinary methods for increasing taxation; but his ministers were the most avaricious of his subjects, and the Em-

peror used to observe that he treated them as sponges, by wetting them when they were dry, and squeezing them when they were wet. If Vespasian was guilty of the practices alleged against him, they were all under the name of one of his mistresses, who wished to enrich herself by his avarice and credulity. His public virtues, his clemency, moderation, justice, forgiving disposition, and liberal conduct, are conspicuous throughout his whole life, and have transmitted his name to posterity as one of the most illustrious princes of former times. The temple of Janus was shut during a part of his reign, which denoted universal peace. After swaying the imperial sceptre for ten years, he died of a pain in the bowels, A.D. 79, in his seventieth year, deeply lamented by a people whom he had greatly benefited, and who sincerely loved him in return. Vespasian was the second Roman Emperor who died a natural death, and the first who was succeeded by his own son. During his reign a considerable part of Britain was subjugated, and Agricola, who landed before his death, completed the conquest of the island, at least to the northern range called the Grampian Mountains.

Titus Vespasian was declared his father's successor, notwithstanding some slight opposition from his brother Domitian, who alleged that Vespasian's will had been altered. He was adored by the Eastern legions, and his power was dreaded; but as his virtues were clouded by intemperance and licentiousness, his designs were liable to be suspected. The Roman people had indeed every reason to expect in him the barbarities of a Tiberius and the cruelties of a Nero. He had been notorious for his extravagance and incontinence; his companions were for the most part abandoned and dissolute; and from such a private character, even when it was restrained by the authority and example of a father, little was to be expected but tyranny and oppression. Yet Titus, when he ascended the imperial throne, became a model of virtue, and thought himself bound, as he

really was bound, to be the father of his people, the guardian of virtue, and the patron of liberty. Titus is perhaps the only monarch who, invested with the most absolute power, relinquished those vices, indulgencies, and luxuries, which as a private individual he never ceased to gratify. His favourite mistress Berenice, whom he loved with such uncommon ardour as to render himself despised by the Romans, was dismissed from his presence; he was moderate in his entertainments, and though he often refused the donations due to sovereigns, no Emperor was more generous and magnificent. The public edifices of Rome were repaired, and baths were erected for the convenience of the people. He gratified the citizens with spectacles; to do them good was his great ambition; and every one is acquainted with his celebrated exclamation, "My friends, I have lost a day!"—when he recollected in the evening that he had done no service and granted no favour during that day. Two of the senators conspired against his life, but the Emperor disregarded their attempts, made them his friends by kindness, and presented them with a sword to destroy him. During his reign a dreadful fire broke out in Rome, which continued its ravages for three days, and Titus did all in his power to repair the damages sustained by the public, declaring, with respect to the city, that he would take the whole loss upon himself. This calamity was followed by a pestilence which raged in various parts of the Empire, and here the benevolence of Titus was again conspicuous, for wherever he could be personally present he comforted the afflicted, alleviated their distresses by his bounties, and exerted himself for the good of all. The celebrated eruption of Vesuvius—a volcano which had remained in repose for seven centuries, occurred in his reign; the cities of Campania were destroyed, and covered by the rivers of burning lava, among which were Herculaneum and Pompeii; and the elder Pliny lost his life in his scientific ardour to approach as near as possible to the volcanic mountain. But

the Romans were soon deprived of this illustrious prince. Titus was taken ill, and as he was retiring to his father's house in the country of the Sabines, his indisposition was increased by a burning fever. He died A.D. 81, in the third year of his reign, and in the forty-first year of his age, and the announcement of his death was received with lamentations. All Rome was in tears, and the citizens looked upon themselves as deprived of the most benevolent father. His generosity and love of justice, his anxiety to prevent dissensions, his hatred of informers, his obliging disposition, and his readiness on all occasions to do good, procured for him the enviable appellation of the *Delight of Mankind*. Under the mild administration of Titus the Roman world enjoyed a temporary repose. Domitian has indeed been accused of raising commotions, and of making attempts to depose his brother, but Titus disregarded them, and forgave the offender. He has been severely censured by some writers for the cruelties he exercised towards the Jews, and his conduct during that memorable war is certainly a singular contrast to the benevolent features of his nature; yet we must consider him as an instrument in the hand of Providence for the punishment of that wicked and infatuated people.

Titus was succeeded by Domitian, who is accused of having hastened his brother's end by ordering him to be placed during his agony in a tub full of snow where he expired—a charge not warranted by the circumstances of the Emperor's death. Domitian began his reign under the most auspicious circumstances; the love which all ranks cherished towards the memory of his father and his brother facilitated his election, notwithstanding the unfavourable opinion formed of him by many, and the commencement of his reign promised tranquillity. His liberality was so great that he would not accept the legacies left to him by those who had no children of their own; and his love of justice was such that he would sit whole days and reverse the partial

sentences of the ordinary judges. He repaired the libraries which had been burnt, and sent to Alexandria those books he had recovered, for the purpose of getting them transcribed and corrected. But a rebellion in Germany gave him an opportunity of exhibiting the barbarity of his disposition, and its consequences were long felt in the sanguinary punishments he caused to be inflicted. Domitian became an odious tyrant, and gave way to incestuous and unnatural indulgencies. He commanded himself to be called Lord and God in all the documents presented to him; his mind became engrossed in gaming and archery, and in the exercise of the latter he is said to have been so expert, that he would frequently cause one of his slaves to stand at a great distance with his hand spread as a mark, and shoot his arrows with such exactness as to stick them between the fingers. His principal amusement consisted in the shows of the amphitheatre, which he conducted with the utmost extravagance of expense and refinement of cruelty; and in order to fill his treasury when exhausted by his prodigality, he had recourse to every kind of rapine, extortion, and confiscation, seizing, upon the slightest pretence, the estates of the wealthy citizens, and reducing thousands of the most opulent to beggary. He passed the greater part of the day in catching flies, and killing them with a bodkin. He was fond of obtaining a military reputation, and was extremely jealous of it in others. "Domitian," says Goldsmith, "had marched some time before into Gaul, upon a pretended expedition against the Catti, a people of Germany, and, without ever seeing the enemy, resolved to have the honour of a triumph upon his return to Rome. For that purpose he purchased a number of slaves whom he dressed in German habits, and at the head of this miserable procession entered the city amidst the apparent acclamations and concealed contempt of his subjects. The successes, therefore, of Agricola in Britain affected him with an extreme degree of envy. This admirable general, who is scarcely mentioned by

any other writer except Tacitus, pursued the advantages which he had already obtained. He subdued the Caledonians, and overcame Galgacus, the British chief, at the head of 30,000 men; and, afterwards sending out a fleet to scour the coast, first discovered Great Britain to be an island. He likewise discovered and subdued the Orkneys, and thus reduced the whole into a civilized province of the Roman Empire. When the account of these successes was brought to Domitian, he received it with a seeming pleasure, but real uneasiness. He thought the rising reputation of Agricola a tacit reproach upon his own inactivity, and instead of attempting to emulate, he resolved to suppress the merit of his services. He ordered him external marks of approbation, and took care that triumphant ornaments, statues, and other honours, should be decreed him; but at the same time he removed him from his command under a pretence of appointing him to the government of Syria. By these means Agricola surrendered up his province to Sallustius Lucullus, but soon found that Syria was otherwise disposed of. Upon his return to Rome, which was privately and by night, he was coolly received by the Emperor; and dying some time after in retirement, it was supposed by some that his end was hastened by Domitian's direction."

It would be tedious to narrate all the follies and atrocities of this odious tyrant, the cruelties he exercised, the murders he committed, the numerous instances of his lust and his avarice, which are recorded by the historians of that period. He extorted large sums of money from the Jews, who even then began to practise the arts of money-getting, and he was excited against them as well by jealousy as by avarice. We are told that a prophecy had been long current in the East that a lineal descendant of David would rule the world, and this suspicious tyrant, to evade the prediction, commanded all Jews of that lineage to be sought out and put to death. Two Christians, grandsons of the Apostle St

Jude, were brought before him, but finding them poor, and no way ambitious of temporal power, he dismissed them as persons not likely to disturb his jealousy. His persecution of the Christians, whom he either did not or could not distinguish from the Jews, was the most severe which they had ever encountered under any of his predecessors. It commenced A.D. 95, and continued during his reign. By his letters and edicts they were banished in several parts of the Empire, and put to death with all the tortures of ingenious cruelty. The venerable St John, the "beloved disciple" of his Divine Master, and the last survivor of the chosen Apostles, was brought from Ephesus to Rome, and thrown into a cauldron of boiling oil, from which he was miraculously taken out unhurt. He was afterwards, it is well known, banished to the dreary rock of Patmos, where those wonderful revelations were unfolded to him which are contained in the Apocalypse, and which close the canon of inspiration. Among the noble sufferers in this persecution were Domitian's own cousin-german, Flavius Clemens, and his wife Flavia Domitilla. A countless multitude of individuals, whose names no history records, and who have long passed away out of the memory of man, boldly avowed their attachment to the "faith once delivered to the saints," and "rejoiced that they were accounted worthy" to suffer or to die in the cause of Christianity.

Towards the latter part of his reign this infamous tyrant became suspicious, and his anxieties were increased by the predictions of astrologers, but probably still more poignantly by the stings of remorse. He was so distrustful even when alone, that he caused a wall of shining stones to be built round the terrace where he usually walked, to enable him to perceive, as in a looking-glass, whether any one followed him. But all these precautions were unavailing, and his distrust of his own family only rendered it the more necessary for them to consult their own safety by hastening his end. His wife Domitia, whom he had

taken from Ælius Lama, her former husband, and who had placed her affections upon one Paris, a player, was amongst those whom he had resolved to despatch. It was his custom to put down the names of those he intended to cut off in his tablets, which he kept about him with great care. Domitia contrived to get a sight of these tablets, and to her alarm found her own name at the head of the catalogue. She showed the fatal list to Norbanus and Petronius, prefects of the Prætorian bands, who found themselves set down, and to Stephanus, the controller of the household, a man of great strength, who entered into the conspiracy with alacrity, and who undertook to destroy the tyrant. This was accomplished A.D. 96, in the forty-fifth year of his age and in the fifteenth of his reign. Stephanus was put to death by some officers who were alarmed at the noise occasioned by the struggle between him and the Emperor, and who were not privy to the plot, but the other conspirators escaped.

Domitian was the last of the *Twelve Cæsars*, including Julius Cæsar, and as he left no heir, the senate, dreading the influence of the army, which was attached to the tyrant, on account of the advantages he had conferred upon it, proclaimed Cocceius Nerva, descended from an illustrious family, by birth a Spaniard, his successor, the very day on which Domitian was slain. He was prætor when Nero conferred on him triumphal honours, was consul for the first time, A.D. 71, and with Vespasian, and afterwards with Domitian, in A.D. 90. The race of Augustus became extinct, and Rome witnessed a series of Emperors, to the number of thirty-three, including one or two joint reigns, of different families and origin, from the accession of Nerva to the time of Constantine the Great, who is celebrated as the first Christian sovereign, the forty-first Emperor from the time of Julius Cæsar. Some of those Emperors are distinguished in history for their wisdom and worth, among whom may be mentioned Nerva, Trajan,

Adrian, Antoninus Pius, and Marcus Aurelius, otherwise called Antoninus the Philosopher; others of them were tyrants, suddenly elevated from obscurity to power, and as suddenly hurled from the imperial throne. Some of them died peaceably in their beds, and others of them were cut off by violence. The history of the Roman Empire for nearly ten centuries previous to the accession of Constantine the Great is one of the greatest licentiousness, cruelty, oppression, military tyranny, and disorder, to be found in the annals of mankind. Intestine divisions every where prevailed, repeated wars ravaged the Empire; and the imperial city was either distracted by commotions, sunk in depravity, or the scene of the most revolting crimes.

The progress of Christianity in the Roman Empire, amid all the persecutions which it had to encounter, is an interesting subject of inquiry, connected as it is with the subsequent rise of the Papal power, and the establishment of temporal and spiritual sovereignty in the persons of the Popes. It is observed in a preceding part of this article, that considerable objections have been urged to the commonly received opinion that St Peter was at Rome, but admitting the truth of the general testimony of all antiquity, there is no proof that he founded the church there, and it still remains to be shown that he was the first bishop of that see. The supporters of the Papal authority, well aware of the importance of the assumed fact that St Peter was the first bishop, cling to the tradition with the utmost pertinacity, as the great stronghold of their pretensions; yet they have failed in all their arguments, and have completely misinterpreted the primitive ecclesiastical writers who allude to the subject. Assuming, therefore, that St Peter was at Rome, those ancient writers mean no more than that he was superintendent of that church, that he founded it by converting men to the faith, and that he erected the episcopal chair by appointing the first bishop. Rufinus, after mentioning Linus, Cletus, and

Clement, as succeeding each other during St Peter's lifetime, says that they were appointed bishops by the Apostle, that he might be at leisure to discharge the duties of his own peculiar office; and this, he farther says, was not a notion of his own, but the common opinion. Irenæus says that the two Apostles, St Peter and St Paul, founded the church at Rome, and delivered the episcopal office into the hands of Linus, who is supposed to be the Linus mentioned by the latter Apostle in his Second Epistle to Timothy (iv. 21). It is remarkable, moreover, that those ecclesiastical writers who lived nearest the Apostolic times, while they admit that St Peter founded the church at Rome, never speak of him as Bishop of Rome. Epiphanius says "Peter and Paul were the first at Rome, both Bishops and Apostles;" and Eusebius, speaking of the succession of the Bishops of Rome, mentions that "Alexander derived his succession in the fifth place from Peter and Paul." Bishop Pearson maintains that Linus did not succeed St Peter, but that he was appointed Bishop of that see by him and St Paul, who would not fix themselves in any particular church, and that he died even before the Apostles. This argument is ably followed by the historian of the Popes. "Both," says Bower, alluding to the two Apostles, "were Bishops of Rome, or neither, both in the sense of the ancient writers, but neither in that which is now annexed to the word *bishop*. And truly the office of an Apostle and that of a Bishop, as the word is now understood, are incompatible. An Apostle, says Chrysostom, is charged with the instruction not of any particular nation or city, but of the whole world; on the other hand, a Bishop must reside and be employed in one place; and therefore St Peter, who knew these two duties to be inconsistent, if he ever was at Rome, committed there, as he did in other places, the episcopal charge to others, and pursued his Apostolical office, which required a more extensive care. But St James, say the Popish writers, though an

Apostle, was appointed Bishop of Jerusalem, and why may not St Peter, also an Apostle, undertake the episcopate of Rome? It is surprising that they should lay so much stress as they do on this objection, since they must know it to be grounded on an uncertainty, as Eusebius, the greatest antiquary of former times, Hegesippus, the most ancient historian, Epiphanius, Jerome, Chrysostom, and many others, reckon James, the Bishop of Jerusalem, not among the Apostles, but one of the Seventy Disciples. Of the same opinion among the moderns are Grotius, Hammond, Valerius, Blondel, and Salmasius, the last of these saying, after his positive and confident manner, that *it is certain he was not one of the Twelve*. But allowing him to have been one of the Twelve, as some of the ancients seem to think, there was a special reason why one of the Apostles should be appointed to reside at Jerusalem, that city being the metropolis, the fountain, the centre, of the Christian religion; our faith had there its birth, the church was there very numerous, consisting of many thousands of believing Jews, and thither resorted numbers of those of that nation who were converted to Christ in other countries. But there was no special reason why an Apostle should constantly reside at any other place, nor does it appear that any did. St Peter especially could not reside at any one place, since to him, as the *Apostle of the Circumcision*, was committed the charge of converting the dispersed Jews throughout the world."

St Paul, in the close of the Epistle to the Romans, sent to Corinth about A.D. 60, enumerates a number of Christians in Rome to whom he sends his salutations, which shows that Christianity must have gained considerably in the imperial city. Yet he does not mention Linus, who is now universally acknowledged both by the Greeks and Latins as the first Bishop of Rome. The Roman Bishops, especially those of the first century, did not make any figure in history to draw to them particular attention, for this simple reason that they lived in very

different times, and were very different bishops from their Pontifical successors. Nothing is known of Linus with certainty. Some have supposed him to be the son of Claudia, mentioned by the Apostle, 2 Tim. iv. 21, and the present Church of Rome assigns him a place among the martyrs, but no mention is made of his having suffered for the faith either in the ancient martyrologies or by Irenæus. He is said by Eusebius and Epiphanius to have governed the church at Rome twelve years, so that if we reckon with them the death of St Peter in A.D. 66, Linus must have died in A.D. 78. But St Paul in his Epistle to the Romans mentions several by name who were evidently presbyters or deacons of that church. He salutes Andronicus and Junia, his "kinsmen," namely, his countrymen, who were "of note among the Apostles," Urbane, his "helper in Christ," and Tryphena and Tryphosa, who "labour in the Lord."

Linus was succeeded by Cletus, or Anacletus, the second Bishop of Rome, whom the Greeks term *Anencletus*, or the *Irreprehensible*. Of him little is known. Eusebius tells us that he governed the see twelve years, to which some add a few months, so that he must have died in A.D. 91. He is supposed to have been buried next to St Peter in the Vatican, where his supposed shrine is worshipped to this day. Clement, his successor, lived during the reigns of Domitian, Nerva, and Trajan, and he must therefore have witnessed the severe persecution raised by the former. No author mentions what part he sustained in it, and Eusebius places his death in the third year of Trajan's reign, about A.D. 100. He has a place in the Canon of the Mass, with his two predecessors, among the martyrs. Baronius tells us that he was banished by that Emperor into the Chersonesus, beyond the Euxine Sea: and this credulous annalist gravely asserts that he there caused a fountain to spring up miraculously for the relief of the Christians confined to the same inhospitable region, and that he converted the whole country to Christianity which so greatly provoked

the Emperor that he ordered him to be thrown into the sea with an anchor fastened to his neck. It is added, that on the anniversary of his death the sea retired beyond the place where he had been drowned, though three miles from the shore—that when it retired there appeared a most magnificent temple built of the finest marble, and in this temple was a stately monument containing Clement's body—that the sea continued thus retiring every year on the same day, not returning to its usual bounds for seven days, that Christians might have an opportunity of performing their devotions in honour of the saint—and that one year a mother, having carelessly left her young child in this temple, found the infant alive and in perfect health next year! We shall subsequently see that the extravagancies of the Rabbins are equalled by the Roman traditions, and that the most absurd and improbable lies have been assiduously propagated in support of spiritual despotism. If it were possible to be done, the traditions of the Church and See of Rome would form a curious collection. Clement is generally supposed to be the person mentioned by St Paul in his Epistle to the Philippians, among those who had “laboured with him in the Gospel, and whose names were in the book of life.” Hence St Chrysostom concludes that with St Luke and Timothy he attended the great Apostle of the Gentiles in all his journeys. Irenæus assures us that Clement had not only seen the Apostles and conversed with them, but that when he was appointed Bishop of Rome he still heard, as it were, their voices sounding in his ears, and had continually before his eyes the rules and good example they had given him. He is styled by Origen, “the disciple of the Apostles,” by Ruffinus, “almost an Apostle,” and by Clement of Alexandria, “an Apostle.” St Clement was the author of the celebrated Epistle to the Corinthians sent from the Roman Christians, so much magnified by the primitive Fathers, and publicly read not only in the Corinthian Church, as Dionysius its bishop

A.D. 180, assures us, but in many other churches to the time of Eusebius and Jerome, and probably long after. By some it was ranked among the canonical Books, and it was revered by all. So great an affinity, both as to the sense and the language, has been discovered between the Epistle of St Clement and that to the Hebrews, that some have concluded him to have been the translator, and others even the author of that Epistle.

The Christians experienced a severe persecution during the episcopate of Clement and his successor, Evaristus the fourth Bishop of Rome, at the commencement of the reign of Trajan; and that mild and accomplished prince must be numbered among the persecutors of the Church, carrying his resentment so far as to have meditated nothing less than the extinction of the Christian name. This fact is ascertained from a correspondence which has been preserved between the Emperor and the younger Pliny, then governor of Bithynia. Pliny was one of the worthiest men among the ancients, and his letter, which is inserted among his Epistles, is esteemed the only genuine memorial of ecclesiastical antiquity respecting the primitive Christians and the times immediately succeeding the Apostolic age, it having been written within about forty years after the martyrdom of St Paul. It was preserved by the Christians themselves, as a clear and unsuspecting evidence of the purity of their doctrine and practice, and is frequently appealed to by the early writers in the Church against the unprovoked calumnies of their adversaries. The correspondence is deserving of particular notice, both because it shows us how the Christians were treated in those modes of investigation to which the name of trial had been given, and because it affords us the testimony of a Roman magistrate to the purity and simplicity of their manners. “It is,” says the accomplished Earl of Orrery, “an ancient and undoubted record of that excellent system of morals which the primitive Christians bound themselves by oath to observe—morals

which tended to the good of society in general, and to the happiness of every particular state." The letter is dated from Nicomedia, the metropolis of Bithynia, built by Nicomedes I., king of Bithynia, with the assistance of the Galatians, at the extremity of the Obian Gulf; and was written in the seventh year of Trajan's reign. The translation which follows is that of the Earl of Orrery, published in 1752. Pliny thus commences his letter to the Emperor:

"It is a rule which I prescribe to myself to consult you on all difficult occasions, for who can better direct my doubts or instruct my ignorance? I have never been present at the resolutions adopted concerning the Christians, and I know not, therefore, for what causes or how far they may be objects of punishment, or to what degree our complaints may be carried against them. Nor have I hesitated in considering whether the difference of ages should not make some variation in our procedures, or whether the weaker and the more robust should be equally punished. Are those who repent to be pardoned? Is it to no purpose to renounce Christianity after having once professed it? Must they be punished for the name, although otherwise innocent? Or is the name so flagitious as to be punishable? In the meantime I have pursued this method with the Christians, who, as such, have been brought before me. I have asked them if they were Christians, and to those who have avowed the profession I have put the same question a second and a third time, and have enforced it by threats of punishment. When they have persevered, I have put my threats into execution, for I did not in the least doubt that whatever their confession might be, their audacious behaviour and immovable obstinacy required absolute punishment. Some who were infected with the same kind of madness, but who were Roman citizens, have been reserved by me to be sent to Rome.

"Soon afterwards the crime, as it often happens, by being pursued, became more diffusive, and a variety of matters of fact

were specified to me. An information without a name was put into my hands, containing a list of many persons who deny that they are or ever were Christians, for, repeating the form of invocation after me, they called upon the gods and offered incense, and made libations to your image, which on this occasion I had ordered to be brought out with the statues of our deities, and they uttered imprecations against Christ, to which no *true Christian*, as *they* affirm, can be compelled by any punishment whatever. I thought it best, therefore, to release them. Others of them who were named to me by an informer have admitted that they were Christians, and have immediately denied it, by confessing that they had been of that persuasion, but had now entirely renounced the error, some three years, some more, and some even above twenty years before. All these worshipped your image and the images of the gods, and they even vented imprecations against Christ. They affirmed that the sum total of their fault or of their error consisted in assembling upon a certain stated day before it was light to sing alternately among themselves hymns to Christ as to a God, *binding themselves by oath not to be guilty of any wickedness, nor to steal, nor to rob, nor to commit adultery, nor break their faith when plighted, nor to deny the deposits in their hands whenever called upon to restore them.* These ceremonies performed, they usually departed, and came together again to make a repast, the meat of which was innocent and eaten promiscuously; but they had desisted from this custom since my edict, wherein by your commands I had prohibited all public assemblies.

"From these circumstances I thought it more necessary to gain the truth, even by torture, from two women, who were said to officiate at their worship; but I could discover only an obstinate kind of superstition carried to great excess, and, therefore, postponing any resolution of my own, I have waited the result of your judgment. To me an affair of this sort seems well worthy of your consideration,

principally from the multitude involved in the danger, for many persons of all ages, of all degrees, and of both sexes, are already and will constantly be brought into danger by these accusations. Nor is this superstitious contagion confined to the cities; it spreads itself through the villages and the country. As yet, I think it may be stopped and corrected. It is very certain that the temples, which were almost deserted, now begin to fill again; and the sacred rites, which have been long neglected, are again performed. The victims, which had hitherto few purchasers, are now sold every where. From this we may easily infer what numbers of people might be reclaimed, if there was proper encouragement given to repentance."

This letter of Pliny is of the utmost importance, and alludes to some very interesting facts. He admits that he had punished the Christians in a summary manner on account of their *obstinacy*, and if this was the conduct of a man whose character for justice and benevolence is inferior to none in antiquity, the treatment they must have received from those who were less generously disposed may be easily conceived. But the testimony given by this distinguished person to the simplicity and purity of the manners of the primitive Christians is highly pleasing, as it comes from one who evidently believed the statement to be correct—from a man of education and discernment, in a confidential letter to the Emperor, acknowledging his inexperience, and requesting instructions how to act. Some parts of the letter also require a particular explanation. "*Cum præeunte me deos appellarent, et imagini tuæ thure ac uno supplicarent.*"—"They performed the holy ceremonies after me by invoking the gods, and offering wine and incense at your shrine." This signifies that Pliny began and repeated the ceremony of invocation, and that he was followed in the repetition by the persons who had been accused as Christians. He acted on these occasions in his sacerdotal capacity as augur, to increase

the solemnity by his own presence and example. We find him, in the 15th Epistle of the Tenth Book, entreating Trajan to honour him with the office of augur or septemvir, and in the 8th Epistle of the Fourth Book he informs Arritanus, that, according to his wishes, he had succeeded his late friend Julius Frontinus in the augurship. He tells the Emperor—" *Secundum mandata tua hetærias esse vetueram.*"—"According to your commands I have forbidden all public meetings." The *Hetæriæ* (derived from ἑταιρεία, *familiaritas et concordia sodalium inter se*) were incorporated societies, which were particularly obnoxious to Trajan, and viewed by him as dangerous to the state. Under the pretence of meeting to consult and settle the affairs of their corporations, they had opportunities of forming private designs against the government, and insurrections had too often been the consequence of such assemblies. In provinces so distant and powerful as Bithynia the Roman Emperors had great reason to dread confederacies of any sort, and Trajan appears to have thought that the best way of punishing treason was to prevent it. The assemblies of the Christians were included under the denomination of *Hetæriæ*, and as they associated privately in large numbers even before daylight, and bound themselves to the performance of their duty by an oath, their constant and secret meetings must have appeared sufficiently mysterious to alarm the Roman government. At least this is the most plausible excuse which can be assigned to palliate the barbarous action which Pliny now coolly relates:—" *Necessarium credidi ex duabus ancillis, quæ ministræ dicebantur, quid esset veri etiam per tormenta quærere.*"—"I thought it necessary to gain the truth even by putting two women to the torture, who were said to bear a part in their ceremonies." These *ancillæ* were bond-women, and their sex, as well as their humble condition, ought to have protected them from such a punishment. The *ministræ* here mentioned are generally

thought to have been *deaconesses*, an order of which an ecclesiastical writer gives us the following account:—"The Apostles, as they ordained deacons to assist the bishops and priests at divine service, likewise set up the office of deaconesses, who, notwithstanding they had no clerical ordination, were called *deaconesses*, upon account of the services they performed. Widows were commonly selected for this purpose, and in the first ages of Christianity, they were not taken into this office till sixty years old. The words of St Paul, *Let not a widow be taken into the number under threescore years old*, are supposed to relate to the deaconesses," 1 Tim. v. 9. They were also enjoined to have been only once married, although in process of time it appears that young unmarried women were eligible. Their office was to instruct the female catechumens, to visit and attend the sick, and to perform other offices among the members of the Church. Phœbe, the bearer of the Epistle to the Romans, whom the Apostle describes as "our sister, who is a servant of the church which is at Cenchrea," was, according to some interpreters, a deaconess, though others with equal propriety think that she employed herself in hospitably entertaining poor Christians, and that she had often displayed her kindness and generosity to the great Apostle himself.

It is worthy of remark, that though Pliny, like Tacitus, expresses his hatred to Christianity in the Epistle, designating it "*amentia, superstitio prava et immodica*," and though the proposal which he makes to the Emperor of allowing the Christians time for repentance, seems rather an act of policy than of kindly feeling, the legendary authors of the Papal communion have not scrupled to convert him soon afterwards by a miracle. The story is indeed its own refutation, but it is a curious specimen of romancing peculiar to the traditions maintained by the Church of Rome. It is related by the learned Dr Cave. "Pliny the younger," says he, "returning from his province of Bithynia, landed in Crete, where the

Emperor had commanded him to erect a temple to Jupiter. When the building was completed St Titus cursed it, and the building immediately tumbled to the ground. Pliny, astonished at the sight, applied with tears to St Titus for his counsel and assistance. The saint ordered him to begin it again in the name of the God of the Christians; he did so, and having finished it, was himself, together with *his son*, baptized." In this last particular the legendary author has drawn largely on his own invention. Pliny lost his wife in the beginning of Nerva's reign, and he afterwards married a lady named Calphurnia to whom he had been tenderly attached, but he never had any children.

Trajan's answer to Pliny reflects the highest honour on his character. He gives his positive commands to the governor to receive no informations, and to give no encouragement to informers. It is dated from Rome. "You have exactly pursued the method which you ought, my Secundus, in examining the several causes of those persons who, as Christians, were brought before you, for in an affair of this general nature, it is impossible to lay down any settled rule. *The Christians need not be sought after*. If they are brought before you and convicted they must be punished, but with this reservation, that if any one has denied himself to be a Christian, and his assertion is manifest by an invocation to our gods, although he may have been previously suspected, his repentance must entitle him to a pardon. But anonymous informations ought not to have the least weight against any crime whatever. Such a procedure must be of pernicious consequence, and particularly unbecoming the candour and justice of my reign." This noble reply would almost induce us to imagine that the Emperor was in some measure grieved at his former persecutions, yet we know that the proscription continued, though with some limitations. The legendary writers, probably in gratitude for this instance of mildness, after sending Trajan's soul to hell, have generously

delivered it by the prayers and intercessions of Gregory the Great.

The dreadful cruelties and severe persecutions to which the Christians were often exposed throughout the Roman Empire, before the time of Constantine the Great, did not diminish their numbers or enervate their zeal. On the contrary, they increased in an extraordinary manner, dioceses were erected, bishops appointed, and the Church was completely organized, in defiance of all the threatenings of vengeance promulgated and enforced by the civil power. The Roman senate contained Christian senators, the army abounded with Christian soldiers, and Christians were found in all situations and employments. Persecution in their case had produced the usual effects; and it had not only united them more closely together, but it had quickened their activity and inflamed their zeal. Christianity soon became general; a very great majority of the subjects of the Roman Empire openly professed it; and in A.D. 325, when Constantine the Great ascended the imperial throne, it became the acknowledged and established religion of the Empire. The tradition respecting the conversion of that prince is well known. He was about to engage in battle with his rival Maxentius, when he saw a luminous cross in the heavens, with the inscription in Greek characters, *By this overcome*; and, in consequence of the success which attended his arms, he embraced Christianity. This story has, not without reason, been suspected, but there can be no doubt, whatever may be the veracity assigned to it, that the Emperor Constantine was the first Christian monarch, and deserves to be ranked among the most sincere professors of the Christian faith. He caused a cross similar to that which he is said to have seen in the heavens to be placed at the right of all his statues, with an inscription to this effect—"That under the influence of that victorious cross Constantine had delivered the city of Rome from the yoke of tyrannical power, and had restored the senate and people to their

ancient authority." He ordained that no criminal should in future suffer death by the cross; edicts were issued declaring that all Christians should be relieved from their grievances, and be eligible to places of trust and emolument. Constantine was baptized at Nicomedia by Eusebius, the bishop of that see, on the last day of his life, and Mr Bower informs us, that "what gave countenance to such a custom was an opinion then generally received, and still held by the Church of Rome, that by the water of the sacred font men were washed clean not only from original but from actual sin. This proved a great encouragement to vice when piety began, and it began but too early, to decay among Christians, and therefore the Fathers of the Church, especially Basil, his brother Gregory of Nyssa, and St Ambrose, employed all the oratory of which they were masters in crying down such a pernicious and wicked custom, as they style it, so that it was at last quite laid aside." Constantine is said to have been greatly inclined towards the Arian heresy which then ravaged the Church, and his being baptized by Eusebius of Nicomedia, the professed patron of the Arians, favours the supposition. The Romish writers, however, contend that he was baptized by Sylvester, the thirty-second pope or bishop of Rome, who filled the See during his reign; and unable to deny the baptism at Nicomedia, yet unwilling to deprive Sylvester of that honour, they contend that the Emperor was baptized both at Rome and at that city. Be this as it may, Christianity prevailed all over the Roman Empire, but as that stupendous fabric had been founded and guided upon Pagan principles, it lost much of its strength when those principles were subverted. "Constantine," says the historian, "established a religion that continues the blessing of mankind, but he pursued a scheme of politics which destroyed the Empire." The well known invasions of the Goths during the reigns of the successors of

Constantine subverted and overthrew this mighty dominion, and Rome, which had for ages plundered the rest of the world, now felt the sad reverse of fortune, and suffered all that barbarity could inflict or patience could endure. The soldiers of Alaric were allowed to pillage all places except the Christian churches, and this devastation continued three days. But what Alaric and his Goths spared, the Vandals not long after contributed to destroy, and the Roman Empire was dissolved one hundred and forty-six years after the removal of the imperial seat to Constantinople, and four hundred and seventy-six after the nativity of our Saviour.

It falls within the province of the historian and ecclesiastical writer to enter minutely into the annals of this period, at which we cannot even glance in the present sketch; nor shall we attempt to trace the progress of the Roman Pontiffs advancing by slow degrees to that power which they subsequently attained, and which has been exercised in later times. To examine this power in all its bearings, appearances, and consequences, would involve a theological controversy which it is necessary to avoid in this work. Nothing was more natural than that the temporal and spiritual supremacy of Rome should be eventually acknowledged. The advantages, local and general, were all on the side of the Holy See; the associations of ancient magnificence, and latterly of pious zeal, had always been in favour of Rome, and the destruction of the Empire laid the foundation for the rise of the ecclesiastical power. A few notices, therefore, connected with the original position of the See of Rome, as a part of the Christian Church before the establishment of the temporal dominion of the Pope in A.D. 755, when his supremacy was acknowledged, and a brief narrative of some other matters, are all which can, consistently with the limits of this work, be submitted to the reader.

The title *Pope*, or *universal father*, which the Bishops of Rome have arrogated to themselves since the eleventh

century, was anciently given to all bishops. This is proved by Cyprian, Augustine, Gregory, Father Paul, and other ecclesiastical writers, and we find that, in the eighth General Council, held at Constantinople, A.D. 869, which was composed of three hundred bishops, they were all styled *papas* or *fathers*. Gregory VII., in a synod held at Rome, first appointed that the title should be restricted to the Bishop of Rome, as his peculiar distinction and prerogative. In the Council of the Lateran, during the pontificate of Innocent III., the Pope was declared *ordinary of ordinaries*, namely, supreme over all bishops. Towards the end of the third century, the Bishop of Rome, with those of Antioch and Alexandria, had a kind of pre-eminence over all others, because they were considered rulers of primitive and apostolical churches. This did not, however, imply superior power and authority, but merely the privilege of convening Councils, presiding in them, collecting voices, and discharging other duties essential to the nature of those assemblies. About the close of the fourth century, the Bishops of Rome surpassed the metropolitans, and all others of the episcopal order, in magnificence, revenue, riches, and credit with the people; yet it is certain that even then they had not acquired the power and jurisdiction which they afterwards enjoyed. We find differences of religion ultimately decided, and ecclesiastical laws enacted, either by the Emperor or by Councils; and there is no evidence that the bishops of the Christian world acknowledged the derivation of their authority from the Holy See, or that they were created bishops by its favour. But the imprudence of the Emperors during that century, and the dexterity of the Bishops of Rome, aided by other causes, prepared the way for that ecclesiastical power and despotism which their successors speedily attained. At length they asserted their supremacy over the whole world, and claimed tribute from powerful kingdoms; nor was their authority disputed until Europe was roused from its lethargy by

the boldness and energy of the early Reformers, who succeeded after a struggle—in which Rome showed that she had not forgotten the barbarities of her prototype the mistress of the ancient world—in maintaining and extending the principles of the Reformation.

This is a subject, however, on which it is as unnecessary as it would be fruitless to enter; nor shall we attempt even an enumeration of the extraordinary tenets, doctrines, superstitions, traditions, and absurd miracles, which the Roman Pontiffs and the members of the Papal communion have incorporated with or engrafted on the pure faith of the Gospel once, and but once for all, “delivered to the saints.” Innumerable have been the works written by men of all parties on these fertile sources of controversy, and the bold pretensions of the present Church of Rome have been severely analyzed and indignantly exposed. Interpreters have identified the Roman Pontiff as the “Antichrist,” the “Man of Sin,” the “Son of Perdition,” mentioned in the Scriptures; and Rome, the scene of St Peter’s and St Paul’s martyrdom, where the Gospel was once preached and professed in its purity, is considered to be the subject of that wonderful vision in the Apocalypse, against which a fearful retribution is denounced, representing her as a woman, in prophetic language the significant emblem of a church or city, directing and governing an empire: “I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus,” Rev. xvii. 3–6.

We cannot here attempt a description

of modern Rome, its splendid churches, palaces, and public buildings, its magnificent ruins, and ancient temples, its form of government, the state of religion, the manners and customs of its citizens, and a variety of other matters of importance to the general reader. Works on these subjects are numerous and are easily accessible. The following extracts from three interesting volumes entitled “Rome in the Nineteenth Century,” evince the deplorable superstition which prevails at Rome, and how truly it may be said that the subjects of the Pope, like the members of the Papal communion in other countries, are warped by strong delusions to believe the most absurd and lamentable extravagancies. “Italy,” observes this writer, “seems always to have been the land of superstition, and the Pagan miracles that are upon record at least equal the Catholic both in number and absurdity. Every page of Livy and Plutarch abounds with them. Not a year passes without two or three oxen speaking, though we never heard any of their sayings. As to miracles, I understand that not one happened during the whole reign of the French, and that it was not until the streets were purified with *lustrations* of holy water, on the return of the Pope, that they began to operate again. Private miracles, indeed, affecting individuals, go on quite commonly every day without exciting the smallest attention. These generally consist in procuring prizes in the lottery, curing diseases, and casting out of devils. The mode of effecting this last description of miracle was communicated to me by an *Abâte* here (Rome), and as I think it extremely curious I shall relate it.

“It seems that a certain friar had preached a sermon during Lent upon the state of the man mentioned in Scripture possessed with seven devils, with so much eloquence and unction that a simple countryman who heard him went home, and became convinced that these seven devils had got possession of him. The idea haunted his mind and subjected him to the most dreadful terrors, till, unable

to bear his sufferings, he unbosomed himself to his ghostly father, and asked his counsel. The father, who had some smattering of science, bethought himself at last of a way to rid the honest man of his devils and his money together. He told him it would be necessary to combat the devils singly, and on a day appointed, when the poor man came with a sum of money, without which the good father had forewarned him the devils never could be dislodged, he bound him with a chain, connected with an electrical machine in an adjoining chamber, lest, as he said, the devil should fly away with him, and having warned him that the shock would be terrible when the devil went out of him, he left him praying devoutly before an image of the Madonna, and after some time gave him a pretty smart shock, at which the poor wretch fell insensible on the floor from terror. As soon as he recovered, however, he protested that he had seen the devil fly away out of his mouth breathing blue flames and sulphur, and that he felt himself greatly relieved. Seven electrical shocks at due intervals having extracted seven sums of money from him, together with the seven devils, the man was cured, and a great miracle performed! Yet this is nothing to other things which daily happen. Would you believe that there has been actually a trial for witchcraft—a grave formal trial for witchcraft—in the nineteenth century? I begin to think I must be mistaken, and that the world had been pushed back about three hundred years. But it is even so.”

“The age of miracles I thought had ceased, but I have discovered my mistake. Within this little month (April 1817) three great miracles have happened in Rome. All Rome crowded to the Capitol to see an image of the Virgin opening her eyes; but the last was of a much more orthodox description. The miraculous image in this case opened her mouth instead of her eyes, and spake to an old washerwoman, to whom she imparted her discontent at being so much neglected, and her chapel left in such a dirty and

ruinous condition, while so many other Madonnas, no better than she, had theirs made as fine as hands could make them. The Madonna spoke no more, but the old washerwoman proved a very loquacious reporter of her wishes and sentiments. The news of the miracle spread like wildfire; thousands crowded every day to this little old chapel near St John Lateran, about four in the afternoon, the hour at which the Virgin addressed the washerwoman, it being supposed that this was her favourite time for conversation. Not only the lower orders, but crowds of well dressed people, and handsome equipages of all descriptions, daily thronged the door; and the long green avenue that leads within the walls to the Porta San Giovanni, instead of an unbroken solitude, had the appearance of a fair.—But this was by no means the whole extent of our miracles, for, as if one Madonna had scorned to be outdone by another, there was an old dirty cob-webbed Virgin in the Pantheon which also began to work miracles, and drew such crowds to her shrine, that an unhappy stranger could hardly get in to see the building itself.”

“We paid a visit to the house of St Catharine of Sienna, where is still to be seen—besides an ugly chapel painted in fresco—the stony couch on which the poor little saint used to sleep at nights, and the very identical spot where our Saviour stood when he espoused her, and put the wedding ring on her finger! My astonishment was unutterable. I have seen the marriage of Christ and St Catharine a thousand times in paintings, and I have always concluded it to be metaphorical, or thought that credulity had magnified some accidental dream into a vision sent by Heaven, but it never once entered into my head that any human being had ever imagined or pretended that such a marriage really did take place. Yet here I was repeatedly and most solemnly assured by every body present, consisting of a priest, a lacquey, a tailor, and two women, that our Saviour actually appeared on that spot in his

own proper person, invested her with a ring, and declared her his spouse, notwithstanding that he had been crucified several hundred years before this Catharine was born! Nay, they declared that he carried on a most affectionate correspondence with her, and that many of his letters are still extant. Of these, however, I could not obtain a sight, but I saw in the public library several epistles on her side to her dear husband Jesus Christ, and her mother-in-law the Virgin Mary."

"Among the remaining monuments of the middle ages of Rome we must include one which deserves to be classed with them in style, if not in date—a curious old brick dwelling near the Ponte Rotto, bedizened with incongruous ornaments of all kinds and ages, and known by the appellation of the *House of Pilate*. It may perhaps be conceived that as the house of the Virgin Mary travelled from Judea to Loretto, the house of Pilate has arrived by the same route at Rome. But this is a mistake. The *Santa Casa* is, as far as I know, the only mansion endowed with this faculty of locomotion, and the *House of Pilate* stands where it did. No one, I believe, ever really imagined it to be the house of Pilate, who, if he ever had a house in Rome, had probably a much better one. On the contrary, it is known to be the house of Cola, or Nicola Rienzi, the patriot, deliverer, tribune, and tyrant of Rome, in the fourteenth century, and by what inexplicable absurdity it has obtained the name of the House of Pilate it is impossible to conjecture."

Under the centre of the dome of the celebrated church of St Peter is the reputed sepulchre of that Apostle, surmounted by a magnificent canopy, with pillars of bronze taken from the Pantheon. Respecting this pile, it is the most pleasing thought connected with its history that its erection, or rather completion, was in part the cause of the Reformation. In the centre of the grass-grown arena of the Colosseum stands a huge black cross, which liberally promises two hundred

days' indulgence to every person who kisses it! The church of *San Pietro in Carcere* has been previously mentioned. It stands at the base of the Capitoline Hill, and beneath it are all that now remain of the Tullian or Mamertine Prisons, finished by Servius Tullius. There are still two dungeons in these prisons, an upper and a lower one, in the deeper of which it is pretended that St Peter was imprisoned by the command of Nero. There is nothing except tradition to prove the imprisonment of St Peter here, but at Rome unsupported legends much more improbable are implicitly believed. The pillar to which the Apostle is said to have been chained is still shown, and also a miraculous spring of water which sprung up at his command, when he was about to baptize forty jailors whom he had converted. This dungeon serves as a small chapel, and its keeper thinks all the cavils of scepticism respecting the miraculous origin of the spring are triumphantly refuted, when he offers the water to the visitor, asks him to taste it, and assures him that it is *acqua vera*! A hole in the wall is also pointed out, which is pretended to be the impression of the Apostle's head, when the jailor brutally flung him against it, and this ridiculous tradition provoked a wicked wit to observe that this only proved that St Peter's head was the thicker of the two! It is, however, known with certainty that the accomplices of Cataline's conspiracy, when condemned to immediate death by the effects of Cicero's eloquence, were conducted from the senate-house through the Forum, and strangled in these dungeons. In them also Jugurtha perished of hunger, and Perseus, the captive king of Macedonia, dragged out a lingering imprisonment, until he was removed at the intercession of his conqueror to a less horrible abode.

The church of *San Pietro in Vincoli*, upon the Esquiline Hill, is built upon the ruins of the Baths of Titus. It was at one time maintained by the rigidly *orthodox* that St Peter himself built a

church here, but the modern Romans have thought proper to give up this absurd tradition for the present. It is only affirmed that in this church are preserved the chains with which Herod caused the Apostle to be bound at Jerusalem, and that when these chains were brought to Rome, and were placed near the chains with which he was bound in the Mamertine prison, both leaped together in an affectionate embrace, and have ever since been inseparable. This church contains the famous statue of Moses by Michael Angelo. The place of the Apostle's martyrdom is pointed out at *San Pietro in Montorio*, and it has been already observed that the splendid dome of the magnificent St Peter's rises above his supposed tomb.

It is a singular oversight of the inventors of Papal traditions not to have ascribed any miracles to St Paul, although they allege that he was confined in the same dungeon, and although his name is always coupled with that of St Peter in the Papal bulls. The church of St Paul, in which the Apostle is said to have been buried, was burnt down in 1823, but it is rebuilt, and is a most imposing structure.

The church of St John Lateran is the cathedral of the Pope. It is one of the seven *Basilicas*, the title *Basilica* being given to many of the old churches in Rome, but belonging peculiarly to seven, which possess the invaluable privilege of granting six thousand years' indulgence to the penitent who visits their designated shrines and altars in one day. It was founded by Constantine the Great, who was the grand builder of these holy erections, and who, at the entreaties of the female saints of his family, founded *Basilica* upon *Basilica*. Careless of the fate of the city which he intended to desert, and the splendour of which he resolved to eclipse, he permitted the Christians to pull down many of the superb temples, and tear away the noble columns and porticoes which had decorated the idols of Paganism. The church appears to have been derived from a

Pagan source—from Plautius Lateranus, the leader of the first and unsuccessful conspiracy against Nero, whose magnificent house was confiscated with the rest of his property. St John Lateran continued to be the metropolitan church of the Papal world until it was superseded by St Peter's. "This church," says Waldie, "as well as most others of any consideration in Rome, abounds in valuable relics; for, partly from being the scene of most of the principal martyrdoms, and partly from St Helena's pious care in forwarding ship-loads of relics from the Holy Land, no place is so well stocked with these spiritual treasures as Rome. It sometimes happened, indeed, that all the cargoes sent by the Empress did not arrive at their intended place of destination; for instance, one day a horse employed in drawing a waggon-load of them became restive, and kicked so manfully, that the said kicking was manifestly a miracle, and no doubt remained that not the horse but the relics chose to proceed no farther. There they were accordingly deposited, and a church built over them which is called *San Giacomo Scossa Cavelli*, or *St James at the kicking of the Horses*, to this day. Notwithstanding this waggon-load which went to St James, St John has some very rare and curious relics, and I shall particularize a few exhibited here on Holy Thursday. 1. The *heads of St Peter and St Paul*, encased in silver busts, set with jewels. 2. A *lock of the Virgin Mary's hair*, and a *piece of her petticoat*. 3. A *robe of Jesus Christ, sprinkled with his blood*. 4. Some *drops of his blood in a phial bottle*. 5. Some of the *water which flowed out of the wound in his side*. 6. Some of the *sponge*. 7. The *table on which our Saviour ate the Last Supper*, and which must by a miracle have held all the Twelve Apostles, although it seems impossible for more than two people to sit at it. 8. A *piece of the stone of the sepulchre on which the angel sat*. And, lastly, the identical *porphyry pillar* on which the cock was perched when he crowed after St Peter denied Christ!

There are some towels, too, with which the angels wiped the face of St Lawrence when he was broiling on the gridiron! I thought all these sufficiently marvellous, but what was my surprise to find the *rods of Moses and Aaron*, though how they got there nobody knows, and two pieces of the wood of the real ark of the covenant!"

"But by far the most valuable relic brought from Palestine by that indefatigable collector St Helena is the *Holy Staircase*, the very same on which *Christ descended from the judgment-seat of Pilate*! It is certainly somewhat singular that it should have escaped the total destruction of Jerusalem, yet here it is. It is likewise strange that its merits should have been overlooked for so many centuries, during which it was permitted to rest in the obscurity of the old Lateran Palace, and people walked up and down it with the most irreverent insensibility. But when Sixtus V. rebuilt the palace he brought its forgotten virtues to light, and raised for it an erection of its own opposite the church, in which it is now placed; and these holy steps are never ascended but on the knees, and are never descended at all; four parallel staircases are provided in the same building, which are not holy, and by which the penitents descend. These 'holy steps that pious knees have worn,' till they are almost worn away, are now cased in wood, and so great is the passage upon them, that except on a grand *feſta*—a *feſtone*, you cannot fail to see various sinners creeping up them on their knees, repeating on every step a Paternoster and an Ave Maria. On the Fridays during Lent crowds go up. I have myself more than once seen princes of blood royal slowly working their way up on their knees, their rosary in their hands. Indeed, it is only another modification of the game of *Patience*, and serves to fill up the morning as well as playing it on the cards—the favourite occupation of certain princes in this city. I am told the ascenders of this *Holy Staircase* gain *three thousand years'* indulgence every time of mounting, but

what temptation is that in a Church where indulgences for thirty-nine thousand years may be bought on the *feſta* of the patron saint?"

At the top of the staircase there is a little dark-looking square hole, with an iron-grated window—a most uninviting place. This is called the *Sancta Sanctorum*, or *Holy of Holies*, and no women are ever admitted into it. There is an altar in it so holy that even the Pope himself cannot perform mass at it, and it has an altar-piece, a head of Christ, said to have been painted by St Luke, assisted by some angels. Those who have seen it describe it as a most hideous piece of work, and justify the witty observation of Carlo Maratti, which in reality conveyed a severe reproof to the Papal traditionists, that it was a pity the Evangelist had not been a contemporary of his, as he would have given him a few lessons. The manner in which this specimen of painting by St Luke and the angels arrived at Rome is more extraordinary than the artists by whom it was executed. It is related that in the time of Leo the Isaurian, who had a great propensity to destroy images, a certain pious patriarch of the Church, in order to save this joint Evangelic and Angelic production from his clutches, threw it into the sea at Constantinople, from which it performed the voyage to Rome by itself, and landed itself in safety at the port. Outside of the *Sancta Sanctorum* are suspended numbers of votive pictures, chiefly commemorative of the hair-breadth escapes from divers perils effected by the agency of the miraculous image within. Hearts, hands, heads, legs, and arms, are to be seen indeed in almost every church in Rome, in testimony of the miraculous cures wrought by the image or shrine to which they are appended, but those outside the *Sancta Sanctorum* of the *Scala Santa* are more than usually miraculous. "These votive pictures," says Waldie, "reminded me of the *tabulæ votivæ* of the ancients, and in what do they differ from them? Have not the Pagan superstitions planted at Rome retained

their nature, and only changed their name?"

The church of St John Lateran is one of the Basilicas which has a *holy door*. Its baptistry, an isolated octagonal building, like all the baptistries of Italy, is dedicated to St John the Baptist, and has the usual number of altars, images, and shrines. It was built by Constantine the Great, but not, as it is pretended at Rome, for his own baptism, for that was deferred, as we have seen from his biographer Eusebius, till the day of his death, which happened at Nicomedia. A small chapel near this church is said to be built upon the very spot where St John was thrown into the cauldron of boiling oil! "Just as we were leaving the church of St John Lateran," says Waldie, "I observed some banners hanging up, something like those suspended in Westminster Abbey at the installation of the Knights of the Garter, but I found on inquiry that these belonged to a batch of saints that the Pope (Pius VII. in 1817 and 1818) had canonized here a few years ago all at once. Common princes make dukes or lords, mere earthly nobility, but the Pope makes the nobility of heaven; and instead of knights he dubs saints!"

The bridge of St Angelo over the Tiber exhibits a goodly number of frightful statues of angels drawn up opposite to each other—the production of Bernini and his scholars. They are described as placed exactly as if they were performing a country dance, and are standing on the "light fantastic toe" in the most distorted and affected attitudes imaginable. Another, larger, and if possible more hideous—a great angel in bronze—crowns the summit of the Castle St Angelo, flapping his wings, and staring the spectator in the face. This is the Archangel Michael, and the reason for his occupying this extraordinary position is thus given. During a plague at Rome in the Pontificate of Gregory the Great, when the Pope was crossing the bridge, the Archangel Michael appeared to him on the top of the Castle, flapping his wings as he does now, in consequence of which the plague

immediately ceased, and the Pontiff set up his statue in commemoration, on the spot where the apparition, which no one had seen but himself, had appeared. The original statue was destroyed in one of the many sieges which the castle sustained from the days of Justinian to the time of Charles V., and another was substituted in its place by Benedict XIV.

The old church of *Santa Maria in Ara Cœli* crowns the summit of the Capitoline Hill, and is supposed to occupy the site of the splendid temple of Jupiter Optimus Maximus. This church takes its name of *Ara Cœli* from a common tradition that the Sybil prophesied to Augustus of the birth of our Saviour, and that he consecrated an altar on this spot "to the First Born of God"—a monkish imposition unsupported by any historical testimony. The ascent to this church is made by a flight of one hundred and twenty-four steps. Up these steps, which Julius Cæsar ascended on his knees at his first triumph, the Papal devotees are seen painfully mounting on their knees—a mode of locomotion which they think more to the taste of the Virgin Mary, who is supposed to be present in the church at the top of them, than the common mode of walking, and is practised either to repay her for some favour already conferred or to obtain some gratification. This church is resorted to by numerous peasants from the remote mountain villages, dressed in their grotesque and holiday costumes, to see the *Bambino*, the new-born Jesus, and to worship the Virgin, who sits in state to receive her superstitious votaries. The *Bambino* is said to have been originally brought down from heaven one night by an angel, and is endowed with the most miraculous powers. It is of such wonderful repute that it is believed to effect all kinds of cures. The exhibition is called the *Præsepìo*, and is to be seen after Christmas in almost every church in Rome, and in most of the private houses, but it appears in its full glory in *Ara Cœli*. It is thus described by an eye-witness. "The upper part of the church around the great

altar was adorned with painted scenes, and converted into a stage, in the front of which sat the figure of the Virgin made of wood, arrayed in her best blue satin gown and topaz necklace, and her petticoats so stuck out, that, unless she wore a hoop, which the friars who were in the secret positively denied, it was impossible to believe her accouchement had yet taken place. There, however, lay, in proof of the contrary, the new-born Bambino, the infant Saviour, rolled in rich swaddling clothes, and decked with a gilt crown; beside him stood Joseph and the two Marys, and at a little distance were seen two martial figures, which we were given to understand were Roman centurions, made of pasteboard, and mounted on white horses. Near them projected from a side scene the head of a cow; and all these figures, divine, human, and bestial, were as large as life." This degrading and even disgusting exhibition, which takes place annually at Rome, is got up as a religious service. Well may Rome be called the "mother of abominations."

The church of St Bartholomew occupies the site of the temple of Esculapius. In this church they offer plenary indulgence—"nostrums for the cure of the soul have supplied the nostrums for the cure of the body which used to be administered here; corporeal is exchanged into spiritual quackery, Pagan into Catholic superstition, and Esculapius into St Bartholomew." In the church of *Santa Maria in Trastevere*—the quarter said to have been anciently inhabited by the Jews, a miraculous fountain is reported to have sprung up, and the spot is still marked with the inscription of *Fons Olei*. The priests at Rome affirm that this was a public Christian church at the beginning of the third century, and their statement is not improbable, for we find that after the death of Septimus Severus, A.D. 211, the Christians enjoyed toleration nearly forty years, and were not only permitted to open places for public worship, but were even high in favour at the imperial court. Gibbon, who

quotes Mosheim's Augustan History as his authority, asserts that Alexander Severus in the early part of his reign imbibed the doctrines of Christianity, and entertained serious thoughts of erecting a temple to Christ as one of the gods.

The convent of St Gregory—the same who was favoured with the sight of the Archangel Michael, is on the Coelian Hill. St Gregory used to feed twelve poor men here every day, and once to his great surprise he found thirteen, but the interloper proved to be an angel, who disappeared after eating his dinner, for which purpose he appears to have come, as he spoke not, and did nothing but eat. This story is currently believed and told to all travellers by the brotherhood, who exultingly show the very table at which the angel sat!

The preceding illustrations, which might easily be amplified, will convey to the reader some idea of the state of religion in the metropolis of that Church which monopolizes to itself the exclusive titles of *Catholic*, *Holy*, and *Apostolical*. If we contrast the follies and lamentable superstitions which prevail at Rome with those which are current at modern Jerusalem, a salutary lesson will be taught us. We see Rome, at one time the mistress of the world, and during some centuries the self-elected capital of Christendom, plunged into almost Pagan darkness; and Jerusalem, at one time the "joy of the whole earth," equally immersed in ignorance, superstition, and delusion. "It is curious," says Waldie, "to see in how many particulars, small and great, modern Catholic churches correspond to ancient Pagan temples. It is not only in the pictures and statues, in the plan and the decorations, in which we might be glad to trace even a closer resemblance—it is in the plurality of gods, in the worship of images, in the altars and votive offerings, in the holy water, in the multiplied ceremonies, in the pompous processions—in all that we see, hear, and do—we might almost as well be in a Pagan as in a Christian temple. Even the glory that surrounds

the heads of saints formerly encircled the statues of gods. Images of Apollo and Diana, of Fortune and of Pallas, had this *nimbus*, or halo of light, round their heads, and it seems afterwards to have become common."

It would require volumes to describe the wonders of Rome, and to do justice to its ancient and modern history—to examine its wall and gates, its seven hills—the Palatine, the Capitol, the Aventine, the Cœlian and Esquiline, the Viminal and Quirinal Hills. It abounds with antiquities and the remains of ancient grandeur unrivalled by any other city at least in Europe, all of which are intimately connected with the associations of former times, and remind us of the greatness of the people who conquered the world. There are still to be seen the remains of the Roman Forums—the Forums of Julius Cæsar, Augustus, and of Nerva or Domitian, the Forum and Triumphal Column of Trajan, Vespasian's Forum of Peace, Forum of Antoninus Pius, Triumphal Column of Marcus Aurelius, the Temple or Basilica of Antoninus Pius, the Forum Boarium, Janus Quadrafontis, the little Arch to Septemus Severus, the Cloaca Maxima, the Fountain of Juturna, the Pantheon, and the Colosseum. Among its ancient temples are the reputed Temples of Vesta, Ara Maxima, Fortuna Virilis, Antoninus and Faustina, Romulus and Remus, and of Peace, the double temple of Venus and Rome, the temples of Minerva Medica, Venus and Cupid, Venus Erycina, Piety, the Roman Daughter, Bellona, and Mars. The amphitheatre, the theatre of Pompey and Marcellus, and the Portico of Octavia, still remain. The vestiges of the ancient baths, the bridges, arches, aqueducts, obelisks, and tombs, the various undescribed memorials of antiquity every where to be found, convince

the traveller that imperial Rome was great in her fall, and that she is still glorious in her decay. Of Rome in her present state we have not attempted any regular description. To enumerate the public buildings, exclusive of the Vatican and its Library, its churches and convents, its numerous palaces and noble fountains, and the statues and paintings of Rome, with even the briefest notice of the kind and character of magnificence, splendour, and beauty impressed on each, would require knowledge most extensive, research most unwearied and profound, and a power of descriptive language which few possess or can command. Eustace informs us that Rome contains forty-six squares, five monumental pillars, ten obelisks, thirteen fountains, twenty-two mausoleums, one hundred and fifty palaces, and three hundred and forty-six churches. The houses are built partly of stone and partly of brick: the streets are in general narrow, gloomy, irregular, and dirty, often very long, and sometimes terminating in a church, a fountain, or an obelisk. The population of Rome in 1821 amounted to 135,171 souls, and in 1822 it had increased to 136,085. In 1837 it was calculated that the whole population would amount to 150,000 persons. Being an ecclesiastical city, Rome abounds with persons of all ranks, degrees, orders, and fraternities known in the Papal Church; and its entire government is also ecclesiastical. A Protestant Episcopal chapel is tolerated, and divine service is regularly performed in it to the British residents, by clergymen of the Church of England. The Papal territories, of which the Pope is the actual sovereign, are entitled the *States of the Church*. They contain 17,572 square miles, and the population amount to about two millions six hundred thousand souls.

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SABEANS, a people mentioned by the Prophet Isaiah (xlv. 14), who terms them "men of stature." They were probably the Sabeans of Arabia Felix, but there were several tribes of this name. Those who seized the flocks of Job (i. 15) were probably a people of Arabia Deserta, in the neighbourhood of Bozrah, who lived by pillaging from and plundering their neighbours. See SHEBA.

SABTA, a town in Arabia Felix, in a district supposed to have been peopled by Sabtah, third son of Cush, Gen. x. 7.

SALAMIS, a city of the island of Cyprus visited by St Paul and Barnabas, where they converted Sergius Paulus, Acts xiii. 5. It is said to have been founded by Teucer, son of Telamon, and it was subsequently called Constantia, after its restorer the Emperor Constantius. Its modern name is *Costanza*.

SALCHAH, a city of the kingdom of Og in the country of Bashan, towards the northern extremity of the portion of Manasseh, Deut. iii. 10; Josh. xii. 5.

SALEM. See JERUSALEM.

SALEM, or SALIM, a place where John the Baptist baptized in the Jordan, the situation of which is unknown.

SALISSA, or SHALISSA, a place north of Jerusalem, called also Baal-Shalissa, 2 Kings iv. 42.

SALMONE, or SALMQNA, a sea-port in the island of Crete, Acts xxvii. 7.

SALT, VALLEY OF, where David "got a name" at his return from defeating the Edomites, and not the Syrians as our version renders it, is generally placed in the eastern parts of Idumea to the south of the Dead Sea, between Tadmor (Palmyra) and Bozrah, 2 Sam. viii. 13. See SELAH.

SAMARIA, the capital of the kingdom of the Ten Tribes, sometimes called the kingdom of Samaria, was built by Omri, king of Israel. This prince "bought

the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built after the name of Shemer, owner of the hill, Samaria," in Hebrew *Shomeron*, 1 Kings xvi. 24. Before the reign of Omri the kings of the Ten Tribes resided at Shechem or at Tirzah, and the destruction of the palace in the latter place, 1 Kings xvi. 18, probably assisted Omri's intention to found a new capital. The two talents of silver which he paid for the hill were equal to L.684 sterling.

The kings of Samaria exerted themselves to adorn, embellish, and strengthen this city. Ahab erected in it a palace of ivory, and the Prophet Amos describes it in the reign of Jeroboam II. as a place sunk in effeminacy and luxury. The Syrian king Benhadad built some public places or streets which his own subjects inhabited, probably for the purposes of traffic and commerce. His son besieged it in the reign of Ahab, but was defeated by a small party of young men. The Syrian monarch had vowed to level Samaria with the ground, and encamped before it with a numerous army, assisted by thirty-two petty princes or chiefs who were his tributaries. Confident of success, he spent his time in drunkenness and revelry with his allies, when he was attacked by the handful of young patriots, who put the Syrians to flight, and "slew every one his man." It is remarkable, that the king of Syria's flatterers did not ascribe the shame of their defeat to the revelry of their master, but to the interposition of the gods of the Jews:—"Their gods are gods of the hills, therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they." Benhadad took the field with an army in the following year, probably with a design to march against Samaria, which was now a place

of great strength, but he was a second time defeated with the loss of 100,000 men. Some years after this we find him again marching against this city, which he invested, and reduced to such extremities by famine that a mother was forced to eat her own child. The place, however, was relieved by a very striking interposition of Divine Providence, 2 Kings vi. and vii. Samaria was besieged by Salmanezer, king of Assyria, in the ninth year of the reign of its king Hosea, and the fourth of Hezekiah, king of Judah, and after a siege of three years he took it and razed it to the ground, 2 Kings xvii. The Prophet Hosea speaks of the cruelties exercised by the Assyrian king when he obtained possession of the city, and Micah says that it was reduced to a heap of rubbish, Hosea x. 4, 8, 9; xiv. 1; Micah i. 6. The foreigners whom the conqueror settled in the desolated country took the name of Samaritans, and seem to have made the neighbouring city of Shechem their chief seat, which it ever afterwards was; but they rebuilt part of it, and we find it occupied by them after the southern Jews had returned from *their* captivity, Ezra iv. 17; Neh. iv. 2. In after times it was more fully rebuilt and occupied by the Samaritans, for they revolted from Alexander the Great on account of the favours he conferred on the Jews, with whom they were always at variance, and burnt Andromachus, whom Alexander had appointed its governor. The conqueror was then in Egypt, but he advanced against it, took the city, and peopled it with Macedonians. He gave the surrounding country to the Jews, and to encourage them to cultivate it he granted them exemption from tribute. After this it was sometimes in the hands of the kings who succeeded Alexander in Syria, and at other times in the possession of the Egyptian Ptolemys, who deprived the Jews both of the privileges granted to them by the great conqueror and of the country. The Jews obtained complete possession of it under John Hyrcanus, son of Simon Maccabæus, who pillaged

it, razed its foundations, and caused torrents to overflow its ruins, but it was afterwards rebuilt by Aulus Gabinius, the Roman proconsul of Syria, who called it after his own name. It nevertheless remained a comparatively inconsiderable place until it was restored to something like its ancient splendour by Herod the Great, B.C. 21, who built a temple in it, and changed its name to the Greek one of *Sebaste*, which in Latin is Augustus, in honour of Augustus Cæsar, by which name it is generally known in modern times. As thus restored it existed in the time of our Saviour, and it continued a place of importance until the Jews were expelled from their country by the Emperor Adrian, after which it went gradually to decay. Such ruins as have since been mentioned, or now exist, belong to the city as it existed in our Saviour's time, when according to Josephus it was twenty furlongs in circumference.

There is little reference to Samaria as a city in the New Testament, and when it is mentioned, it refers chiefly to the country or district so called, which was one of the smallest but most fruitful districts of Judea, and which was given by Joshua to the tribe of Ephraim. When it is said that our Saviour passed through the midst of Samaria, the meaning is *through the midst of the country of Samaria*, Luke xvii. 11. It is also said, "Then cometh he to a city of Samaria called Sychar," near which he held his celebrated conversation with a woman of Samaria, namely, with a Samaritan woman of the city of Sychar in Samaria. After the martyrdom of St Stephen, when the disciples were dispersed throughout the towns of Judea and Samaria, Philip withdrew into this city and made some converts, Acts viii. 1, 3; and when the Apostles heard that the city had received the Word of God, they sent St Peter and St John thither to communicate the Holy Ghost. Samaria is never called Sebaste in the New Testament, though it is now hardly known by any other name. St Jerome is of opinion that the Prophet Obadiah was buried at Samaria, and here

were also shown the tombs of Elisha and of John the Baptist. There are some ancient medals still extant which were struck in this city, and we find the names of Bishops of Sebaste among the subscriptions to the acts of several ancient Councils.

Samaria, which is distant about thirty-four miles from Jerusalem, was the name of the city during the first Temple, and under the second of the country. The district lies between Judea Proper and Galilee, and it begins, according to Josephus, at a town called Sinea, in the Great Plain, and ends at the toparchy of Acrabatene. Benjamin of Tudela says, "Sebaste is Samaria, where the palace of Ahab, king of Israel, is still known. Now, that city was on a mountain, and well fortified, had springs, well watered land, gardens, paradises, vineyards, and olive yards. Distant eight miles is Neapolis, that is, Sychem, in Mount Ephraim. It is seated in a valley between the mountains Gerizim and Ebal; in it are about a hundred Cutheans, observing the Law of Moses only; they are called Samaritans, and have priests of the seed of Aaron. They sacrifice in the Temple on Mount Gerizim on the days of the Passover, and on feast days on the altar built there of the stones set up by the Children of Israel when they passed over Jordan."

All travellers agree in opinion respecting the fine locality of Samaria. "Its situation," says Dr Richardson, "is extremely beautiful, and strong by nature; more so, I think, than Jerusalem. It stands on a fine large insulated hill, compassed all round by a broad deep valley, and when fortified, as it is stated to have been by Herod, one would have imagined that in the ancient system of warfare nothing but famine could have reduced the place. The valley is surrounded by four hills, one on each side, which are cultivated in terraces up to the top, sown with grain, and planted with fig and olive trees, as is also the valley. The hill of Samaria likewise rises in terraces to a height equal to any of the adjoining mountains. The present village is small and poor, and

after passing the valley the ascent to it is very steep, but viewed from the situation of our tents is extremely interesting, both from its natural situation, and from the picturesque remains of a ruined convent of good Gothic architecture. Having passed the village, towards the middle of the first terrace there is a number of columns still standing. I counted twelve in one row, besides several which stood apart, the brotherly remains of other rows. The situation is extremely delightful, and my guide informed me that they belonged to the *serai*, or palace. On the next terrace there are no remains of solid building, but heaps of stone and lime, and rubbish mixed with the soil in great profusion. Ascending to the third or highest terrace, the traces of former buildings were not so numerous, but we enjoyed a delightful view of the surrounding country. The eye passes over the deep valley that compasses the hill of Sebaste, and rests on the mountains beyond, which retreat as they rise with a gentle slope, and meet the view in every direction like a book laid out for perusal on a writing desk. From this lofty eminence we descended to the south side of the hill, where we saw the remains of a stately colonnade, which stretches along this beautiful exposure from east to west. Sixty columns are still standing in one row; the shafts are plain, and fragments of Ionic volutes, scattered about, testify the order to which they belong. These are probably the relics of some of the magnificent structures with which Herod the Great adorned Samaria. None of the walls remain."

Dr Richardson's account of Samaria corresponds to that of Brocard, in his "Descriptio Terræ Sanctæ," written in the thirteenth century, when more of the ancient city remained than at present. He notices the numerous marble columns belonging to the royal buildings, palaces, and colonnades of this once magnificent place; but there were only a few inhabited houses, together with a church dedicated to St John, which the Mahometans had converted into a mosque.

When Maundrell visited Samaria, at the end of the seventeenth century, he found no other traces of the ancient city than a large square piazza encompassed with pillars; but, according to the reports of later travellers, the fall of several of those pillars has caused such an alteration that its appearance as a square piazza is no longer indicated. As such, however, it corresponds to the description by Josephus, of a sacred inclosure of about a furlong and a half, built by Herod nearly in the centre of the city, adorned by him with all kinds of ornaments, and containing a stately temple. The great church mentioned by Brocard, which is said to have been built by the Empress Helena, is now a conspicuous ruin. It had become dilapidated even in Maundrell's time, and the Mahometans had erected a small mosque *within* its walls, over the dungeon in which John the Baptist is supposed to have been imprisoned and beheaded. This ruined church, the interior mosque, and indeed the whole site of the ancient Samaria, are completely described by Mr Buckingham.

The present representation of Samaria is a poor village of the most humble description, governed by its own sheik, who is himself a husbandman. The whole of the surrounding valley is cultivated, and Major Skinner informs us, that among the hills of Samaria he passed through the finest scenery he had ever witnessed in Palestine—"so beautiful in some parts, that it may be compared to the richest in Europe." The present town is situated on a rounded hill of moderate and gentle ascent in the centre of the valley, surrounded by the mountains a few miles distant, which rise to a considerable elevation. Sebaste commands an extensive view; and the Mediterranean may probably be seen from it in a clear day. The tomb of John the Baptist was shown in the time of the Emperor Julian, when the inhabitants are said to have opened it, and burnt a portion of his bones, preserving the rest as relics. Samaria contained the tombs of its kings, but no memorials remain. In the walls of the houses,

however, portions of sculptured blocks of stone are conspicuous, and even fragments of granite pillars have been worked into the masonry, while other vestiges of former edifices are seen scattered about. There is no trade in the place, and the inhabitants are miserably poor.

SAMOS, now called SAMO, a celebrated island in the Archipelago, about eighty-seven miles in circumference, on the coast of Asia Minor, from which it is divided by a narrow strait. The Romans wrote to the governor of Samos in favour of the Jews, 1 Macc. xv. 23, and St Paul landed on it when going to Jerusalem, Acts xvi. 11. Its chief city was called Samos, and was founded nearly ten centuries before the Christian era on the site of the modern *Cora*. This island is famous as the birth-place of the philosopher Pythagoras. Its inhabitants, originally an Ionian colony, became distinguished for their skill in navigation and other arts, especially pottery. The fertility of Samos was proverbial in ancient times, and the possession of it was often strongly contested. Athenæus of Naucratis in Egypt states that its fig trees, apple trees, and vines, bore fruit twice every year, and Pliny notices its pomegranates. At Samos it was commonly said that hens gave milk. The island abounds with a variety of game; it has no rabbits, but it contains hares, wild boars, goats, and some deer. It possesses iron mines, emery stone, and ochre, and its mountains consist of white marble. Samos was celebrated for its salubrious climate, pure air, and abundant supply of water. The ancients found every thing excellent here except wine, which now forms the best revenue of the island. The people of Samos were at first ruled by kings, but subsequently their government became democratic and oligarchical. After a variety of vicissitudes the island became a Roman province in the time of Vespasian. Juno was anciently held in great veneration here; she was said to have been born in it on the banks of the Imbrassus, and her temple, which is now completely annihilated, was uncommonly

magnificent. The former splendour of this island has long since disappeared. Its bishop, who also holds the episcopate of Nicaria, enjoys a considerable revenue. There are some monasteries and nunneries, and a great number of private chapels.

SAMOTHRACIA, an island on the Thracian coast, at which St Paul arrived after departing from Troas for Macedonia, Acts xvi. 11. It bore the different names of Dardania, Melita, Saoris, Leucania, Leucosia, and Electria, and is now called *Samodrahi*. Pliny computes its circumference at about thirty-eight miles, but modern travellers reduce it to twenty. The origin of its inhabitants is unknown, but it is likely they were Thracians, the continent being only thirty-two miles distant, and afterwards increased by colonies of the Pelasgi, Samians, and Phœnicians. Samothracia is famous for a deluge which inundated the island and reached the tops of the highest mountains before the age of the Argonauts, occasioned by a sudden overflow of the Euxine, which the ancients considered a lake. It was reduced, with the rest of the islands of the Ægean, to the form of a province in the reign of Vespasian.

SANSANNAH, or **SENSENNAH**, the name of a town in the tribe of Judah, Josh. xv. 31.

SAPHIR, a place mentioned by the Prophet Micah (i. 11), the name of which signifies *fair* or *elegant*. It is taken by some for the proper name of a city, and by others for Samaria or Jerusalem.

SARAMEL, a place mentioned in the First Book of the Maccabees (xiv. 28), which some suppose to be the same with Millo, and others with Jerusalem.

SARDIS, or **SARDES**, now called *Sart*, an ancient city of Asia Minor, distinguished as one of the Apocalyptic churches, formerly the capital of the kingdom of Lydia, and the residence of Crœsus, was situated at the foot of Mount Tmolus, on the banks of the Pactolus. Strabo mentions it as an ancient city, not inferior to any in Asia, but he considers it posterior to the siege of Troy. It was so rich and

magnificent that Florus calls it a second Rome. Herodotus relates that this city was taken by the Cimmerians, who were driven from their country by the Scythian nomades about seven hundred years before the Christian era. It remained in the possession of this people nearly a century and a half, when it was seized by the Tyrians and Lycians. Its citadel was built on a craggy mountain south-east of the town, and was thought impregnable, on account of its situation on a perpendicular precipice. "One of the kings," says Dr Chandler, "an ancestor of Crœsus, it is related, believed that by leading a lion about the wall he should render the fortress impregnable, and neglected that portion of it as totally inaccessible. Crœsus, who was tyrant or king of all the nations within the river Halys, engaging Cyrus, who had followed him into Lydia, was defeated in the plain before the city, the Lydian horses not enduring the sight or smell of the camels. Cyrus then besieged him, and offered a reward to the person who should first mount the wall. One of his soldiers had seen a Lydian descend for his helmet, which had rolled down the back of the citadel. He tried to ascend there, where not even a sentinel was placed, and succeeded. Afterwards the Persian satrap, or commandant, resided at Sardis, as the Emperor did at Susa. In the time of Darius the Milesians sailed to Ephesus, and leaving their vessels at Mount Corissus, marched up by the river Cayster, and crossing Mount Tmolus, surprised the city, except the fortress, in which was a numerous garrison. A soldier set fire to one of the houses, which were thatched, and presently the town was in flames. The Ionians retreated to Tmolus, and in the night to their ships. The city and fortress surrendered on the approach of Alexander after the battle of the Granicus. His army encamped by the river Hermus, which was twenty stadia, or two miles and a half distant. He went up to the citadel, which was then fortified with a triple wall, and resolved to erect in it a temple and altar to Jupiter Olympus,

on the site of the royal palace of the Lydians. Sardis under the Romans was a large city, and not inferior to any of its neighbours until the terrible earthquake which happened in the time of Tiberius Cæsar. Magnesia by Sipylus, Philadelphia, Laodicea, Ephesus, and several other cities, partook largely in that calamity, but this place suffered prodigiously, and was much pitied. The munificence of the Emperor was nobly excited to repair the various damages, and Sardis owed its recovery to Tiberius. The Emperor Julian made Chrysanthius, a Sardinian, of a senatorial family, pontiff of Lydia. He attempted to restore the heathen worship, erecting temporary altars at Sardis, where none had been left, and repairing the temples, if any vestiges remained. In the year 401, the Goths under Tribigild and Caranas, officers in the Roman pay who had revolted from the Emperor Arcadius, plundered the city. In the subsequent troubles of Asia the natives in general were compelled to retire for safety to the hills and strongholds. At Sardis they permitted the Turks, on an incursion of the Tartars in 1304, to occupy a portion of the citadel, separated by a strong wall with a gate, and afterwards murdered them in their sleep.

“ The site of this once noble city was now green and flowery. Coming from the east we had the ground-plot of the Theatre at some distance on our left hand, with a small brook near us running before it. This structure was on a brow which unites with the hill of the citadel, and was called Prion. Some pieces of the vault, which supported seats and completed the semicircle, remain. It was on this side the effort was made which gave Antiochus possession of Sardis. An officer had observed that vultures and birds of prey gathered there about the offals and dead bodies thrown into the hollow by the besieged, and inferred that the wall, standing on the edge of the precipice, was neglected as secure from any attempt. He scaled it with a resolute party, while Antiochus called off the

attention both of his own army and of the enemy by a feint, marching as if he intended to attack the Persian gate. Two thousand soldiers rushed in at the gate opened for them, and took their post at the Theatre, when the town was plundered and burnt. The hill on which the citadel stood appears from the plain to be triangular. It is sandy, and the sides rough. The fortress is abandoned, but has a double wall, as in 1304, fronting the plain, besides outworks in ruins. The eminence affords a fine prospect of the country, and in the walls are two or three fragments with inscriptions. Not far from the west end is the celebrated river Pactolus, which rises in the mountain behind, and once flowed through the middle of the market-place of Sardis on its way to the Hermus, bringing down from Tmolus pieces of gold. Herodotus observes that except this one and the barriers of Alyattes, Lydia was not remarkable for wonders. The treasures of Croesus and of his ancestors were collected chiefly from the Pactolus, but in time that source failed.”

Sardis was one of the first cities which embraced Christianity. It was under the superintendence of the Apostle St John; and some have thought that Clement, the disciple of St Paul, and the third bishop of Rome, was at one time its bishop. At the Christian era Sardis was under the government of the Romans, and at the time when it received the Apocalyptic epistle was recovering from the ruin and devastation occasioned by the earthquake already mentioned. With the peculiar circumstances which led to the introduction of Christianity into Sardis we are unacquainted; the planters of the faith and the era of its publication are unknown, and no notice of it prior to the date of the Apocalypse has been preserved. When addressed by St John, its church had not only been formed, but the Sardinians had fallen from their high estate of active piety into a decided spiritual supineness, and some considerable time may be allowed for the progress of this declension. In the second

century the Sardian church was governed by Melito, its pious and learned bishop, who is mentioned by some of the primitive writers as a prophet, and who rendered many important services to the cause of Christianity. He is mentioned by Polycrates in a manner which seems to intimate that he escaped martyrdom: "Melito, who lies at Sardis, expecting the Lord's coming, when he shall be raised from the dead." The streets of Sardis were in a subsequent century stained with Christian blood by the persecuting fury of Nestorius. Florentus, a bishop of Sardis, is mentioned in the acts of the Council of Chalcedon. In after times it suffered greatly during the calamities which Asia Minor was destined to encounter, and during the inroads of the Tartars and Turks at the beginning of the fourteenth century its predicted punishment for its apostacy came upon it as a "thief in the night."

The site of the once proud capital of Lydia is at present "green and flowery," a scene of desolation and desertion, with the exception of a few mud huts which shelter some Turkish herdsmen. The little miserable village of Sart is all that remains of the city where Croesus reigned, whose wealth is alike the subject of history and song. "Its inhabitants," says Van Egmont, "who are herdsmen, are living in wretched cottages of clay which do not exceed the height of a man. At present Sardis has not a single Christian among its inhabitants, but is not without a Turkish mosque, the portico of which is adorned with antique pillars; indeed, it appears not to be a Turkish work, but a structure of the Greeks." The few Christians in the neighbourhood reside in a little village called Tatarkeuy, about three miles distant. The village of Sart and its vicinity, however, can boast of two of the most interesting remains of antiquity in Asia Minor—the colossal tumulus of Alyattes, near the lake Gygæa, and the vast Ionic temple of Cybele, on the bank of the Pactolus. Here also is a theatre connected with a stadium, and the ruins of a large church,

perhaps the only one of the Seven Churches of Asia of which there are any distinguishable remains.

SARID, a boundary town of the tribe of Zebulun, Josh. xix. 10, 12.

SCYTHOPOLIS, a name of BETHSAN. See BETHSAN.

SEA, a name applied by the Hebrews to any great collection of water, either lakes or rivers. Thus, we have the Sea of Galilee or Tiberias, the Dead Sea, the Sea of Jazer, &c.; and the Nile, the Euphrates, and the Tigris, are often so designated. The *Great Sea*, or the *Western Sea*, or the *Sea of the Philistines*, is the Mediterranean, which stretches west of Judea. This Sea is sufficiently well known. It divides Europe and Asia Minor from Africa, and receives its name from its situation, *in medio terræ*, situated in the middle of the land. The Mediterranean Sea is about two thousand miles long, between four and five hundred broad, and contains about 900,000 square miles. It has a communication with the Atlantic by the Pillars of Hercules at the Straits of Gibraltar, and with the Euxine through the *Ægean*.

SEA, RED, *Yam Suph*, or the *Sea of Suph*, lies between Arabia on the east, and Egypt and Abyssinia on the west, and is in length about 1160 miles, or, according to some authorities, 1500 miles from north to south, with a mean breadth which may be stated at 120 miles. It is called the *Sea of Suph* in the Old Testament, or the *Sea of Weeds*, on account of the great quantities of algæ and fuci, and perhaps the madrepores and coralline substances, anciently supposed to be of vegetable origin, found at its bottom and on its shores. In Scripture language the Sea is also designated the *tongue of the Egyptian Sea*. In Greek and Latin geography a part of it is called the Gulf of Heroopolis, and by the Arabians it is termed the western end of the sea of Kolzum, which appears to have some affinity with Clysma, another name by which one of its inlets was formerly distinguished. The former of these words is

Arabic, the latter Greek, and as both have the same meaning, and signify *destruction*, it is conjectured that they have some reference to the catastrophe of Pharaoh's army. Pliny says that the Red Sea obtained its designation of *Rubrum Mare*, in Greek *Erythrea*, from a king called Erythrus, who reigned in Arabia; and some learned men contend that this Erythrus is no other than Esau, or Edom, which has the same signification in Hebrew as Erythrus has in Greek. Calmet, however, is of opinion, that Edom never dwelt either on the shore of the Red Sea or the Persian Gulf, which has been sometimes called the Red Sea. He argues that Edom's habitation was east of the Land of Canaan, towards Bozra, and he therefore infers that the name of the Red Sea was not given to this gulf till after the descendants of Esau had spread themselves from east to west as far as the gulf. Some authors, among whom we find Bruce, think it derived its name from the coral found in its basin.

As the Red Sea is repeatedly mentioned in various articles in the present work, the observations which follow are of a general nature. The basin of this celebrated gulf is for the most part deep and rocky, and throughout its great extent it does not receive the waters of a single river. The western coast is described as bolder, and having a greater depth of water, than the eastern. The gulf abounds in sunken rocks, sandbanks, and small islands, together with numerous coral reefs, which render the navigation extremely dangerous; some of these coral reefs rise above the water to the height of ten fathoms. The bottom is covered with the same substance, and with marine plants, which in calm weather represent so many submarine forests and verdant meadows, to which the sea probably owes its name of *Yam Suph*, as well as its modern Arab designation of *Bahr Souf*. Burckhardt informs us that the coral is white in the inlet of Suez, and red in that of Akaba. The Red Sea has a remarkably beautiful appear-

ance, and the more than ordinary phosphorescence of its waters has been greatly admired. "The coasts," says a recent traveller, "are lined with coral, sometimes of a most beautiful construction, and when the day is calm, or the night is dark and still, the mariner might think himself transported to some enchanted land, the water is so clear, the coruscations of light are so radiant, and the coral beneath so extremely ramified; but the coasting vessels are often from the same cause in extreme danger, and though they are generally furnished with a false keel, this is not always proof against the violent strokes they have to bear." The Red Sea is visited by a few European vessels, and the Pacha of Egypt maintains a small fleet upon it for the passage and protection of his troops; but the vessels of the bordering countries are seen navigating it in all directions, filled with passengers, and laden deep with goods.

The width of the Red Sea contracts towards its extremities, and at its mouth it is considerably narrower than in any other part. The Gulf is entered by the Strait of Bab-el-Mandeb, which does not exceed fourteen miles in breadth, besides which it is divided at the distance of about three miles from the Arabian shore by the island of Perim, and the high land of Africa and the Peak of Azab give to the shore in this part a remarkably bold appearance. At its northern extremity the Red Sea separates into two minor gulfs or inlets, which inclose between them the peninsula of Sinai. The western of these gulfs is called the Gulf of Suez, anciently Heroopolis; the easternmost is the Gulf of Akaba or Ailah, called *Ælanites* by the Greeks and Romans, which is only about half the extent of the other, and is rendered very dangerous by shoals and coral reefs. The ancient and modern names of these inlets are derived from towns which formerly stood or now stand at their extremities. It was the western gulf, called the Gulf of Suez, which the Israelites passed in their march from Egypt, and in

which the Egyptian army was destroyed. This inlet, the navigation of which is much safer than the other, is about a hundred and sixty miles in length, narrowing very much at its northern extremity; its mean depth of water is from nine to fourteen fathoms, with a sandy bottom.

There are many indications which place it beyond a doubt that the Red Sea was formerly much more extensive and deeper than at present. Niebuhr informs us that every where on the coast of Arabia it is evident that the waters have been withdrawn, and one of the most certain proofs of this fact is, that those towns which were formerly mentioned as sea-ports are now considerably inland, which is particularly the case in the Gulf of Suez, where the shore is unusually low. Musa, which ancient authors mention as a port of Arabia, is now some leagues distant from the sea; near Loheia and Djidda are large hills filled with the same kind of shells and coral which are now found in the gulf; and Kolzum, which was formerly a sea-port, is now nearly a mile inland. There is nothing about the soil of the isthmus of Seuz—the neck of land which connects Asia with Africa—to discountenance the idea that the Red Sea was in remote times originally a strait uniting the Mediterranean with the Indian Ocean, and that the isthmus which is now interposed between the two seas has been formed by drifting sands from the adjoining deserts.

The Red Sea, notwithstanding the difficulty, danger, and tediousness of its navigation, was for many ages, before the discovery of the passage by the Cape of Good Hope, the principal if not the sole channel of communication between Egypt and other countries. But from the era of the discovery now mentioned the Red Sea lost its commercial importance, and its navigation has since been partial and restricted.

SEA, DEAD, the modern name of a remarkable lake in Palestine which covers the guilty cities of Sodom, Gomorrah, and two others, and which occupies the site of the Plain or Valley of Siddim, the

scene of that awful transaction, Gen. xiv. 3. Sodom and Gomorrah are always so mentioned as to appear the principal; Admah and Zeboiim were involved in the calamity, and Bela was the only one saved to afford a place of refuge to Lot, and probably it was the least important. This lake is called in Scripture by the names of the *Salt Sea*, Numb. xxxiv. 3; Deut. iii. 17; Josh. xv. 5; the *Sea of the Plain*, Deut. iv. 49; and the *East Sea*, Ezek. xlvii. 18; Joel ii. 20; to the Greeks and Romans it was known by the name of the *Lake Asphaltites*, or the *Bituminous Lake*. The modern Arabs designate it the *Sea of Lot*. As the Jordan before the appalling destruction of the Plain of Siddim discharged itself in the same place as it now does, it is obvious that the lake which then existed must have been a subterranean one when it rose to hide from the sight of Heaven those guilty cities by its waters—waters which are alone among all the waters of the world.

Strabo, on the authority of an ancient and received tradition, reckons thirteen cities of the Plain, of which Sodom was the capital; and he adds, that they were overthrown by a violent earthquake occasioned by subterraneous fire that threw up this great and sulphureous lake which swallowed up all the cities. The appearances of the country round the Dead Sea corroborate this statement; volcanic eruptions are still evident, and earthquakes are frequent. Volumes of smoke are often observed to rise from the lake, and new crevices are found on its margin. The Plain of Siddim, which covered the lake in its subterraneous state, was probably a thick crust of earth sustained by the *asphaltus*, a pitchy bituminous substance which emerged from the bottom of the lake, and collected during a long course of years in large masses. This asphaltus rises on the lake to this day, floats on its surface, and occasionally explodes. This statement is confirmed by Moses, Gen. xiv. 10, where he tells us that the Vale of Siddim was full of slime pits, namely, bitumen pits, and the towns must have been situated, as it were, upon a mine of

combustible matter. Through these slime pits the bitumen or asphaltus penetrated from the subterranean waters, and this bitumen, being set on fire by lightning, burned; and the earth by which it was covered, deprived of its support, sank in the waters, and the present lake made its appearance. From a consideration of the peculiar position of the cities of the Plain, and the bituminous substances with which the place adjudged beyond dispute to be their site abounds, many interpreters of distinguished reputation are inclined to the opinion that it does not in any way detract from the supernatural character of this awful visitation, to conclude that the Almighty on this occasion employed natural agencies in destroying those ancient abodes of disgusting crime. Moses, indeed, informs us that "the Lord rained upon Sodom brimstone and fire from the Lord out of heaven," but this is merely general; the Hebrew historian does not give a minute description of the catastrophe, and the phrase *brimstone and fire* may with equal propriety be rendered *burning brimstone*. As sulphur is found abundantly in the neighbouring hills, it is conceived that it was ignited by lightning or supernatural fire, and detached and poured down like rain upon the plain, where it kindled the bitumen there, and produced a combustion and explosion which overwhelmed the cities, and completely changed the character of the place. Nor is it at all improbable, even adopting another view of the subject, that the Dead Sea originated in some volcanic eruption, or great convulsion of the earth. There are many examples of a similar nature in the history of the earth. Land has been absorbed and replaced by water; entire islands have arisen in different seas, and some have disappeared. In 1837 the island of Juan Fernandez, celebrated in the well known history of Robinson Crusoe, and where his original, Alexander Selkirk, resided some years, sunk into the ocean.

The Dead Sea lies in the south of Palestine, and is of an irregular oblong figure, extending generally from north to

south, with a leaning of the northern portion inward, which gives the lake the appearance of a bow. Its dimensions are variously stated, and its real extent is not yet ascertained, as no traveller appears to have measured it. The statement of Josephus is still referred to, who makes it seventy-two miles long by eighteen broad; but this must be taken as a large estimate, many modern observers being disposed to reduce it by one-third or even one-half. It is possible that the dimensions have become more contracted than in former times, but nothing beyond ocular impressions has hitherto been offered on the subject. Diodorus Siculus affirms it to be sixty-two miles long and seven and a half broad; and Pliny calculates it as much greater than even Josephus, for he says that it is one hundred long and twenty-five broad in the broadest part; Pococke agrees with Diodorus; Maundrell and Dr Clarke with Josephus; while the Abbé Mariti maintains that it is one hundred and eighty miles in circumference. Mr Hardy tells us that "in 1818 some English travellers made the circuit of the lake, and by their account it is not more than thirty miles in circuit." Mr Carne mentions a gentleman who "travelled completely round it, but the journey was a very tedious and expensive one, as it occupied several weeks, and he was obliged to take a strong guard. He made no discovery." He adds, "it is strange that no traveller should have thought of launching a boat to explore it, the only way which promises any success." The mountains which inclose the valley of the Jordan open considerably at the northern extremity of the lake, and inclosing it on the east and west sides—where they exhibit some frightful precipices—approach again at the southern extremity, leaving between them a narrow plain which is continued southward to the eastern gulf of the Red Sea. The Jordan deposits its waters in the lake, and the Kedron, Arnon, and Zaret, rush down the mountains in torrents, and with other streams discharge themselves into it, yet the lake never overflows; and this

circumstance has induced some naturalists to conjecture that there is a subterraneous communication between it and the Mediterranean or the Red Sea. No gulf of this kind, however, has been discovered, nor is it necessary to have recourse to such an hypothesis, for it has been proved by accurate calculations that evaporation is more than sufficient to carry off the waters with which the lake is supplied. This evaporation is very considerable, and frequently becomes sensible to the eye by the fogs with which the lake is covered at the rising of the sun, and which are afterwards dispersed by the heat.

This lake has been called the *Dead Sea*, not merely from the lifeless and stagnant appearance of its waters, but because, from the salt vapours exhaled from its surface, no vegetation is seen along its banks. A deadly aspect reigns around this lake, and it may be literally likened to the region of the shadow of death. No human beings live on its banks, and an awful silence universally prevails. On approaching its shores all traces of vegetation cease, and the ground presents an appearance of sand incrustated by salt. All travellers appear to agree that the lake rises and falls at certain seasons. Josephus alleges that it changes its appearance three times every day, according to the direction of the sun's rays; he also mentions that ships were on it, which shows that its consuming power is not so great as some have imagined. There is seldom the slightest appearance of a wave breaking on the shore, and its whole aspect may be best compared to an immense sheet of ice when seen through a fog; yet it must not be supposed that this stillness is constant, though Tacitus states that "the wind raises no waves there," as it has sometimes been so agitated as to deter travellers from bathing. No fish are to be found in its waters, and it is said that when put into it they die. Shells have been observed on the shore, but these are quite common in all parts of Judea, and are probably brought down by the Jordan and the mountain streams. There are many scenes of desolation in

the Holy Land, but the Dead Sea surpasses them all. "Whoever hath seen it," says Mr Carne, "will ever after have its aspect impressed on his memory; it is, in truth, a gloomy and fearful spectacle. The precipices in general descend abruptly into the lake, and on account of their height it is seldom agitated by the winds. Its shores are not visited by any footsteps save those of the wild Arab, and he holds it in superstitious dread. On some parts of the rocks there is a thick sulphureous incrustation, which appears foreign to their substance, and in their steep descents there are several deep caverns, where the benighted Bedouin sometimes finds a home. The mountains of the Judean side are lower than those of the Arabian, and of a lighter colour; the latter chain at its southern extremity is said to consist of dark granite, and is of various colours. The hills which branch off from the western end are composed of white chalk; bitumen abounds most on the opposite shore.—Some stunted shrubs and patches of grass, a mere mockery of verdure, are scattered on the withered soil near the rocks.—However vivid the feelings are on arriving at its shores, these subside after a time into languor and uneasiness, and we long, if it were possible, to see a tempest waken its bosom, to give sound and life to the scene."

The waters of the Dead Sea are intensely salt, and the soil around is deeply impregnated with saline matter. It is a necessary consequence of this that no wild animals resort thither for food or drink, nor are flocks or herds led to its shores. The absence of fish, also, for those carried down by the Jordan instantly die, prevents even the resort of those waterfowl, the presence of which gives animation to lakes less peculiarly circumstanced, and altogether, the aspect of nature in this region is dull, cheerless, and depressing. Viewed from a distance, the Dead Sea has rather a pleasing appearance, its waters reposing quietly under an Asiatic sun, with the mountains of Arabia in the back-ground; but when the traveller approaches he soon discovers

the deception. The water of the Dead Sea, like that of the ocean, is of a dark blue colour, shaded with green, according as the light falls upon it, and perfectly clear; it is much saltier than sea water, and has also an unpleasant bitterness. Kirwan observes, in his "Analysis of Mineral Waters," that the heaviest water of which he has met with any account is that of this lake. Mr Rae Wilson informs us that, "although its taste is more disagreeable, the smell approaches to that of Harrowgate, and is also not unlike bilge water." Some of the water has been bottled, and brought by different travellers to Europe, and subjected to analysis. Lavoisier found that 100 lbs. of the water contained 45 lbs. 6 oz. of salt, which is rather greater than the proportion obtained by the accurate results of Dr Marcet, from a portion submitted to his examination, the principal results of which are given in the Philosophical Transactions for 1807. It was perfectly transparent, and deposited no crystals when left standing in a close vessel; its taste was saline, bitter, and pungent. It is not unlikely, however, that the quantities of the water may be somewhat different in various parts of the lake and at certain times of the year, which may account for the differences in the analysis, and in the reports of travellers.

A lake such as the Dead Sea, and a region such as the country along its shores, were not likely to escape the exaggerations of travellers, and a tendency to this characterizes all the older narratives respecting its nature, properties, and appearance. It was long alleged that no birds could fly over it without being suffocated. The lake being at certain seasons covered with a dense mist, which is dissipated by the rays of the sun, it came to be said and believed that black and sulphureous exhalations were constantly rising destructive to animal life; and it was added, that these exhalations struck dead any birds that attempted to fly across. This notion is now exploded, and must have originated from the rare appearance of birds in consequence of

the saltiness of the water and the absence of fish. Maundrell saw several birds flying about and over the lake, without any visible harm, and he even suspects that the tradition which reports that no animals can live in these waters is erroneous, as he observed among the pebbles on the shore two or three shells of fish resembling oyster shells, which were cast up by the waves; but it must be admitted that this is no conclusive evidence for the existence of fish. It is not uncommon to see swallows dipping for the water necessary to build their nests. On this head Heyman and Van Egmont made a decided experiment. They carried two sparrows to the shore, and having deprived them of some of the wing feathers, after a short flight both fell into or rather *on* the sea, but so far from being suffocated they got out uninjured. "In this solitude," says Mr Rae Wilson, "I derived something like an emotion of pleasure, from the sight of a hawk which passed over the low unnavigated waters—an incident in itself doubly pleasing, since it not only broke the course of those distressing feelings which are forced on a traveller by such awful vestiges of Divine indignation." Mr Carne assures us that no unpleasant effluvia are perceptible around it, and birds are seen occasionally flying across. Mr Hardy says that he "saw several birds skimming its surface with as much apparent ease as in any other place;" and Captains Irby and Mangles saw a pair of Egyptian geese and a flight of pigeons pass over the lake. Mr Rae Wilson saw locusts both living and dead, some of which were of enormous length; he brought one of them with him, and deposited it in the Hunterian Museum in the University of Glasgow.

As the water of the Dead Sea is heavier than that of the ocean, it necessarily has greater strength to support foreign bodies on its surface, and this has probably originated the idea that nothing can sink in it. Josephus relates that the most weighty things thrown into it will not sink, and that the Emperor Vespasian, to try its strength, caused

certain men who could not swim to be thrown in with their hands tied behind them, and they floated on its surface; but it is perhaps unnecessary to dispute, as some travellers have done, an experiment like this, which might be attended with the same results in common sea-water. It is, however, admitted by most travellers that the waters of the Dead Sea have an unusual force in sustaining bodies in swimming, and even without swimming; and those who have bathed in the lake have, on coming out, found the water which adheres to the skin feel thick and clammy, and to evaporate slowly, leaving a thin crust of salt upon the person. Maundrell informs us that during the time he was in the water he found himself borne up in swimming "with uncommon force, but as to the relation of some authors that men wading into it were buoyed up to the top as soon as they go as deep as the navel, he found upon experiment not true." A recent traveller also gives us his observations on the specific gravity of the water of the Dead Sea. "The water was so buoyant that in swimming we had great difficulty to keep our legs under it, and I had to hold my head back like a sphynx in order to breathe. It was so dense that we could not swim to any distance without using great exertion. We could remain in the water without the least action, and did not sink. I could not dive, though more expert swimmers might perhaps succeed. The taste is most nauseous, and in parts where my skin was excoriated by exposure to the sun the smart was excessive. The skin had an uncomfortable sensation for several days after, and it required an immensity of soap and water to free us from the particles we had imbibed."

It has long been asserted that the ruins of the cities of the Plain have been recognised in this lake at certain times. Maundrell, who is by no means a credulous traveller, says on this subject—"Being desirous to see the remains, if any there were, of those cities anciently situated in this place, and made so dreadful an example of the Divine vengeance,

I diligently surveyed the waters as far as my eye could reach, but neither could I discern any heaps of ruins, nor any smoke ascending above the surface of the water, as is usually described in the writings and maps of geographers. But yet I must not omit what was confidently attested to me by the Father Guardian and Procurator of Jerusalem, both men in years and seemingly not destitute of sense and probity, namely, that they had once actually seen one of those ruins—that it was so near the shore, and the waters so shallow at the time, that they, together with some Frenchmen, went to it, and found there several pillars and other fragments of buildings. The cause of our being deprived of this sight was, I suppose, the height of the water." Mr Carne observes—"The Superior of St Saba related that the people of the country, who had crossed it on camels in the shallower parts near the southern extremity, had declared to him that they had seen the remains of walls and other parts of buildings beneath the waters. 'This is an old tale, although the waters have the property of encrusting and preserving most substances.'" Josephus asserts that in his time the ruins were to be seen, and Strabo speaks of them as sixty furlongs in compass, and visible on the shore of the Dead Sea. But the supposition is now given up, and all travellers agree in thinking it erroneous. It is indeed astonishing that modern travellers of respectability should have thought it worth their while to look narrowly for walls and pillars under the waters, not to mention the extreme credulity of those who have even fancied they had seen them. The cities of the Plain were probably small towns built with mud and bricks, without any pillars, except wooden ones, and their submersion would soon convert them into heaps of rubbish, besides the previous overthrow and burning they had experienced. If, however, this lake were navigated, future travellers would make many interesting discoveries. A mere visit to its shores is of little importance, and it can only be satisfactorily explored in boats.

Josephus informs us in direct terms that the pillar of salt into which Lot's wife was transformed existed in his time, and that he had examined it himself. He does not indeed describe the spot very minutely where the transformation was effected; but as Lot fled with his daughters towards the town of Zoar, the calamity must have befallen her in the district adjoining that city. "Its remote situation," says the author of Letters from Palestine, "at the southermost point of the lake, in one of the wildest and most dangerous divisions of Arabia, renders any research in such a quarter at present impracticable; but there is surely nothing irrational in the idea that a human creature, when struck by lightning, and reduced to a state of torpor, might be so completely encrusted and wrapped round with the sulphureous matter, as to be indurated into a substance as hard as stone, and assume the appearance of a pillar or statue." Maundrell was pointed out a similar locality, but "neither," says he, "would the present occasion permit us to go and examine the truth of this relation, nor, had the opportunity served, could we have faith enough in their report to induce us to go on such an errand." Moses informs us that Lot's wife "looked back from behind him, and she became a pillar of salt." But this text does not justify the common notion that she actually became a statue of rock salt, for the word rendered *pillar* denotes generally any fixed object, and the word rendered *salt* denotes also bitumen. It would therefore imply that the woman was overwhelmed by the encroaching combustible matter, which formed a mound over her, and fixed her where she stood. Lot's camels and flocks were before, and she was *behind* her husband, according to a custom still prevalent in the East, where no woman goes before or beside him. Mr Roberts informs us, in his "Oriental Illustrations," that it is considered extremely unfortunate in Hindostan for men or women to look back when they leave their house. The *pillar of salt*, into which Lot's wife is alleged to

have been transformed, is one of those wonders for which travellers have anxiously sought in this desolate region, and masses of salt have been shown them, but all in such different situations as to show that the natives were imposing on them for the sake of money.

The idea of the *apples of Sodom*, which are alleged to grow at the Dead Sea, is also exploded—those apples, beautiful without, but dust and ashes within, which grow, as Milton expresses it, "near that bituminous lake where Sodom flamed." Maundrell informs us that he neither saw nor heard of them, nor was there any tree to be seen near the lake from which such a kind of fruit might be expected. More recent travellers give a similar testimony. "A fruit possessing such singular properties," says an author already cited, "would naturally engage the attention of every traveller who visited these regions, yet amongst the various writers who have noticed its existence, scarcely any two agree in the description; and some authors appear inclined to treat the whole account as fabulous, or at most to consider it as an allegorical representation of the deceptive pleasures of the world. I own I looked for these apples with unusual avidity, and after making a proper deduction for the rhetorical flourishes of Tacitus and Josephus, I am willing to fancy that I discovered the peculiar fruit mentioned by these writers. They grow in clusters on a shrub five or six feet high, and are about the size of a small apricot; the colour is a bright yellow, which, contrasting with the delicate verdure of the foliage, seemed like the union of gold with emeralds. Possibly when ripe they may crumble into dust upon any violent pressure, but those which I gathered did not retain the slightest mark of any indenture upon the touch. I found them in a thicket of brush-wood, about half a mile distant from the plain of Jericho."

Chateaubriand speaks of a "dismal sound proceeding from this lake of death like the stifled clamour of a people engulfed in its waters." This is another

statement completely erroneous. Most of the exaggerations and marvellous stories respecting the Dead Sea doubtless originated from the circumstance that no similar lake was known to ancient writers and modern travellers, with the exception of Ourmah in the north of Persia, which contains no trace of animal life on account of the saltiness of its waters. It is said to exhibit a very striking analogy to the Dead Sea in many of its principal features, nor is there any very considerable difference of dimension between them; but the solemnity peculiar to the character of the latter, as a monument of the Divine anger against a sinful people, can never be diminished by the knowledge that there are other lakes similar to it in outline and appearance.

The bitumen which floats upon the surface of the Dead Sea, and which arises from its borders or its bottom, does not communicate to it any quality. This bitumen is said to be thrown up in great quantities, and was much used by the Egyptians for the purpose of embalming. Maundrell says that there was none in the place where he happened to be, but that it is gathered on the mountains on both sides in great plenty. Pococke, however, observed it floating on the surface, and after an agitation of the water it is found on the shore, where it is gathered by the Arabs for the purpose of applying it to the same use as common pitch. This bitumen is described as resembling pitch, and not to be distinguished from it except by its sulphureous and foetid smell, occasioned either by friction or by setting it on fire. It has been confounded with a blackish combustible stone, sometimes called *Moses' stone*, thrown on the shore, which when held in the flame of a candle soon ignites, and emits an intolerable stench; this stone also receives a polish like white alabaster, and can be used for paving. Pococke observes that these stones are sometimes found about two or three leagues from the shore, and he supposes that a stratum of this kind of stone under the lake is probably one part of the matter which feeds the

subterraneous fire, and causes the ebullition of the bitumen. As to the bitumen, we are farther informed by Shaw that he was assured it is raised from the bottom of the lake in large hemispheres, which, as soon as they touch the surface, and are acted upon by the external air, burst at once with a great smoke, and disperse themselves into a thousand pieces. He adds that this only happens near the shore, and that in greater depths these eruptions are supposed to discover themselves in the columns of smoke which are occasionally observed rising from the lake. Great quantities of bitumen appear floating on the surface, which are driven by the winds to the south and west banks. Strabo informs us that a solid mass, sometimes extending to three acres in size, and resembling a kind of island, rose on the surface every year. Its rising was indicated by peculiar sounds, but at present it appears like great lumps of floating earth, which are collected by the Arabs, who divide it with the governor of Damascus. Sulphur is also found on the shores of the Dead Sea. Mines of fossil salt are found in the sides of the mountains which extend along the western shore, and these have from time immemorial furnished supplies of that useful article to the Arabs, and even to Jerusalem. The Arabs, moreover, furnish themselves with large quantities of salt by digging pits about the shore of the lake, filling them with water, and leaving it to be crystallized by the sun. Some have ascribed the saltiness of the lake to these fossil remains.

It has been contended by various writers that the sulphur and fire are accidental, and not original ingredients, which remained after the destruction of the Plain, and they contend that this not only agrees with the Mosaic account literally understood, but is supported by considering that the previous presence of sulphur and salt in the soil, which always create sterility, is incompatible with the original fertility which Moses ascribes to this district, while the existence of bitumen, which the sacred writer expressly

mentions—the “slime pits” of which the Vale of Siddim was full, harmonises with his other statement, bitumen being usually found in abundance in the richest soils. There is much probability in this argument, and it is not repugnant to any of the preceding observations. Moses tells us that “all the plain of Jordan was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar,” Gen. xiii. 10. This was the Vale of Siddim, highly adapted for the pasturage of cattle, and for that reason it was chosen by Lot in preference to any other part of the country. Yet this is the region so well described by Moses, when considered in connection with the appalling scene to which he alludes:—“The strangers who shall come from a far land shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it, and that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth thereon, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the Lord overthrew in his anger and in his wrath; even all nations shall say, Wherefore hath the Lord done this unto the land? What meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers,” Deut. xxix. 22–25. And what associations are connected with the site of this lake of death, its shores, neighbouring plains, and the river Jordan, discharging into it daily some thousands of tons of water—which are lost in the waters of oblivion—the Dead Sea? That sea reminds the spectator of the visits of the angels to Abraham and to Lot, and the destruction of the cities of the Plain, the sites of which it now covers. “The hills to the west,” says an eye-witness, meditating in the Plain of Jordan, “include Nebo, Peor, and Pisgah, and it is impossible to look at them without thinking of the wanderings of the Israelites, the altars of

Balak, the prophecies of Balaam, and the death of Moses. The river Jordan told us of the dividing of its waters by Joshua, Elijah, and Elisha, the passage of the Israelites, the cure of Naaman, the baptism of Christ, and the preaching of St John. Upon the near bank was Gilgal, where Joshua set up the twelve stones, the Children of Israel were the second time circumcised, the manna ceased, and the people first ate the old corn of the land. Here, too, the angel of the Lord in the time of the Judges came up to speak unto the Children of Israel, and they lifted up their voices and wept, and to this place Samuel came from year to year that he might hold the annual assize of justice. In the plain the Patriarchs had pitched their tents, the battle of the four kings against five was fought in which Lot was taken prisoner. David smote 18,000 of the Edomites, Amaziah slew 10,000 of the same people, and Zedekiah was taken prisoner by the princes of Babylon. Near the miserable village that presented itself the walls of Jericho had fallen down at the noise of the voices of the people and the trumpets of the priests; there was a school of the prophets; Elijah and Elisha performed many miracles; Zaccheus entertained our Saviour; and Bartimeus was restored to sight. It could not be far distant from us that Elisha was ploughing with twelve yoke of oxen when he was anointed Prophet by Elijah at the command of God. Towards the north were memorials of the cities of Gibeon, the siege of Ai, the sin and punishment of Achan, and the feeding of Elijah by the ravens near the brook Cherith. To the mountains at the east it is supposed that Jesus was led up of the Spirit to be tempted by the devil, and that it was from the nearest summit that Satan showed ‘all the kingdoms of the world, and the glory of them.’ The sky above us was not without its share of interest, as thence was the translation of Elijah to heaven in a chariot of fire, and it was in the same expanse that the heavens were opened, and the Spirit of God descended like a dove, lighting

upon Jesus, and lo, a voice from heaven, saying, 'This is my beloved Son, in whom I am ever well pleased.'

SECACAH, a town in the tribe of Judah, Josh. xv. 60.

SEIR, a mountain range which, under the modern names of Djebal, Shera, and Hasma, extends from the southern extremity of the Dead Sea to the Gulf of Akaba in the Red Sea, where Seir the Horite and his posterity first dwelt, and of which the descendants of Esau possessed themselves, after making war against and destroying the Horites, Gen. xxxii. 3; xxxiii. 14; xxxvi. 21-30. Mount Hor forms part of Seir, and was the only elevation which retained its original name. A valley extends in the same direction as these mountains, on which is supposed to have formed the continual channel of the Jordan before its waters were lost in the Dead Sea. The mountains of Seir rise abruptly from this valley, which appears to have been well known to the ancients. These mountains form a plain to the eastward which is much more elevated than the level of the valley on the west side of them, and consequently the hills appear with diminished importance when viewed from the eastern or upper plain, which terminates to the south by a steep rocky descent, at the base of which begins the desert of Nedjed. Burckhardt conjectures that it was to a part of this upper plain, and to the mountains which constitute its western limit, that the ancients gave the name of Arabia Petræa, the designation, however, being extended northward to include the eastern plain with the mountains which form the eastern boundary of Palestine, as far north as the Jabbok. See EDOM.

SEIR, a mountain on the frontiers of Judah and Dan, Josh. xv. 10.

SEIRATH, a place thought to be near Bethel or Gilgal, Judges iii. 26.

SELAH, *the rock*, otherwise JOKTHEEL, is admitted to be the celebrated city of Petra, the metropolis of the Nabathæan Edomites in Arabia Petræa, which Amaziah, king of Judah, "took by war,"

2 Kings xiv. 7. Amaziah, being on his march against the capital of Edom, the Edomites met him and gave him battle in the Valley of Salt, where he defeated them, and continued his march to Selah, which he took, and called it Joktheel. Whatever opinion may be formed with respect to the identity of the capital of Edom, it is almost certain that the Valley of Salt was the saline and sandy plain to the south of the Dead Sea. In the preceding article on Seir, the valley is mentioned which extends from that Sea to the Gulf of Akaba. In addition to what is there stated, according to the descriptions of travellers who have carefully examined the localities of that region, the reader will suppose, about ten miles south of the bay of the Dead Sea in which its southern extremity terminates, this long valley interrupted by a sandy cliff from sixty to eighty feet high, which runs across it, and forms a southern margin for the sea when its waters are at the greatest height. South of this sandy cliff the valley extends without farther interruption till it reaches the inlet Gulf of Akaba in the Red Sea. This part of the valley between the sandy cliff now mentioned and the southern extremity of the Dead Sea, to which may be added the broad eastern margin of the southern bay, is the Valley of Salt noticed in the Scriptures. Captains Irby and Mangles traversed this plain, entering it by the very road from Jerusalem and Hebron which must have been taken by the army of the king of Judah. After descending from the hill they say, "We entered the great plain at the end of the Dead Sea; for about a quarter of an hour we had few bushes, and afterwards found the soil sandy and perfectly barren. On our right we had a continued hill of sandy soil, running in a south-east and north-west direction towards the middle of the plain." They halted for the night in a ravine at the side of this hill, and collected a quantity of wood which the Dead Sea had thrown up at high water mark, and endeavoured to kindle a fire to bake bread, as they had flour; but

they found the wood so impregnated with salt that all their efforts were unavailing. This circumstance of the shore of the Dead Sea being occasionally strewn with wood is confirmed by the observation of another traveller, who saw numerous logs close to the water's edge, and which he says were brought down by the Jordan. "We found," continue Captains Irby and Mangles, "exclusive of the saline appearance left by the retreating of the waters, several large fragments of clear rock-salt lying on the ground, and on examining the hill we found it composed partly of salt and partly of hardened sand. In many instances the salt was hanging from cliffs in clear perpendicular points like icicles, and we observed numerous strata of that material, of considerable thickness, having very little sand mixed with it. Strabo mentions that 'to the southward of the Dead Sea there are towns and cities built entirely of salt;' and although such an account seems strange, yet when we contemplated the scene before us it did not seem very improbable. The torrents during the rainy season had brought down immense masses of salt; and we observed that the strata were generally in perpendicular lines." The cliffs here mentioned are not the same as those sandy cliffs crossing the valley more to the south; but are those which form the southern expansion of that narrow ravine through which the plain is approached from the west, and are part of its western, not of its southern boundary. This plain is properly a part of the bed of the Dead Sea, because it is a kind of marsh during the wet season, when the water is high, but when it subsides it is soon dry by the effects of evaporation. This plain must be dry and firm during the greater part of the year, for one enterprising traveller found it so in the month of May, with the exception of some water in a few drains in that part of it contiguous to the Sea. The salt lake of Ourmah in Persia leaves in like manner, during the dry season, an extensive plain saturated or incrustated with saline matter,

and completely barren. Our two travellers do not mention any saline incrustation in the barren flats thus formed, but this must be the case, not only from the strong saline character of the evaporated water and the cliffs of salt already noticed, but because the remarkably saline character of the dried soil was apparent in a subsequent visit, and is expressly mentioned.

Such is the singular Valley of Salt, in which David and his descendant Amaziah defeated the Edomites with great slaughter. The inspired historian informs us that the latter king, after he "slew of Edom ten thousand men" in this valley, took "Selah (*the rock*) by war, and called the name of it Joktheel unto this day." Petra in Arabia Petræa has precisely the same meaning as Selah, and it is strongly contended that the town which the Greeks knew under the name of Petra is here and elsewhere indicated. This opinion is also supported by the decided testimony of Eusebius and Jerome, who both describe Petra as "a city of Arabia in the Land of Edom, which is also called *Jactael*." The Syriac and Arabic understand Selah as a proper name, while the Septuagint and Vulgate render it in an appellative sense, but both the latter versions, particularly the Septuagint, often turn Hebrew proper names into appellatives; and if we were even to adopt this view of it, a place emphatically designated *the rock* was most probably that which is allowed to be a proper name of the same import, and to which a common designation, whether Selah or Petra, would be given. In their denunciations against Mount Seir or Edom the Prophets continually refer to its chief town; the chief city of Nabathæan Edom was Petra, in Syriac *Recem* or *Arechem*, now *Ar Racim*, so called from the rocks about it; and as the Prophets who foretold its doom were not long posterior to the transaction before us in the reign of Amaziah, it assumes every appearance of probability that the chief city of Edom is denoted, more especially when we find it

bearing an analogous name to that which the metropolis of Edom formerly bore. It is at least certain that the Prophecies refer to Petra, although it may be a question whether the Selah of the Book of Kings is the same place; but the latter is sufficiently probable from what has been already stated; and if the Idumean city of Selah taken by Amaziah is not the excavated city of Wady Mousa near Mount Hor, we lose much of the force of that satisfactory and beautiful evidence to the divine authority of the sacred writers which is deduced from the complete correspondence of their predictions with the present condition of Edom.

The other place alleged to be the ancient Petra is the existing town of Kerek, about twenty-five miles due east from the southern bay of the Dead Sea. According to Colonel Leake, the learned editor of Burckhardt's Travels in Syria, the present Kerek was Petra, and the principal town of the Nabathæans previous to the Macedonian conquests; and this, of course, excludes entirely the Petra of Wady Mousa near Mount Hor from the cognizance of the sacred writers, as the canon of Scripture closes a considerable period before the appearance of the Macedonians in Asia. The editor of Burckhardt farther infers, that subsequently, when the extension of commerce required a situation better adapted than Kerek to the collected population and the increased opulence of the Nabathæans, the name of Petra was transferred to the new city at Wady Mousa; but latterly, when the stream of commerce had partly reverted to its old Egyptian channels, and had partly taken the new course by Palmyra, the city at Wady Mousa became gradually depopulated, and Kerek was again considered by travellers as Petra, because the existence of the ruined city has only recently been discovered, and because Kerek was the principal and only place remaining in the Greek Church which retains the old title of the bishopric of Petra, originally derived from the Petra of Wady Mousa.

Various arguments might be adduced

to show that this hypothesis cannot be supported. There is no proof that Kerek was ever called Petra in ancient times. A passage in Diodorus Siculus is indeed cited in favour of Kerek, but the statements of that author are so general that nothing can be inferred from them with accuracy. If the more northern Kerek had been Petra at the time to which Diodorus refers, this would prove it to have been not the more ancient but a more modern Petra. Major Rennell, who in his determination of the site does not appear to have taken cognizance of the recent discoveries in Wady Mousa, cites this very passage of Diodorus among his ancient authorities for placing Petra at another Kerek (*Kerek-el-Shobeck*) south of the Dead Sea, in the immediate vicinity of Wady Mousa, and this, taken as a conclusion, without reference to recent discoveries, is a remarkable and valuable corroboration. No one now denies that the forsaken and desolated city in Wady Mousa is Petra, and as the Edomites were a great nation established between the Dead Sea and the Red Sea when the Israelites were about to enter the Promised Land, all the subsequent transactions between the two people demonstrate that this Petra is the Selah and Joktheel of the Scriptures south of the Dead Sea; and besides, as the Edomites were a great commercial nation before the time of Solomon, it is not to be supposed that they would have selected a place so disadvantageously situated as Kerek for the commerce of the Red Sea. We have the positive testimony of Jerome that Joktheel near Mount Hor was Petra, and Burckhardt was among the first to receive and confirm the local traditions which determine Mount Hor to be one of the mountains near Wady Mousa. It may be added, that the prophetic intimations concerning Edom receive no illustration from Kerek, but correspond with astonishing precision to the present appearance of the sculptured and excavated city in Wady Mousa; and it must be admitted that the prophetic intimations concerning the then future but now present condition

of towns furnish the best and most authoritative data by which the sites of such places may be determined.

Dr Vincent thus speaks of the city of Petra, before its ruins were laid open to modern curiosity by the adventurous efforts of recent travellers:—"Petra (or Selah) is the capital of Edom or Seir, the Idumea or Arabia Petræa of the Greeks; the Nabatæa; considered both by geographers, historians, and poets, as the source of all the precious commodities of the East; and as Idumæa is derived from Edom, or Esau, the son of Isaac, so is Nabatæa deduced from Nabaioth, the son of Ishmael. The traditions of the Arabians refer to Ishmael, the son of Abraham, as the father of the families that settled in Hejaz, which is Arabia Deserta, and to Edom, as the ancestor of the Idumeans, who occupied Arabia Petræa. The name of this capital (Petra) in all the various languages in which it occurs implies a *rock*, and as such it is described in the Scriptures, in Strabo, and Al Edrissi; but it is a rock supplied with an abundant spring of water, styled *Thomud* by the Nubian, which gives it a distinction from all the rocks in the vicinity, and constitutes it a fortress of importance in the Desert."

This singular city—remarkable not merely for its ruins, as exhibiting its ancient opulence and grandeur, but also for its having been literally hewn out of rocks—is minutely described and illustrated in the "Voyage de l'Arabie Pétrée," by MM. Leon de Laborde and Linant," published in Paris by Laborde in 1830, in the absence of his colleague, who was at that time engaged in the service of the Pacha of Egypt. The plates in it attest the magnificence of the city, and show the continued series of labours which must have been expended during different ages on the dwellings, tombs, and temples hewn out of the rock.

In a journey which Burckhardt made from Damascus through the mountains of Arabia Petræa to Cairo in 1812, he discovered the ruins of Petra. "I was particularly anxious," he writes in his

Journal, dated August, "of visiting Wady Mousa, of the antiquities of which I had heard the country people speak in terms of great admiration, and from thence I had hoped to cross the Desert in a straight line to Cairo, but my guide was afraid of the hazards of a journey through the Desert. I therefore pretended to have made a vow to slaughter a goat in honour of Haroun (Aaron), whose tomb I knew was situated at the extremity of the valley, and by this stratagem I thought I should have the means of seeing the valley in my way to the tomb. To this my guide had nothing to oppose; the dread of drawing upon himself, by resistance, the wrath of Haroun completely silenced him." In another part, speaking of the antiquities of Wady Mousa, he says, "Of these I regret that I am not able to give a very complete account. I well knew the character of the people around me; I was without protection in the midst of a desert where no traveller had ever before been seen, and a close examination of these *works of the infidels*, as they are called, would have excited suspicions that I was a magician in search of treasures. I should at least have been detained and prevented from prosecuting my journey to Egypt, in all probability stripped of the little money I possessed, and, what was infinitely more valuable to me, my journal book. Future travellers may visit the spot under the protection of an armed force, and the antiquities of Wady Mousa will then be found to rank amongst the most curious remains of ancient art."

There is a prediction peculiarly applicable to Idumea, and having a reference to the circumstances mentioned by Burckhardt, of the difficulty of access to any knowledge respecting it, which ought to be noticed. It is said, "None shall pass through it for ever and ever.—I will cut off from Mount Seir him that passeth out and him that returneth," Isa. xxxiv. 10; Ezek. xxxv. 7. Various travellers confirm the truth of the prediction. Volney passed at a distance to the west of Idumea, and was informed by the

Arabs in that quarter that "it had not been visited by any traveller." Joliffe, who visited the northern shore of the Dead Sea, in alluding to the country south of its opposite extremity, describes it as one of the wildest and most dangerous divisions of Arabia, and says that any research in that quarter was impracticable. Sir Frederick Henniker, Captains Irby and Mangles, Mr Banks, and others, detail the difficulties which opposed them in every direction, the country being inhabited by fierce and intractable tribes of Arabs, who seem, as Laborde remarks, to inherit the spirit of their forefathers, and to proclaim to approaching travellers, as the Edomites did to the Children of Israel, "*Thou shalt not pass.*" Burckhardt, we have seen, coming from Syria, aimed at crossing the Desert to Cairo. The party who, with Captains Irby and Mangles, and Mr Banks, succeeded in reaching Petra, though at the risk of their lives, and in the teeth of fierce opposition, came from Jerusalem. Laborde and Linant took an opposite direction; from Cairo they crossed the peninsula of Sinai to the head of the inlet of Akaba, and entered Idumea from that point. Their success justified the choice of this route, for they attracted less attention, encountered less opposition, and were enabled to spend upwards of eight days in the Wady Mousa, examining and taking drawings of the ruins of Petra—the great object of their journey, of which the work published by Laborde contains a plan, and more than thirty views of the temples, tombs, and excavations, which are to be seen there.

Captains Irby and Mangles, who in 1818 visited Petra with considerable risk, and succeeded after persevering in the face of numerous obstacles, thus observe:—"One defile brought us directly into this place (the Wady Mousa, or Valley of Moses), the name of which had become so familiar to us; it is, at the point where we entered it, a stony but cultivated valley, of moderate size, without much character or beauty, running in a

direction from east to west. A lesser hollow, sloping down to it from the southward, meets it at an angle; at the upper end of the latter valley is the village seen over stages of hanging fruit grounds, which are watered by a spring. Some hundred yards below the spring begins the outskirts of the vast Necropolis of Petra. As we advanced, the natural features of the defile grew more and more imposing at every step, and the excavations and sculpture more frequent on both sides, till it presented at last a continued street of tombs, beyond which the rocks, gradually approaching each other, seemed all at once to close without any outlet. There is, however, one frightful chasm for the passage of the stream, which furnishes, as it did anciently, the only avenue to Petra on this (the eastern) side. It is impossible to conceive any thing more awful or sublime than such an approach; the width is not more than just sufficient for the passage of two horsemen abreast; the sides are all perpendicular, varying from four hundred to seven hundred feet in height, and they often overhang to such a degree, that, without their absolutely meeting, the sky is intercepted, and completely shut out for one hundred yards together, and there is little more light than in a cavern. The screaming of the eagles, hawks, and owls, which were soaring above our heads in considerable numbers, seemingly annoyed at any one approaching their lonely habitation, added much to the singularity of the scene." On arriving at the theatre the gallant travellers observe—"Here the ruins of the city burst on the view in their full grandeur, shut in on the opposite side by barren and craggy precipices, from which numerous ravines and valleys, like those we had passed, branch out in all directions; the sides of the mountains, covered with an endless variety of excavated tombs and private dwellings, presented altogether the most singular scene we ever beheld; and we must despair to give the reader an idea of the singular effect of rocks tinted with

most extraordinary hues, the summits of which present us with Nature in her most savage and romantic forms, whilst their bases are worked out in all the symmetry and regularity of art, with colonnades and pediments, and ranges of corridors adhering to the perpendicular surface."

The French travellers entered the Wady Mousa—the mysterious valley of Petra—from the south, and they acknowledge that, notwithstanding the good feeling which appeared to exist between them and their conductors, they felt an indefinable kind of fear that the investigation of the city, the great object of their journey, might after all be defeated. The "Fellahs of Wady Mousa" were yet to be reconciled to their operations. The Arabs entertain the opinion that immense treasures are buried beneath the ruins which strew the rocky desert of Idumea, and they consequently infer that the object of Europeans in visiting the country is to obtain access by magic or superior craft to those treasures which belong to the lords of the soil. But it happened that the plague had been brought from the shores of the Mediterranean into the remote Valley of Moses, and the Fellahs had fled from its violence. The French travellers were thus comparatively free from interruption during their inspection of the city, and they would have prolonged their stay if they could have overcome the patience and fears of their Arab conductors. The fact of their residence in Petra was also beginning to spread, and they returned by the same route by which they came.

In Laborde's plan of Petra the city is exhibited as completely surrounded by huge rocks, the only entrance to it being from the south-west by the narrow passage through which flows the river or rather stream of Wady Mousa. From perpendicular precipices five or six hundred feet high, the spectator looks down upon a large and level valley of an irregular oblong shape, extending in length about 4000 feet, and from 2000 to 3000 feet in breadth. In this valley, walled in by

Nature in such an extraordinary and impregnable manner, the city of Petra or Selah was built, and the innumerable remains of houses, temples, and palaces in this wonderful place astonish the spectator. The superb muniment of rocks surrounding the valley is pierced with myriads of excavations, and their steep points are hewn and ornamented in such a manner as to cause them to resemble a street adorned by pillars and porticoes. The greater number of these excavations are tombs, which have been greatly damaged by the Arabs in their searches after hidden treasures, who have broken or mutilated the architectural ornaments; yet many of the ruins are in good preservation. The semi-subterranean passage, already mentioned, through which the city is approached, is more than two miles in length, and retains throughout its extraordinary character. Only at one part does the pass open up a little, and the amphitheatre thus formed is adorned at its entrance "with columns, statues, and cornices of a light and finished taste, as if fresh from the chisel, without the tints of weather-stains of age, and executed on a stone of a pale rose colour." As the traveller advances into the area he beholds in front of him one of the most splendid and beautiful objects in and around Petra—a building called by the Arabs the *Khasné*, or the *Treasury of Pharaoh*, to which no verbal description can do justice. The front exhibits a great temple nearly sixty-five feet in height excavated from the solid rock, and embellished with the richest architectural decorations in the finest state of preservation. Six pillars, thirty-five feet high, with Corinthian capitals, support an ornamented pediment, above which stand six smaller pillars, the centre pair crowned by a vase, and surmounted by statues and other ornaments. A wide and open vestibule in the fore part of the building leads into a middle chamber, about twenty-five feet high and sixteen paces square, with two smaller apartments branching off from it, and in all these places there are exquisitely carved figures and ornaments. This

very magnificent excavated building is conjectured to be the tomb of some great prince or ruler of Petra, but it is not easy to explain its modern designation, *Khasné Pharaon*. In the sarcastic words of M. Laborde, "it was quite in accordance with their character, after having fruitlessly spoiled the monuments enclosed in the tombs, to seek the spot where the constructor of such magnificent edifices had deposited his treasure. That spot they supposed they had found at last—it was the urn which may be distinguished on the top of the monument. This must contain all the riches of the great king; but, unhappily, it is out of their reach, and only taunts their desire. Consequently, each time that they pass through the ravine, they stop an instant, fire at the urn, and endeavour to break it, in the hope of bringing it down and securing the treasure. Their efforts are fruitless; and they retire murmuring against the King of Giants, who has so adroitly placed his treasure one hundred and twenty feet above their reach." The temple is hewn in an enormous and compact block of freestone, which is lightly coloured with oxide of iron. Its high state of preservation is owing to the shelter which the surrounding rocks afford it against the wind, and also in preserving the roof from the rain. The only traces of deterioration are in the statues at the base of the column, which has been produced by the humidity undermining the parts most in relief, or nearest to the ground. To the same cause may be attributed the fall of one of the columns which was attached to the front. Had the structure been built instead of being hewn, the fall of this column would have dragged down the entire building. As it is, it merely occasions a void, which does not destroy the effect of the whole. "It has even been useful," says M. Laborde, "in so far as it enabled us, by taking its dimensions, to ascertain the probable height of the temple, which it would otherwise have been impossible to do with precision." He calls the temple "one of the wonders of antiquity," and apologizes

for the expression in the following manner:—"We are very apt, doubtless, to charge the traveller with exaggeration who endeavours, by high-sounding eulogiums, to enhance the merit of his fatigues, or the value of his labours; but here, at least, plates designed with care will establish the truth of a description which might otherwise appear extravagant." The interior of the temple does not fulfil the expectations created by the magnificence of the exterior. Several steps conduct to a room, the door of which is perceived under the peristyle. "Although the chamber is hewn regularly, and is in good proportion, the walls are rough, its doors lead to nothing, and the entire appears to have been abandoned while the work was yet in progress. There are two lateral chambers, one of which is irregular, and the other presents two apertures, which seem to have been hewn for two coffins." The following description of this temple is given by Captains Irby and Mangles:—"The position is one of the most beautiful that could be imagined for the front of a great temple, the richness and exquisite finish of whose decorations offer a most remarkable contrast to the savage scenery that surrounds it. It is of a very lofty proportion, the elevation comprising two stories. The taste is not exactly to be commended; but many of the details and ornaments, and the size and proportion of the great doorway especially, to which there are five steps of ascent from the portico, are very noble. No part is built, the whole being purely a work of excavation; and its minutest embellishments, wherever the hand of man has not purposely effaced and obliterated them, are so perfect, that it may be doubted whether any work of the ancients, excepting, perhaps, some on the banks of the Nile, have come down to our time so little injured by the lapse of ages. There is, in fact, scarcely a building of forty years' standing in England so well preserved in the greater part of its architectural decorations. Of the larger members of the architecture nothing is deficient, excepting a single

column of the portico; the statues are numerous and colossal."

The circular theatre hewn out of the solid rock has been already noticed. It consists of thirty-three seats of stone sloping upwards, and the countless tombs in the immediate vicinity of this ruined edifice induces Laborde to remark on the extraordinary taste of the people of Petra, in selecting a place of amusement encircled on all sides by the mansions and memorials of death. The brook of Wady Mousa, after leaving the eastern defile by which it entered, passes directly across the valley, and makes its exit by a rocky ravine on the west, almost impassable by the foot of man. On the banks of this stream are situated the principal ruins of Petra, at least those in chief preservation, for, properly speaking, the whole valley may be said to be covered with ruins. Among the crumbling edifices is one called by the natives the Palace of Pharaoh—a large square building with a frieze and cornice in good taste, and the interior presenting traces of plentiful decorations. Near it are the remains of a magnificent triumphal arch. The ruins of paved ways, bridges, and other structures, are still to be seen, and also an aqueduct, partly hewn and partly built, in good preservation, which is continued along the face of the rocks, constituting the eastern wall of the city.

The basis of the architecture of Petra in almost all cases is Grecian mingled with Roman, although in some instances a kind of Egyptian style is apparent. Some of the chambers within the tombs are so large that their real character might be doubted if it were not for the recesses they contain, destined for the reception of bodies. Several of them are large enough to stable the horses of a whole tribe of Arabs, and the labour and expense necessary for the excavation of them must have been immense. These mausoleums are undoubtedly the resting-places of rich and great men, and, as Burckhardt remarks, great indeed "must have been the opulence of a city which could dedicate such monuments to the

memory of its rulers." Some of the finest monuments, however, are not in the main valley, but in the ravines leading from it, where they are numerous beyond conception. It was in the ravines chiefly that Captains Irby and Mangles saw those excavations which bore the appearance of having been human habitations. The carefully cut flights of steps leading to them, and their general construction, prove this beyond a doubt. One observation made by these enterprising officers ought not to be omitted:—"Our attention was particularly excited by remarking with how much care the scanty soil on the precipices had been banked up into terraces, and disposed into fields and gardens; every nook that could present footing for a single plant is turned to account, proving that Strabo was not mistaken in speaking of the horticultural advantages of the city." The only inscriptions discovered by Laborde at Petra were two on tombs, one in mutilated Greek characters, and the other in Latin, signifying that a Roman consul died in the city when governor of Arabia. The only living being, with the exception of the reptiles that infest the excavations, was a miserable old man residing in the immediate neighbourhood of the ruins, who had lived forty years on the top of Mount Hor, to the west of Petra, where the tomb of Aaron is to be seen.

It is impossible to ascertain at what time Petra was founded, but it is evident from its monuments, and from the mention of its inhabitants, the Edomites or Idumeans, in Scriptural history, that the city must be of immense antiquity. In the days of its prosperity it was the central point where the caravans rested between the Asiatic seas and the Mediterranean. Petra lies almost in a line between the Dead Sea and the Gulf of Akaba, and from El Akaba, a town at the head of that inlet of the Red Sea, the ruins are only a few days' journey distant. The prophecy has already been cited which says that no man shall pass

through the country and live, but this must be taken in a restricted sense; for after a long period of danger to travellers, the country has been opened up by the adventurous spirit of enlightened Europeans, and it is possible that the Land of Edom and its extraordinary capital may yet be safely visited and satisfactorily explored. See EDOM.

SELEUCIA, a name given by King Seleucus to the city of Gadara. See GADARA.

SELEUCIA, the modern name of a town of Judea in the half-tribe of Manasseh, on the other side of the Jordan.

SELEUCIA, a city north-west of Antioch on the Mediterranean, near where the river Orontes falls into that Sea, at which St Paul and Barnabas embarked for Cyprus, Acts xiii. 4. It was built by Seleucus, king of Syria, as an impregnable fort for his refuge in misfortune, and was the capital of the small district of Seleucis. It resisted a siege by Tigranes, king of Armenia, and was in consequence honoured by being raised to the dignity of a free city by Pompey. It is now a miserable place called *Kepse*. There are several coins of this city extant, exhibiting four different eras—that of the Seleucidæ—that of its own laws—that of Pompey—and that of Augustus Cæsar.

SENEH, the name of a rock near Gibeah, 1 Sam. xiv. 4. There was another rock near it called Bozez. Every prominent object seems to have had a distinctive name among the Hebrews, and it is singular that the same custom prevails among the Arabs. Any marked valley, hollow, or projection (sand excepted) upon the plains, every well, every clump of trees, had each its proper name. Every defile, recess, promontory, or peak of the mountains, however inconsiderable; every bend, angle, projection, creek, cliff, rock, mound, or group of trees on such rivers as the Tigris and Euphrates, have all proper names assigned to them. This seems to have originated in the most remote times.

SEPHAR, a mountain which Calmet places in the supposed country of the

Sepharvaim, between Colchis and Media, but its situation is entirely conjectural. The sons of Joktan had their dwelling “from Mesha, as thou goest unto Sephar, a mount of the East,” Gen. x. 30.

SEPHARVAIM, a people sent by Shalmanezzer, king of Assyria, to inhabit the country of the Tribes which he had carried away captive. Calmet thinks that they were the *Saspires*, mentioned by Herodotus as dwelling between Armenia and Colchis, and who, according to Major Rennell, would in modern geography occupy Eastern Armenia. It is probable that the name is to be found in Sippara, a city on the Euphrates above Babylon, at that part where the river makes the nearest approach to the Tigris, and consequently to Assyria Proper. The probability of this statement is farther increased by its proximity to Khuisistan and Assyria. If the Samaritans had been assembled from the different and remote colonies which some expositors suppose, they must have spoken different languages; but as there is no notice either in the Scriptures or elsewhere of a diversity of tongues among them, we may safely infer that the various sections of the new colony proceeded from the same region. The king of Sepharvaim was the god of these people.

SEPHORIS, or SEPHARIA, a town in the tribe of Zebulun, afterwards called *Diocæsarea*, not far from Mount Tabor and the Great Plain of Esdraelon. It is not mentioned in the Scriptures, but often by Josephus. Maundrell tells us that it is “a place revered for being the reputed habitation of Joachim and Anna, the parents of the blessed Virgin. It is reduced to a poor village, showing only here and there a few ruins to testify its ancient better condition. On the west side of the town stands a good part of a large church, built on the same place where they say stood the house of Joachim and Anna.”

SHAALABBIN, a town in the tribe of Dan, adjoining Ajalon and Heres, and not far from Makas and Bethshemesh, Josh. xix. 42; Judges i. 35.

SHAALBON, or SELBON, a place beyond the Jordan.

SHAARIM, a town evidently the Shairaim or Saraim of the tribe of Judah, transferred to Simeon, Josh. xv. 36.

SHALEM, a proper name mentioned in Gen. xxxiii. 18. It is there said, "And Jacob came to Shalem, a city of Shechem, which is in the Land of Canaan." It is agreed that our translators have inaccurately rendered *shalem*, which means *peace*, or *safety*, by a proper name. The text should be read, "Jacob came *safe* to Shechem."

SHAMOR, a town of Judah, Josh. xv. 48.

SHAMOR, the residence of Tola, Judge of Israel, in the mountains of Ephraim, where he died and was buried, Judges x. 2.

SHAPHIR, MOUNT, an encampment of the Israelites in the Wilderness, Numb. xxxiii. 23.

SHARON, or SARON, the name of three districts of Judea which has become proverbial to indicate extraordinary fertility and beauty. The Prophet Isaiah (xxxii. 9) thus speaks:—"The earth mourneth and languisheth; Lebanon is ashamed and hewn down; Sharon is like a wilderness; and Bashan and Carmel shake off their fruits." But subsequently the same Prophet (xxxvi. 2) expresses himself in a different manner:—"The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God."

The first district called Sharon, to which the Prophet alludes, is that which lies between Mount Tabor and the Sea of Tiberias, extending to Joppa and Cæsarea, and anciently very fertile. It is particularly mentioned in the Song of Songs (ii. 1). In the reign of David the royal herds fed in Sharon, 1 Chron. xxvii. 29. The second Sharon lies

between Cæsarea and Joppa, along the coast. The third extends beyond the Jordan in the country of Bashan and tribe of Gad, 1 Chron. v. 16. Reland indeed maintains that there was no Sharon beyond the Jordan, and that the flocks belonging to the tribe of Gad were sent to pasture as far as Joppa, Cæsarea, and Lydda; but Calmet appropriately remarks that this statement is incredible, not only on account of the distance of the places, but because Bashan itself was fine and fruitful.

SHAVEH, *the plain*, or *that puts*, or *makes equality*, the name of a valley near Jerusalem, otherwise called the *Valley of the King*, supposed to be the same as the Valley of Jehoshaphat. Here Melchizedek, with the king of Gomorrah, came to meet Abraham at his return from the defeat of the five kings.

SHAVEH-KIRIATHAIM, the *Plain of Kiriathaim*, the residence of the Emim, defeated by Chedorlaomer and his allies, Gen. xiv. 5. See KIRIATHAIM.

SHEBA, a town in the tribe of Simeon, Josh. xix. 2.

SHEBA, the name of a country the queen of which, called in the New Testament "the Queen of the South," visited Solomon at Jerusalem, whither she was attracted by the fame of his wisdom. The situation of Sheba has caused a considerable dispute among critics and geographers. One of the principal alternatives makes this country to be at the southern extremity of Arabia, and the other asserts the claim of Ethiopia or Abyssinia. The former opinion is supported by the appellative title, "Queen of the South," given by our Saviour, and it is unquestionable that one of the most distinguished nations near Arabia Felix was known as the Sabæi, and their territory as Sabea, celebrated in ancient times for the production of those articles which the Queen of Sheba brought to Solomon—"spices, gold, and precious stones." It was the abundance of these valuable articles which procured for the southernmost Arabia the title of *Felix*, or the *Happy*. The glowing and

exaggerated statements in reference to it, which are transmitted by the Greek and Roman writers, clearly show that they knew nothing practically of its interior, the valuables, of which the Sabæi and other maritime Arabians were the carriers, being considered the actual produce of the country; but there can be little doubt that the Arabian Sabæi is frequently to be understood as the Sheba or Seba of the Scriptures.

Josephus informs us that Sheba was the ancient name of Meroë, a city, island, and kingdom of that name, situated in the present Sennaar above Egypt. About the sixteenth degree of north latitude commence the fertile parts of Nubia—lands of considerable importance on account of their gold, perfumes, and other valuable productions, and in that country was Meroë. This country was sometimes called an island, in consequence of being comprised between two streams which, rising in the Mountains of the Moon, about the seventh degree of north latitude, either form the Nile, or contribute their waters to it: the principal of these streams is the *Astapus*, now *Abiad*, and another is the *Astaboras*, now *Abavi*, or the Blue River of Gojam in Abyssinia. This kingdom extended to the source of the Nile, and in consequence of its relationship to Egypt in the identity of worship, the similarity of temples, the theocratic government, and the common foundation of the oracle in honour of Jupiter Ammon in the Libyan Desert, a close connection was always kept up between the two countries. The opinion respecting the identity of Sheba with Abyssinia has found its most powerful advocate in Mr Bruce, although not taken up first by him. It has the valuable sanction of the Jewish historian, and, what is of greater importance, it not only is the unanimous belief of a populous nation, but has left a sensible impress upon its laws, manners, and institutions.

The Scriptures mention three sources from which the name of Sheba might be derived—from a son and grandson of

Cush, Gen. x. 7; from a son of Joktan, Gen. x. 28; and from a grandson of Abraham by Keturah, Gen. xxv. 3. We may safely suppose that these families did not coalesce but formed independent tribes, for they were of different families remote in time, the first being of Ham, the second of Shem, and the third also of Shem, though long posterior to the second. The Arabian traditions confirm the probability that the Sabeans of South Arabia were descended from the second of these parent stocks, forming the people to whom the preceding statements respecting Arabia Felix refer, and the third was probably the maurauding nomade tribe mentioned in the Book of Job. The first, being descended from Ham, might have originated the denomination of Saba in African Ethiopia.

It is well observed that considerable confusion of ideas has arisen from concluding that, in every passage of the Scriptures where the names Sheba and Seba are mentioned, these always denote the same country. It is clear that besides the Bedouin Sabeans there are two other Shebas distinguished in the Scriptures. In the 72d Psalm we have this statement—"The kings of Tarshish and of the isles shall bring presents; the kings of *Sheba* and *Seba* shall offer gifts." The Prophet Ezekiel, when enumerating the commerce of Tyre, expressly specifies the merchants of *Sheba* and *Seba*, and he mentions them not only as distinct countries, but as differing in their commercial productions, the former occupying the fairs of Tyre "with chief of all spices, and with all precious stones, and gold;" the latter traded in manufactures—"these were thy merchants in all sorts of excellent things, in blue clothes and brodered work, and in chests of rich apparel, bound with cords, and made of cedar." Two mercantile countries called Sheba being thus specified by the Prophet, if we look to either of them as that from which the Queen came to Solomon, it will doubtless be the first, because the products are the same which the princess brought to the Hebrew

king, the excellence of the spices in particular being in both instances expressly mentioned. We are entitled to infer that one of these Shebas was the Arabian Sheba, and the other was the African Ethiopia, and, if this is the case, the statement of Josephus, eagerly maintained by Bruce and others, is entitled to consideration, that the Sheba mentioned in the Books of Kings and Chronicles is the African one, for the names of Ramah and Sheba, which are connected by the Prophet, are also connected by Moses (Gen. x. 7) as the names of a son and grandson of Cush, who gave to Ethiopia its Hebrew name. It is true that Southern Arabia is also called Ethiopia, and there can be little doubt that the original Cushite settlement was there, but having two Shebas, and the Arabian one claiming its name from Sheba, the son of Joktan and grandson of Shem, we can no where else, properly speaking, look for the other except in African Ethiopia. The African Sheba or Seba, moreover, to the south of the Red Sea, was celebrated for its productions of spices, incense, and gold, and is mentioned in other parts of Scripture as associated with Egypt. Hence we find the Prophet Isaiah thus connecting them—"I gave Egypt for thy ransom; Ethiopia and Seba for thee:" and again, "Thus saith the Lord, The labour of Egypt, and merchandize of Ethiopia and of the Sabbeans, men of stature, shall come over unto thee, and they shall be thine." This is the more worthy of consideration, when it is evident that the geographical order corresponds with this enumeration—African Ethiopia being to the south of Egypt, and Seba to the south or in the most southern part of Ethiopia. Some indeed contend that the African Ethiopia is never mentioned or alluded to in the Scriptures, but this statement cannot be proved. We read, for example, that when Judah was invaded by Shishak, the "people were without number that came with him out of Egypt, the Lubim, the Sukkim, and the Ethiopians," and these Ethiopians were not Arabians.

Bruce finds in Abyssinia, near and bordering on the southern part of the Red Sea, and opposite the Arabian Saba, a country which, according to the ancient native account, was at one time called *Saba* or *Azaba*, but he does not derive its name from the grandson of Cush, explaining it rather by its meaning, *the south*, with a view to show why the Queen of Sheba is called the Queen of the South in the New Testament. This account is confirmed by Strabo, who mentions an Ethiopian port called Saba on the Red Sea. Solomon possessed the maritime commerce of that Sea, on the African shores of which this Saba was situated. Its shores were doubtless among those which that commerce visited, and what the Queen had heard of the great king for whom so much wealth had been continually exported from her territories might naturally excite in her a desire to visit him. She might have proceeded by land through Egypt—a journey now constantly performed by the Abyssinian pilgrims to and from Jerusalem, or she may have sailed up the Red Sea, and have passed from Suez in the gulf of that name over land to Ezion-Geber on the other inlet of Akaba, whence she could proceed to Jerusalem with her loaded camels, which are particularly mentioned. This last course will make the conflicting theories coalesce, especially if the statement of Bruce is well founded, that the opposite coasts formed at times one dominion, and the Queen of Sheba may have been at this time queen of both the Ethiopian and Arabian Sabea.

The Abyssinians certainly believe the Sheba, the queen of which visited Solomon, to be their own country, and their histories and traditions state that the Queen made herself well acquainted with the Hebrew religion, and the order of that government and royal establishments which we are informed she so greatly admired. When she had seen all the splendour of Solomon, she said to the King, "It was a true report which

I heard in mine own land of thine acts and of thy wisdom; howbeit I believed not their words until I came, and mine eyes had seen it; and behold, the one half of the greatness of thy wisdom was not told me, for thou exceedest the fame that I heard. Happy are thy men, and happy are these thy servants, who stand continually before thee, and hear thy wisdom. Blessed be the Lord thy God, who delighteth in thee to set thee on his throne, to be king for the Lord thy God; because thy God loved Israel, to establish them for ever; therefore made he thee king over them, to do judgment and justice." This address was probably spoken at the queen's departure, and it is important to note that the consequences of that admiration, which would naturally lead to imitation, can be discovered in Abyssinia even at the present day, while no trace is to be found in Arabia. The protracted stay of the Queen at Jerusalem is farther confirmed by the testimony of the Moslems, one of whose traditions is that Baalbec was in the first instance built by Solomon as a residence for that princess.

The Abyssinian legends on this subject are deserving of attention. They state that the Queen ultimately returned with a son whom she had born to Solomon, and who was afterwards sent back to be educated at Jerusalem. He returned to Abyssinia with a colony of Jews, consisting of priests and other learned persons, by whose aid the people were instructed in the Hebrew religion and laws, and the government was modelled on that of Solomon. The son of Solomon succeeded the "Queen of Sheba," and the line of sovereigns descended from him have ever boasted of their descent from the Hebrew king. Now, although this is supported solely by tradition, if we examine the matter we shall find a strange and unaccountable corroboration of these statements in the still existing ideas, usages, laws, and even the religion of the Abyssinians. There is no other existing nation which in these respects resembles the Jews; even their religion, though called

Christian, having more in it of Judaism than of Christianity. Another strong argument in favour of the Abyssinian tradition is the fact that the treasurer of Candace, queen of Ethiopia, was of the Jewish religion, and had been at Jerusalem to worship when he was met near Gaza, and converted by the preaching of Philip. But we here insert Bruce's observations, leaving the point to be determined by the reader according to the evidence produced. After arguing that the Queen of Sheba was the Queen of Abyssinia, he thus proceeds, alleging that the annals of Abyssinia have taken a middle opinion on the subject, and by no means an improbable one.

"They say she was a Pagan when she left Azab, but being full of admiration at the sight of Solomon's works, she was converted to Judaism in Jerusalem, and bore him a son, whom she called Menilek, and who was their first king. However strongly they assert this, however dangerous it would be to doubt it in Abyssinia, I will not here aver it for truth, nor much less still will I positively contradict it, as Scripture has said nothing about it. The Abyssinians, both Jews and Christians, believe the 45th Psalm to be a prophecy of this Queen's voyage to Jerusalem; that she was attended by a daughter of Hiram's from Tyre to Jerusalem, and that the last part contains a declaration of her having a son by Solomon, who was to be king over a nation of Gentiles. To Saba, or Azab, then, she returned with her son Menilek, whom, after keeping him some years, she sent back to his father to be instructed. Solomon did not neglect his charge, and he was anointed and crowned king of Ethiopia, in the temple of Jerusalem, and at his inauguration took the name of David. After this he returned to Azab, and brought with him a colony of Jews, among whom were many doctors of the law of Moses, particularly one of each tribe, to make judges in his kingdom, from whom the present Umbares (or supreme judges, three of whom always attend the king) are said and believed to

be descended. With these came also Azarias, the son of Zadok the priest, and brought with him a Hebrew transcript of the Law, which was delivered into his custody, as he bore the title of Nebrit, or high-priest; and this charge, though the book itself was burnt with the church of Axum in the Moorish war of Adel, is still continued, as it is said, in the lineage of Azarias, who are Nebrits, or keepers of the Church of Axum at this day. All Abyssinia was thereupon converted, and the government of the church and state modelled according to what was then in use at Jerusalem. By the last act of the queen of Sheba's reign she settled the mode of succession in her country for the future. First, she enacted, that the crown should be hereditary in the family of Solomon for ever. Secondly, that, after her, no woman should be capable of wearing that crown or being queen, but that it should descend to the heir-male, however distant, in exclusion of all heirs-female whatever, however near; and that these two articles should be considered as the fundamental laws of the kingdom, never to be altered or abolished. And, lastly, that the heirs-male of the royal house should always be sent prisoners to a high mountain, where they were to continue till their death, or till the succession should open to them. The reason of this last regulation is not known, it being peculiar to Abyssinia; but the custom of having women for sovereigns, which was a very old one, prevailed among the neighbouring shepherds in the last century, and for what we know prevails at this day. It obtained in Nubia till Augustus's time, when Petreius, his lieutenant in Egypt, subdued her country and took the Queen Candace prisoner. It endured also after Tiberius, as we learn from St Philip's baptizing the eunuch (Acts viii. 27, 38), servant of Queen Candace, who must have been successor to the former; for she, when taken prisoner by Petreius, is represented as an infirm woman, having but one eye. (This shows the falsehood of the remark Strabo makes, that it was a custom in Meroë, if their

sovereign was any way mutilated, for the subjects to imitate the imperfection. In this case Candace's subjects would have all lost an eye.) Candace, indeed, was the name of all the sovereigns, in the same manner as Cæsar was of the Roman Emperors. As for the last severe part, the punishment of the princes, it was probably intended to prevent some disorders among the princes of her house, that she had observed frequently to happen in the house of David (2 Sam. xvi. 22; 1 Kings ii. 13) at Jerusalem. The queen of Saba having made these laws irrevocable to all her posterity, died, after a long reign of forty years, in 986 before Christ, placing her son Menilek upon the throne, whose posterity, the annals of Abyssinia would teach us to believe, have ever since reigned. So far we must indeed bear witness to them, that this is no new doctrine, but has been stedfastly and uniformly maintained from their earliest account of time; first when Jews, then in later days after they had embraced Christianity. We may further add, that the testimony of all the neighbouring nations is with them upon this subject, whether they be friends or enemies. They only differ in name of the queen, or in giving her two names. As for her being an Arab, the objection is still easier got over. For all the inhabitants of Arabia Felix, especially those of the coast opposite to Saba, were reputed Abyssinians, and their country part of Abyssinia, from the earliest ages to the Mahometan conquest, and after. They were her subjects; first Sabeen Pagans like herself, then converted (as the tradition says) to Judaism, during the time of the building of the Temple, and continuing Jews from that time to the year 622 after Christ, when they became Mahometans. Of their kings of the race of Solomon descended from the queen of Saba, the device is a lion passant, proper upon a field gules, and their motto, *Mo Anbasa am Nizilet Solomon Negadé Jude*, which signifies, 'The Lion of the Race of Solomon and Tribe of Judah hath overcome.'"

SHEBA, or SHEBO, a town in the tribe of Simeon, Josh. xix. 2. It has been thought to be the same as Beersheba, but as both are named in the same verse, this appears to be extremely doubtful. It is not, however, unlikely that some settlement might take place near Beersheba, or the *well of the oath*, and yet be distinct from it. The passage in the authorised version may be rendered, "Beersheba, that is, Sheba."

SHEBAM, a town belonging to the Reubenites beyond the Jordan, Numb. xxxii. 3.

SHEBARIM, a place near Bethel and Ai, Josh. vii. 5. Some understand it in an appellative sense rather than as a proper name.

SHECHEM, *part, portion, the back, shoulder*, also called SICHAR and SYCHEM, a city in the tribe of Ephraim in the valley between the Mount Ebal and Gerizim, and at one time the capital of the Samaritans after the ruin of Samaria by Shalmanezar. It was probably called after Shechem, son of Hamor, prince of the Shechemites, who seduced Dinah, the daughter of Jacob, when she went to witness one of their festivals, for which, though he honourably obtained her in marriage, upon condition that he and all his people in Shechem should be circumcised, he was slain the third day afterwards by Simeon and Levi, who entered the town, plundered it, and put all the males to the sword. Previous to that affair, Jacob had purchased a field in its neighbourhood, which he afterwards gave to his son Joseph, and it was in its vicinity that the latter was sold as a slave by his envious brothers. Joseph was subsequently buried here, the town being in the allotment of his descendants the Ephraimites, and his tomb seems to have been at all times pointed out to travellers. It is mentioned by Jerome, Benjamin of Tudela, Maundrell, and by most travellers who have visited the place. What is now indicated as the tomb of Pharaoh's prime minister is a small building in a recess between the two mountains Ebal and Gerizim, and is described as a Turkish oratory

with a whitened dome, like the tomb of his mother Rachel between Jerusalem and Bethlehem. Shechem was appointed one of the cities of refuge. Gideon, judge of Israel, kept a concubine in this city, who bare to him Abimelech, by whom it was subsequently destroyed. It was here that the celebrated revolt of the Ten Tribes took place occasioned by the tyrannical conduct of Rehoboam, and Jeroboam, their leader and first king, thoroughly repaired and strengthened it, and made it one of his residences. In the New Testament times it was here that our Saviour held the interesting conversation with the woman of Samaria at Jacob's Well, in which the sublime truth was communicated to the world, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

Shechem is forty miles from Jerusalem, and fifty-two from Jericho. "The view of the ancient SICHEM, now called Napolose, otherwise Neapolis, and Napoléos," says Dr Clarke, "surprised us, as we had not expected to find a city of such magnitude in the road to Jerusalem. It seems to be the metropolis of a very rich and extensive country, abounding with provisions, and all the necessary articles of life, in much greater profusion than the town of Acre. White bread was exposed for sale in the streets, of a quality superior to any that is to be found elsewhere throughout the Levant. The governor of Napolose received and regaled us with all the magnificence of an Eastern sovereign. Refreshments of every kind known in the country were set before us; and when we supposed the list to be exhausted, to our very great astonishment a most sumptuous dinner was brought in. Nothing seemed to gratify our host more, than that any of his guests should eat heartily; and to do him justice, every individual of the party ought to have possessed the appetite of ten hungry pilgrims, to satisfy his wishes in this respect. There is nothing in the Holy Land finer than a view of Napolose, from the heights around it. As the traveller descends towards it from

the hills, it appears luxuriantly embosomed in the most delightful and fragrant bowers; half concealed by rich gardens, and by stately trees collected into groves, all around the bold and beautiful valley in which it stands. Trade seems to flourish among its inhabitants. Their principal employment is in making soap; but the manufactures of the town supply a very widely extended neighbourhood, and they are exported to a great distance upon camels. In the morning after our arrival, we met caravans coming from Grand Cairo, and noticed others reposing in the large olive plantations near the gates.

“ The history of Sichem, referring to events long prior to the Christian dispensation, directs us to antiquities, which owe nothing of their celebrity to any traditional aid. The traveller directing his footsteps towards its ancient sepulchres, as everlasting as the rocks wherein they are hewn, is permitted, on the authority of sacred and indelible record, to contemplate the spot where the remains of Joseph, of Eleazar, and of Joshua, were severally deposited. If any thing connected with the memory of past ages be calculated to awaken local enthusiasm, the land around this city is pre-eminently entitled to consideration. The sacred story of events transacted in the fields of Sichem, from our earliest years, is remembered with delight; but with the territory before our eyes where those events took place, and in the view of objects existing as they were described above three thousand years ago, the grateful impression kindles into ecstasy. Along the valley we beheld ‘ a company of Ishmaelites coming from Gilead’ (Gen. xxxvii. 25), as in the days of Reuben and Judah, ‘ with their camels bearing spicery, and balm, and myrrh,’ who would gladly have purchased another Joseph of his brethren, and conveyed him as a slave to some Potiphar in Egypt. Upon the hills around, flocks and herds were feeding, as of old; nor in the simple garb of the shepherds of Samaria was there any thing repugnant to the

notions we may entertain of the appearance presented by the sons of Jacob. It was indeed a scene to abstract and to elevate the mind; and under emotions so called forth by every circumstance of powerful coincidence, a single moment seemed to concentrate whole ages of existence. The Jews of the twelfth century acknowledged that the tomb of Joseph then existed in Sichem, although both the city and the tomb were the possession and boast of a people they detested. ‘ The town,’ says Rabbi Benjamin, ‘ lies in a vale between Mount Gerizim and Mount Ebal, where there are above a hundred Cuthæans, who observe only the law of Moses, whom men call Samaritans. They have priests of the lineage of Aaron, who rests in peace, and those they call Aaronites; who never marry but with persons of the sacerdotal family, that *they may not be confounded with the people*. Yet these priests of their law offer sacrifices and burnt-offerings in their congregations, as it is written in the law (Deut. xi. 29), ‘ Thou shalt put the blessing on Mount Gerizim.’ They therefore affirm that this is the House of the Sanctuary; and they offer burnt-offerings both on the Passover and on other festivals, on the altar which was built on Mount Gerizim, of those stones which the children of Israel set up after they had passed over Jordan. They pretend that they are descended from the tribe of Ephraim; *and have among them the sepulchre of Joseph the Just, the son of our father Jacob, who rests in peace, according to that saying, the bones also of Joseph, which the children of Israel brought up with them out of Egypt, buried they in Shechem.*’ Maundrell notices the tomb of Joseph, still bearing its name unaltered, and venerated even by the Moslems, who have built a small temple over it. Its authenticity is not liable to controversy, since tradition is in this respect maintained on the authority of sacred Scripture; and the veneration paid to it by Jews, by Christians, and by Mahometans, has preserved in all ages the remembrance of its situation.

Having shown on a former occasion that tombs were the origin of temples, it is not necessary to dwell on the utter improbability of their being forgotten among men who approached them as places of worship. The tomb of Joshua was also visited by Jewish pilgrims in the twelfth century. This is proved by the Hebrew Itinerary of Petachias, who was contemporary with Benjamin of Tudela; and its situation, marked by him with the utmost precision, is still as familiar to the Jews of Palestine as the place where the temple of Solomon originally stood. It was, in fact, in the midst of a renowned cemetery, containing also the sepulchres of other patriarchs; particularly of one, whose synagogue is mentioned by Benjamin of Tudela as being in the neighbourhood of the warm baths of Tiberias. These tombs are hewn in the solid rock, like those of Telmessus in the Gulf of Glaucus, and are calculated for duration equal to that of the hills wherein they have been excavated.

"The principal object of veneration is Jacob's Well, over which a church was formerly erected. This is situated at a small distance from the town, in the road to Jerusalem, and has been visited by pilgrims of all ages; but particularly since the Christian era, as the place where our Saviour revealed himself to the woman of Samaria. The spot is so distinctly marked by the Evangelist, and so little liable to uncertainty, from the circumstance of the well itself, and the features of the country, that if no tradition existed for its identity, the site of it could hardly be mistaken. Perhaps no Christian scholar ever attentively read the fourth chapter of John without being struck with the numerous internal evidences of truth which crowd upon the mind in its perusal. Within so small a compass it is impossible to find in other writings so many sources of reflection and of interest. Independently of its importance as a theological document, it concentrates so much information, that a volume might be filled with the illustration it reflects on the history of the Jews,

and on the geography of their country. All that can be gathered on these subjects from Josephus seems but as a comment to illustrate this chapter. The journey of our Lord from Judea into Galilee; the cause of it; his passage through the territory of Samaria; his approach to the metropolis of this country; its name; his arrival at the Amorite field which terminates the narrow valley of Sichem; the ancient custom of halting at a well; the female employment of drawing water; the disciples sent into the city for food, by which its situation out of the town is obviously implied; the question of the woman referring to existing prejudices which separated the Jews from the Samaritans; the depth of the well; the Oriental allusion contained in the expression '*living water*;' the history of the well, and the customs thereby illustrated; the worship upon Mount Gerizim; all these occur within the space of twenty verses: and if to these be added what has been already referred to in the remainder of the same chapter, we shall perhaps consider it as a record, which, in the words of him who sent it, 'WE MAY LIFT UP OUR EYES, AND LOOK UPON, FOR IT IS WHITE ALREADY TO HARVEST.'"

There are still a few Samaritans resident in Shechem, who worship God after the faith of their fathers. Their synagogue is neat and clean, and among other ancient books they show a copy of the Pentateuch, which they regard with peculiar veneration, affirming that it was written by the grandson of Aaron. "We were not," says Mr Jowett, "permitted to touch the sacred book, but only to look at it at about a foot distant; the page at which the Samaritan priest opened showed certainly a very ancient manuscript, with the characters yet sufficiently distinct." The Christians in the city and neighbourhood are of the Greek communion, and are not very numerous.

SHEMA, a town in the tribe of Judah, Josh. xv. 26.

SHEN, a place situated probably in the west or south-west direction from the

stone called *Eben-ezer* erected by Samuel between it and Mizpeh, which was on the east or north-east side, 1 Sam. vii. 12.

SHENIR, a name given by the Amorites to Mount Hermon, Deut. iii. 8, 9.

SHEPHAM, or SEPHANA, a boundary town of the Promised Land, not far from the sources of the Jordan.

SHESHACH, a name applied to Babylon, Jer. xxv. 26; li. 41. It is thought that Babylon was so called from an idol worshipped there of the same name, and a festival held in honour of it which continued five days. The Babylonians, it is said, were celebrating this festival when Cyrus took their city.

SHIBMAH, or SIBMAH, a fortified town belonging to the tribe of Reuben, Numb. xxxii. 38; Josh. xiii. 19. St Jerome places it not very far from Heshbon. It was famous for its vines, which were cut down by the Moabites, Isa. xvi. 8, 9.

SHICRON, a frontier town of Judah, supposed to have been ceded to the Simeonites, Josh. xv. 11.

SHIHON, a town in the tribe of Issachar, Josh. xix. 19. In the time of Eusebius there was a place called Seon at the foot of Mount Tabor.

SHILHIM, a town in the territory of Judah, Josh. xv. 31.

SHILOH, a place situated in the south part of the tribe of Ephraim, about twenty-five miles north from Jerusalem. The ark of God, which appears to have been removed to this place on account of its central position, remained in it nearly three hundred and fifty years, until it was taken by the Philistines, 1 Sam. iv. 3. From some expressions in the Prophecy of Jeremiah (vii. 14; xxvi. 6, 9), it appears that Shiloh had at a certain period been desolated on account of the wickedness of its inhabitants. Jerome tells us that in his time there were scarcely any remains of it, a demolished altar being the melancholy representative of Shiloh.

SHIMRON, a town in the tribe of Zebulun, Josh. xix. 15.

SHINAR, the ancient name of the district in which the tower of Babel and the city of Babylon were situated. Its precise limits are uncertain. It might comprehend the whole of the country between the rivers Tigris and Euphrates, or it might be confined to the lower part of that territory, answering to Babylonia, and which nearly corresponds to the present Irak Arabi. See BABYLONIA.

SHITTIM, a valley mentioned by the Prophet Joel (iii. 18), supposed to be the Valley of Kedron.

SHOPHAN, SOPHON, or ZAPHON, a town fortified by the tribe of Gad, Numb. xxxii. 35.

SHUAL, a district of Canaan into which the Philistines made inroads in the time of Saul, 1 Sam. xiii. 17. Its situation is unknown.

SHUNEM, a frontier town of Issachar, placed by Eusebius a few miles south of Tabor, Josh. xix. 18.

SHUR, or SUR, a wilderness or desert, consisting of the sandy tract in the west of Arabia Petræa, extending about one hundred and fifty miles between Palestine and Egypt, bounded on the north by the Mediterranean, and on the south by the peninsula of Sinai. The common caravan road between Palestine and Egypt still lies through the heart of this desert. Hagar fled to it when she first left her mistress Sarah, and by so doing it is evident that she intended to return to her own country.

SHUSHAN, or SUSA, the capital of Susiana, or Khusistan, and the winter residence of the kings of Persia, was situated on the east side of the Eulæus, called Ulai in Scripture. Some maintain that it was founded by Darius, and others by Tithonus, son of old Memnon, from which the city was called Memnonia. It was called Shushan, or Susa, from the number of lilies in its vicinity, which in the Persian language bore that name. This city was 120 stadia in circuit. The Persian monarchs kept their treasures in it. The royal palace, so often mentioned in the Scriptures

was built of white marble, and its pillars were covered with gold and precious stones. When Alexander the Great took Shushan he found in it 50,000 talents of gold, besides jewels of inestimable value, and an immense quantity of gold and silver vessels. This was the city in which Daniel had his vision, and in it the events related in the Book of Esther took place.

Shushan or Susa is now a mass of ruins, not unlike those of Babylon in appearance, being a succession of similar mounds, covered with fragments of bricks and tiles, and extending over a track of country ten or twelve miles. Two of these mounds are conspicuous for their height and enormous expanse, both of them rising 150 feet; one is a mile in circumference, the other nearly two. They are composed of huge masses of sun-dried bricks, and courses of burnt brick and mortar. The natives distinguish these two mounds by the names of the Castle and the Palace. "At the foot of the larger," says Sir R. K. Porter, "appears a little dome-like building, under which travellers are shown the tomb of the Prophet Daniel. A dervise resides there, impressed with a belief of its peculiar sanctity, who points to the grave of the inspired son of Judah, with as much homage as if it belonged to one of his own respected Imaums. Though covered by this modern structure, no doubt is held by Jew, Arab, or Mussulman, of the great antiquity of the tomb beneath—all bearing the same tradition that it actually contains the remains of the Prophet. The site of this once noble metropolis of the ancient princes of Elam is now a mere wilderness, given up to beasts of prey, no human being disputing their reign, except the poor dervise who keeps watch over the tomb of the Prophet."

The modern city of Shooster, situated on the Karoon, at the distance of nearly thirty-six miles east of the ancient Shushan, is supposed to have been partly built from its ruins. Those which remain lie between the eastern banks of the Karasoo river and the modern town

of Desful. Sir John Malcolm's observations agree with those of Sir R. K. Porter, except that he mentions a number of dervises instead of one, who are supported by the alms of pious pilgrims visiting the Prophet's tomb. He adds in a note, "Though the building of the tomb of Daniel is comparatively modern, nothing could have led to its being built where it is but a belief that it was the real site of the Prophet's sepulchre. Some large blocks of marble, covered with hieroglyphics, have been found amid these ruins. They appear to resemble those of Egypt, and from their having been discovered in no other part of Persia, I conclude that they were brought by victorious monarchs to Susa, as trophies of their success on the banks of the Nile." He adds that Shushan is now a gloomy wilderness, infested by lions, hyænas, and other beasts of prey. Shooster is the present capital of the province.

SIBRAIM, a town terminating the Land of Canaan, between Hamath and Damascus, Ezek. xlvii. 16.

SICHAR. See **SHECHEM**.

SIDDIM, the valley which contained the cities of the Plain, now occupied by the Dead Sea.

SIDE, a seaport of Pamphylia with a good harbour, originally an Æolic settlement, made by the inhabitants of Cuma. The Romans wrote to the governor of Side in favour of the Jews, 1 Macc. xv. 23.

SIDON, or **ZIDON**, in Hebrew *Tzidon*, now called *Saida* or *Sayde*, the oldest and most powerful city of Phœnicia, is situated about five geographical miles from Tyre on the coast of the Mediterranean in the west of Syria, and was the capital of the district of the same name. Sidon is supposed to have been founded by the eldest son of Canaan so called, the father and founder of the Phœnicians, which is confirmed by the testimony of Josephus; and as it bears his name, it must have been one of the most ancient places in the world. It certainly existed long before the time of Joshua;

and it was rich and powerful at the time the Israelites took possession of Canaan, when it was called *Great Sidon*. Some, indeed, have taken occasion to conclude from this designation that there were two Sidons, the one more considerable than the other, but no historians or geographers sanction this supposition. St Jerome informs us that Sidon fell to the lot of the tribe of Asher.

Sidon was the oldest city of Phœnicia, and continued long the metropolis, until Tyre became more powerful, and reduced it for a time beneath its sway; yet even then it remained a wealthy and important city to the date of its conquest by Artaxerxes Ochus, when its fleet amounted to one hundred triremes and quinqueremes. In the time of Alexander the Great it was without any fortifications, and had preserved scarcely any thing except its reputation for fine glass. Ochus is said to have ruined the place B.C. 351; and when the inhabitants saw the Persians in their streets, they shut themselves up in their houses with their wives and families, and setting fire to their dwellings perished in the flames. Diodorus informs us that those Sidonians who were absent from the city at the time returned, and rebuilt it after the Persian forces were withdrawn. It passed into the hands of the Macedonians; after the death of Alexander it was transferred to the Ptolemys, then to the kings of Syria, and finally to the Romans. Strabo mentions it having suffered from the effects of an earthquake, which laid the half of it in ruins. Since the Middle Ages it has sunk to insignificance, and is now almost without a harbour. It is under the government of the Pacha of Egypt.

The greatness of Sidon was the result of its manufactures and its commerce. When Solomon was preparing to build the Temple, he communicated to the king of Tyre, then sovereign of Sidon, his wish to enter into an engagement for a supply of timber, saying, "There is not any among us that can skill to hew timber like unto the Sidonians." They were also able ship-builders, and if they were

not the first who constructed vessels and navigated distant seas, they were undoubtedly the first who ventured beyond their own coasts, and established any thing like a mercantile commerce. The Sidonians are said to have been the first manufacturers of glass. They are frequently mentioned by Homer as excelling in many ingenious and useful arts, and he ascribes to their skill and industry all superior articles of dress, all good workmanship in making vessels for use, and all expertly contrived trinkets and toys. But the superiority of the Sidonians in manufactures and commerce does not form their only distinction; they were also adepts in the sciences of the times, particularly astronomy and arithmetical calculations; their women were peculiarly happy in embroidery; and a beautiful purple dye is attributed to them. Being in most prosperous circumstances, the Sidonians lived in ease and luxury. For this they were very remarkable, as we learn from a comparison used in speaking of the town of Laish. The people who dwelt in that town were living "careless, after the manner of the Zidonians, quiet and secure," Judges xviii. 7. The general history of Sidon is intimately connected with that of Tyre, which is called "the daughter of Sidon," it having been originally a settlement of the Sidonians. See TYRE.

The Sidonians had the character of being dishonest, and vice prevailed among them to a great extent. They were superstitious idolaters, and their proximity to the Hebrews, and their ultimately close connection with them, rendered their idol worship extremely fascinating to the chosen people. The Sidonians are mentioned among those who brought the Hebrews into subjection at one of their usual relapses into idolatry, Judges x. 12. The gods of Sidon are often mentioned in the Scriptures, especially their goddess Ashtoreth. Some of Solomon's idolatrous wives were Sidonian women, who exerted a fatal influence over him in his old age, 1 Kings xi. 1, 33. The merchants of Sidon are celebrated in the

Prophecies of Isaiah, Jeremiah, and Ezekiel, in conjunction with those of Tyre; and predictions are uttered against it which have been remarkably fulfilled.

Although Sidon lost its importance and superiority under the predominating influence of Tyre, it still exists as a town, and carries on some traffic with the neighbouring coasts, while Tyre is a complete desolation. St Paul touched at Sidon when on his voyage to Rome, and was permitted "to go unto his friends, and refresh himself," namely, to visit the Christians there during his short stay. Our Saviour often visited the coasts of Tyre and Sidon, but we do not find that he ever entered either of these cities. The distant view of the present Sidon, or Sayde, is described as very imposing. It has a castle upon a rock of the sea, connected with the continent by a bridge of several arches, and there is another castle which commands the town. The harbour has disappeared, or is completely choked up with sand. The interior of Sidon is wretched and gloomy, ill-built, dirty, and full of ruins. Fragments of columns, and other remains of the ancient city, are still found without the walls. "About half way between Sayde and Sour (Sidon and Tyre) are very extensive ruins, which," says Mr Jowett, "once connected these two cities; but of these ruins there is scarcely one stone left upon another. They consist chiefly of lines which show, razed even with the soil, the foundations of houses, many stones irregularly scattered, a few cisterns, with half-defaced sculpture on them; and at a considerable distance from the path there are, at one spot, several low columns, either mutilated or considerably shrunk in the earth. These relics show, what it indeed needed no such evidence to prove, that in peaceful and flourishing times, on this road, between two such considerable cities as Tyre and Sidon, there must have been many smaller towns for pleasure, business, and agriculture, delightfully situated by the sea-side."

The number of inhabitants of Sayde is

variously estimated. Mr Hardy tells us that it is said to contain two thousand Mahometans, as many Christians, and two hundred Jews. Mr Rae Wilson calculates them at seven thousand; and more recent statements have made them amount to fifteen thousand, which must be completely erroneous. The people are occupied in spinning cotton, which, with silk, boots, shoes, and slippers of morocco leathers, forms the principal article of their trade. There are a few Russians who are engaged in trade or manual labour. The gardens of Sidon are beautiful and luxuriant; the climate is peculiarly mild, and the town might be rendered a pleasant residence if it were better built and properly governed. Vessels ride under a ridge of rocks a short distance from the shore for shelter.

SIHOR, an appellative signifying *blackness*, and which some commentators contend is the Scripture name of the river Nile. In the announcement of the overthrow of Tyre, the "seed of Sihor, the harvest of the river," is mentioned as its revenue, Isa. xxiii. 3, and an old English translation renders the passage, "The seed of Nilus, growing by the abundance of waters." The Nile, says Bishop Lowth, is here called Sihor, from the blackness of its waters charged with mud, which it brings down from Abyssinia at the periodical inundations, and which fertilizes Lower Egypt. Dr Hales informs us that in the Ethiopian, Egyptian, Greek, and Hindoo languages, it is distinguished by appellations which all signify black.

There can be little doubt that in Isaiah the Sihor and the Nile are synonymous. The "harvest of the river" was the "revenue" of Tyre; and we know that Egypt, by its extraordinary fertility caused by the inundations, supplied the neighbouring nations with corn—a branch of trade by which the Tyrians gained immense wealth. Besides, there is no other river in Egypt except the Nile which can be Sihor. In the Prophecy of Jeremiah, where the Jews are represented as the sole authors of their own calamities, the

question is asked, "What hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?" Here the Nile and the Euphrates are clearly indicated, the former by Sihor, the latter by the appellation *the river*, which it very often received by way of eminence.

But while it cannot be doubted that the Sihor of Scripture and the Nile are the same, it is different with the "river of Egypt," so often mentioned. The Nile is doubtless indicated by this term in some passages, but there are others in which it cannot be applied without considerable difficulty. In the promise which God gave to Abraham, the *river of Egypt* is mentioned as the boundary of the country his descendants were to inhabit on one side, and "the great river, the river Euphrates," on the other, which can only be applicable to the dominions of Solomon, for the Israelites never possessed at any period, with that exception, a territory so extensive. Dr Wells and others incline to the opinion that the *river of Egypt* is a small stream which falls into the Mediterranean a little below Gaza, forming the southern limit of Judah, and consequently of all the Land of Israel. The comparison of different texts will render this more evident. Moses, in describing the Promised Land, says, "And the border shall fetch a compass from Azmon unto the *river of Egypt*, and the goings out of it shall be at the sea," Numb. xxxiv. 5. In the Book of Joshua Sihor is indeed mentioned as "before Egypt," but, whatever may be meant as Sihor in that text, it is certain that in this instance it could not be the Nile, for the territory of the Philistines expressly noticed in the Book of Joshua (xv. 3), lying along the Mediterranean, did not extend to the Nile, but simply to the vicinity of El Arish, near which the river ought to be placed, and where the Rhinocorura is understood by the Septuagint to be the river of Egypt. We read that David "gathered all Israel together, from Shihor of Egypt even unto

the entering of Hamath, to bring the ark of God from Kirjath-Jearim," 1 Chron. xiii. 5; and at the time of the dedication of the Temple, Solomon "held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt," 1 Kings viii. 66; 2 Chron. vii. 8. But in these passages, notwithstanding the high authority of Dr Hales, the Nile cannot be intended, when we consider that the Nile never formed the border of Egypt, to which it is said Solomon's rule extended (1 Kings iv. 21), but is in the very heart of the country. The Egyptian territory extended eastward to the parallel of the inlet Gulf of Suez in the Red Sea, and often beyond it, so that to have made his dominions border on the Nile, David or Solomon must have conquered a large extent of the Egyptian territory; yet we read of no wars carried on by David or Solomon with Egypt; and the latter was the ally and son-in-law of its king, who on one occasion marched against a Canaanitish city in the south of Palestine, which he took and presented to him, 1 Kings ix. 16. If Solomon's dominions never extended to the Nile, those of no other Hebrew king ever did at any time. Solomon's dominions certainly bordered on Egypt, not by stretching to the Nile, but by the conquest of the small nations interposed between Palestine Proper and the old north-west boundary of Egypt.

The Nile therefore appears to be indicated almost exclusively by the Prophets under the name of Sihor, while the *river of Egypt*, mentioned by the historical writers as the boundary of the Israelitish dominions, was a stream somewhere between the western frontiers of Palestine and the Nile. This celebrated river is generally supposed to rise in a chain of mountains called the *Mountains of the Moon*. It is thought that the place about which Bruce writes with so much eloquence is not the source of its principal branch. The Nile was the largest river known to the ancients. It enters Egypt at Syene, whence it flows northward to within about forty miles of the sea, where

it divides into two main branches, the eastern joining the Mediterranean near the town of Pelusium, the western near Canopus. From these two branches diverged several smaller arms, making in all seven mouths, in the time of Herodotus. The country lying between the two exterior arms was called the *Delta*; it was full of cities, highly cultivated, and at the time of the inundations had the appearance of an archipelago of islands. See EGYPT.

SIHOR-LIBNATH, a place mentioned in the tribe of Asher, Josh. xix. 26. Calmet alleges that Libnath was a white promontory near Tyre, and Sihor a small rivulet in the neighbourhood.

SILLA, a place supposed to be near Jerusalem, 2 Kings xii. 20.

SILOAM. See JERUSALEM.

SIMEON, a cantonment of the Promised Land, allotted to the descendants of Simeon, the son of Jacob and Leah. It lay west and south of the tribe of Judah, having the tribe of Dan and the Philistines on the north, the Mediterranean on the west, and Arabia Petræa on the south. Jacob on his deathbed evinced a peculiar indignation against Simeon and Levi, and accordingly those tribes were dispersed in Israel, Simeon receiving for his portion only a district dismembered from the tribe of Judah, and some other lands which were overrun by those of this tribe on the mountains of Seir and in the Desert of Gedor. The Simeonites amounted to 59,300 men when the descendants of Jacob departed from Egypt, but only 22,000 of them entered the Promised Land.

SIN, a name applied by the Prophet Ezekiel to Pelusium in Egypt (xxx. 15).

SIN, or ZIN, a Wilderness which lies between Elim and Mount Sinai. See ZIN.

SINAI, a celebrated mountain and desert in Arabia, situated in a kind of peninsula formed by the two inlet gulfs or arms of the Red Sea repeatedly mentioned in this work—the Gulfs of Suez and Akaba. The Wilderness extends before and around the base of the mountain. The breadth

of the peninsula of Sinai is intersected by a chain of mountains called *El Tyh*, which run from east to west, and cut off a triangular portion of the peninsula in the region south of that chain, in the centre of which occurs the elevated group of mountains in which we are to look for the Mount Sinai of the Bible. This upper mountainous region, with its numerous valleys and ravines of different dimensions, is comprehended within a diameter of about forty miles. The group has no connection with the intersecting chain of *El Tyh*, but is separated from it by wide sandy plains and valleys, and by an intermediate and unconnected range of inferior mountains called *Zebeir*. To the east and south the country between the central group and the Gulf of Akaba is more or less occupied by inferior eminences, while to the west, towards the Gulf of Akaba, the upper group has an abrupt appearance, and no inferior mountains intervene, so that the country is open towards the coast, where a low chain of calcareous mountains fronts the shore. The country between this ridge and the Upper Sinai is a wide gravelly plain or desert, which is regarded as the desert of Zin by those who place Elim near Tor.

Sinai and Horeb are often mentioned in Scripture as convertible names, because they are part of the same group, and so near that at sunrise the shade of the former covers Horeb; but Josephus does not mention any mountain called Horeb; he speaks exclusively of Mount Sinai, and after noticing the transactions at Rephidim, he says, that on leaving that station the Israelites went on gradually till they came to Sinai. The two most elevated and conspicuous summits of the central group adjoin each other, and are severally designated *Djebel Katerin*, or *Mount St Catherine*, and *Djebel Mousa*, or *Mount Moses*, the former locally identified with the Horeb of Scripture, the latter with Sinai. In some passages of the Pentateuch the Law is mentioned as having been given on Mount Horeb, and in others on Mount Sinai—an apparent contradiction or discrepancy which has

been seized to throw discredit or doubt on the whole narrative, and the answer to this has been by a reference to Mounts Catherine (Horeb) and Moses (Sinai), as distinct, though adjoining peaks of the same range of mountains. After a careful examination of the passages in which the names occur, it not only appears that Horeb and Sinai are different designations of the same mountains, but that Horeb is the name of the whole ridge generally, while Sinai is the name of the particular summit. Horeb is usually mentioned as a region, and when spoken of as a mountain the whole range is evidently included; Sinai, on the other hand, is usually designated a distinct or particular mountain in Horeb. In the Book of Exodus (iii. 1) we are indeed told that Moses "came to the mountain of God, even to Horeb," and Elijah goes "unto Horeb, the mount of God," 1 Kings xix. 8; but in both these passages we are obviously to understand Horeb as a whole, and the "mount of God" as a part, which is the more evident when we recollect that the term "mount of God" would be no distinction unless the region is also mentioned, because it is not peculiar to the mountain on which the Law was delivered. Even when the expression is applied to a mountain in the peninsula of Sinai, the passages quoted only denote the superior eminence of the Horeb mountains, or of some particular one in the group, and might be read "Horeb the great mountain," or the "great mountain in Horeb." Besides, several actions are mentioned as having been done *in Horeb*, which were not literally performed upon the mountain, but in the surrounding plains or valleys. The Israelites made a "calf in Horeb," not *in* or even *on* the mountain, but in the wilderness of Sinai, while Moses was absent on the mountain. The rock which the Hebrew legislator smote for water is called "the rock *in* Horeb," and both these facts prove that Horeb was a name applied to a region and to the whole mountain ridge, Sinai being peculiar to only one summit or peak. Besides the Mounts Catherine and Moses, there are two others

very conspicuous, which, although somewhat apart, and unconnected with the upper cluster, must be regarded as belonging to it. The one is called *Om Shomar*, which fronts the upper cluster on the south-west, and is nearest towards the extremity of the peninsula and the front of Tor; the other is *Djebel Serbal*, or *Mount Serbal*, which fronts the upper group to the south-west, and must have been the first of the Sinai mountains which the Israelites saw in their route from the Gulf of Suez. It appears from Burckhardt's statements that pilgrims once regarded this Mount Serbal as the Sinai or Horeb of the Scriptures.

Mount Moses, the supposed Sinai, is usually ascended first by the pilgrims. The ascent is steep, and the ground which it occupies along with Horeb is very limited, when compared with the height. Sinai is considerably elevated, and its ascent is more upright and difficult, occupying nearly two hours, exclusive of pauses for rest. Regular steps have been cut all the way up to the summit of the bare pointed rock; these are said to amount to 1400 in number (Pococke calculates 3000); but they have been so much damaged by time and the winter torrents as to be of very little use. At the second of these pauses for rest, which is about two-thirds of the ascent, there is a small plain, where a tall cypress tree grows beside a stone tank which receives the winter rains. Here there is a small chapel dedicated to the Virgin, in commemoration of her appearance to the monks of St Catherine, when, for want of corn to satisfy the demands of the Arabs, they were on the point of leaving the convent. The legend says that the brethren saw a woman with an infant in her arms, which inspired them with the greatest fortitude, and they returned to the convent fully persuaded that they would be relieved. Their expectations were realized, a caravan appearing in sight as soon as they reached the house, and the Arabs who guarded it assured the fathers that they had been paid for every thing they had brought by a woman with an infant

in her arms ! A little below is a convent of considerable dimensions bearing the name of Elijah, who fled to Horeb from the vengeance of Jezebel. From this place the ascent to the summit is very steep. The plain of the summit, nearly sixty paces in circumference, is occupied by a church, and a mosque stands about thirty paces distant on a small peak. The former is an object of pilgrimage to the Christians, and the latter to Mahometans, especially the Bedouin Arabs, who more particularly revere this spot, because they believe that the rains are entirely under the control of Moses, whose name they have given to the mountain. The Arabs are persuaded that the two tables of the Law containing the Ten Commandments are hidden under the floor of the church, and have made excavations in every direction in the hope of finding them. "Sinai," says Mr Carne, "has four summits, but that of Moses stands almost in the middle of the others, and is not visible from below, so that the spot where he received the Law must have been hid from the view of the multitudes around, and the smoke and flame, which the Scripture says enveloped the entire Mount of Sinai, must have had the more awful appearance by reason of its many summits and great extent. The account delivered gives us reason to conclude that the summit or scene where God appeared was shrouded from the hosts around, as the seventy elders only were permitted to behold 'the body of Heaven in its clearness, the feet of sapphire,' &c. But what occasions no small surprise at first is the scarcity of plains, valleys, or open places, where the Children of Israel could have stood conveniently to behold the glory on the Mount. From the summit of Sinai you see only innumerable ranges of rocky mountains. One generally places in imagination around Sinai extensive plains or sandy deserts, where the camp of the hosts was placed, where the families of Israel stood at the doors of their tents, and the line was drawn round the mountain which no one might break through on pain of death. But it is not thus ;

save the valley by which we approached Sinai, about half a mile wide and a few miles in length, and a small plain we afterwards passed through, with a rocky hill in the middle, there appears to be few open places around the Mount. We did not, however, examine it on all sides. On putting the question to the superior of the convent where he imagined the Israelites stood—Every where, he replied, waving his hand about—in the ravines, the valleys, as well as the plains."

The neighbouring peak, or Mount St Catherine, the supposed Horeb of Scripture, derives its name from a legend about the body of St Catherine. Mr Carne gives us the story to the following effect, in describing the Greek convent of Mount Sinai. "In a recess in another part of the church is the tomb of St Catherine, the patroness of the monastery ; it is of white marble, emits a most agreeable perfume, is covered with rich silk, and placed beneath a canopy supported by pillars. The monks confessed it was not the real body of St Catherine which was inclosed in the tomb, but only an image of wax, which, however, was a good resemblance of her. The irreparable loss of the body of that excellent lady was occasioned by the villany of the Catholics, who, burning with envy to see the Greeks in possession of such a treasure, stole it by night, a few days after her death, and having lugged it on their shoulders through the ravines and over the precipices around, had gained the summit of Mount St Catherine, and were exulting in the idea of its being theirs for ever, when the angels, who beheld all this with infinite interest, descended suddenly, and carried the good lady up to heaven, leaving the Catholics filled with rage and mortification." This mountain is higher than its neighbour Sinai, and, like it, the ascent to the summit is facilitated by steps. A fine and luxuriant vegetation prevails on the sides to the large mass of granite which forms its summit, the top of which is occupied by a small hut called a chapel. The view from this mountain is similar to that from Mount Moses, but is much more

capacious. "From this elevated peak," says Burckhardt, "a very extensive view opened before us, and the direction of the different surrounding chains of mountains could be distinctly traced. The upper nucleus of Sinai, composed almost entirely of granite, forms a rocky wilderness of an irregular circular shape, intersected by many narrow valleys, from thirty to forty miles in diameter. It contains the highest mountains of the peninsula, whose shaggy and pointed peaks, and steep and shattered sides, render it clearly distinguishable from all the rest of the country in view. It is upon this highest region of the peninsula that the fertile valleys are found which produce fruit trees; they are principally to the west and south-west of the convent, at three or four hours' distance. Water, too, is always found in plenty in this district, on which account it is the place of refuge of all the Bedouins when the low country is parched up. I think it very probable that this upper country or wilderness is exclusively the Desert of Sinai, so often mentioned in the account of the wanderings of the Israelites. Mount St Catherine appears to stand nearly in the centre of it." This conjecture adds weight to the opinion, as expressed by the superior of the convent of St Catherine to Mr Carne, that the Israelites were encamped in the several valleys of the Upper Sinai. This suggests the idea of distinct encampments, but there is nothing improper in this, for we find that in future encampments of the Israelites the principle of separation into tribes was carried into full effect. It is certain that the encampments of the Israelites were visible from Mount Sinai, and the Mount from them.

The convent of St Catherine is situated at the foot of the mountain, and its buildings extend to upwards of one hundred and twenty feet in length and as many in breadth. The whole erections are of hewn stone, which in such a desert must have been constructed with great labour and at considerable expense. The recluses are of the Greek Church. Their predecessors in former times had only a tower built near

the supposed burning bush of Moses, but being molested by the Arabs, they prevailed upon the Emperor Justinian to erect a strong monastery for their security. The Bedouins are in general very dangerous neighbours, as they often fire on the convent from the adjacent rocks, and seize the monks whenever they find them without the monastery, and refuse to release them without a considerable ransom. According to some travellers, there is a gate to the convent which is only opened when the bishop visits it, and the brethren must then entertain all who make their appearance—which is a grievous duty, considering that they live chiefly by alms, and that their provisions, which are brought from Cairo, are often stolen by the way. It is, however, known that a window at the top of a high wall is the only entrance to the place, and whatever is introduced into the convent, whether men or provisions, is drawn up in a basket by a rope and pulley. The apartments are described as small, but are tolerably furnished, and are kept remarkably clean. "The refectory," says Mr Carne, "is a long and very good room, with a large picture of Hell and Paradise at the higher end, that the brethren may not indulge too much in the things of this world at breakfast. The fathers are an exceedingly harmless set of men, and in general very ignorant. Many of them had lived here a long time, and though bent nearly double, bore witness to the uncommon healthiness of the climate, as their cheeks were florid, and their looks cheerful and vigorous. One is surprised to find here a large and elegant church, with a floor of beautiful marble, and a pulpit profusely adorned with gold. This edifice has three lofty aisles. You pass from one into a small apartment, where, beneath a little niche, adorned with filigree work of gold, and lighted dimly by three small lamps, is shown the spot where once grew the *burning bush*. Pictures of the Virgin and her Son, and of many saints, were placed round the sides of this singular spot. A part of the walls of the church consists of many

exquisite and various sorts of marble. The great altar is very beautiful, being inlaid, as well as the pillars which support it, with pieces of mother-of-pearl and tortoise-shell. Mahomet during his wanderings had sometimes found shelter in the convent of Sinai, and out of gratitude had given to it an assurance of his and his followers' protection, which, being unable to write himself; having dipped his hand in ink, he had stamped it with the impression. It is certain that the monks of Mount Sinai are regarded with peculiar respect by the Turks, and those of other Greek convents when travelling in different parts of the East, or in hazardous situations, say they belong to the convent of Mount Sinai." Yet, notwithstanding these advantages, the life led by these recluses is dreary and monotonous, and they rarely venture abroad for fear of the Bedouins. The cultivation of their garden is their only amusement. It lies without the convent, from which it is entered by a subterraneous passage, and is a rich and beautiful spot, surrounded by a high wall. It is planted with all kinds of trees, without any pretensions to regularity, and abounds with almond, orange, pomegranate, fig, plum, apple, peach, apricot, and olive trees, besides several sorts of vines, and a profusion of vegetables. The water issues from the adjacent rocks, and is collected into reservoirs, whence it is conducted by pipes to every part of the garden. "During Buonaparte's residence at Cairo," says Mr Carne, "he ordered the convent wall to be built higher, and sent two pieces of cannon for its defence; but the fathers, who are men of peace, never use them, though one discharge would send the Arabs over the desert in a bound; but these fellows know very well that there is excellent white bread in the convent, and they come and fire their musquets at the walls, with loud threats, till the fathers open the window at the top, and throw out a quantity of cakes of bread to the Arabs, who gather them up with avidity and depart."

St Catherine, to whom this convent is dedicated, it is said was a daughter of

a fabled king of Alexandria, where she was beheaded as a martyr. Several miracles are attributed to her, but no reason is assigned for the angels selecting Sinai as the place for transporting her body in preference to any other locality. Heyman and Van Egmont mention a small house built on the spot of the mountain where her body was first placed by the angels. "In this house," they add, "is a large stone, seeming to project out of the earth, and represents a woman of an extraordinary size without a head, the breast and belly being plainly distinguishable. The monks here say that this stone, which in a miraculous manner rose out of the ground, represents St Catherine. They even inspire the people with a belief that it cannot be broken, and that many, after labouring hard to break off a piece with hammers, have been obliged to desist without effecting their purpose. On the summit are several apertures or holes, said to be the vestiges of the angels who brought St Catherine's corpse hither." In the vicinity of the mountain is a spring of miraculous water of an excellent quality, commonly called *partridge water*, from its having been discovered by a partridge! The legend is that the fathers, coming in procession to carry the body of St Catherine from the mountain to the convent, happened to be in distress for want of water. One of them saw a partridge, which he followed till it alighted at this place, and the brotherhood were happily relieved.

The region of Horeb, in which is situated Sinai, the "Mount of God," is not without its legendary localities, connected with the great and stupendous events of which it was the scene. On the summit of Sinai there is a chasm or cave in the granite rock, said to be the place where Moses concealed himself when the glory of the Lord passed before him. On the top of this cavity there is the fanciful impression of a head and shoulders, said to be those of Moses, when he raised himself to see the glory of Jehovah. This is also alleged to be the place where Moses received the two tables of the

Decalogue; and near the small mosque in which the Mahometan pilgrims perform their devotions is a cave, in which the Hebrew lawgiver is said to have fasted forty days. The church on the summit of Mount Sinai is distinguished among even the Papal traditions. It appears that there is a key belonging to it at Rome, which was obtained in a miraculous manner. An ecclesiastic who had this key in his pocket lay down to sleep on the Mount, and was carried by angels to Rome! When he awoke he was not a little surprised to find that he had travelled such a distance, and yet he was not in the least fatigued. A large stone in a particular part indicates the place where an angel prevented Elijah from climbing the mountain. The Prophet, it is said, observed that a time would come when the dogs would climb it, and he is charitably interpreted to refer to the Arabs or Mahometans.

The desert of Sinai formerly contained a great number of churches and chapels, with their convents and gardens, few of which now remain. Heyman and Van Egmont mention a church consecrated to St Ann; a small one dedicated to a St John—a personage of great wealth who withdrew into this wilderness; a hermitage belonging to St Gregory—a holy man who employed himself in teaching children to read and write; the convent of the Forty Martyrs, founded by three rich noblemen, who chose to retire to this lonely place from the vexations of the world; the chapel and cave of St Onuphrius, the alleged son of a Persian king, who retired to this desert to embrace an ascetic life, and lived to a very great age. All these belong to the convent of St Catherine. The granite mould in which Aaron is said to have cast the golden calf is also shown; and a stone under which, according to Epiphanius, the Prophet Jeremiah concealed the ark and golden utensils of the Temple. Jeremiah is also pretended to have written the name of Jehovah in unknown characters on this stone, and some traces of the letters are said to be still visible!

Heyman and Van Egmont inform us that on the base of Mount Sinai grow great quantities of a certain vegetable called *pharagon*, and *ben pargon monardi*, by the natives. The first is oblong, triangular, and a little raised at the corner, and is about the size of a hazel nut, covered with a brown or whitish peticule, containing a white oleaginous pulp; the tree resembles a tamarisk. The first is described as detergent, and its oil is useful in cutaneous distempers. The district of Horeb abounds with partridges and antelopes.

Mount Serbal, already mentioned at the commencement of this article, is the only mountain which can dispute the claims of Mount St Catherine, and has even been regarded as Mount Sinai. It forms one of the most prominent features of the peninsula, and it must have been passed by the Israelites after it became a point on which their eyes frequently rested. It cannot be considered a part of the upper Sinai, to which Mount St Catherine and Mount Moses belong, as it is separated from these by several gently descending valleys. Yet, though it stands on lower ground, Burckhardt is not certain but that it is the highest summit in all the peninsula of Sinai, as it stands apart as a detached cluster, while the others are merely peaks crowning steep ascents. Mount Serbal is described as appearing to more advantage and grandeur than the others. Its ascent is very difficult, though there are traces of broken steps leading to the summit. Burckhardt walked over sharp rocks without any path till he came to the almost perpendicular side of the upper Serbal, which he ascended by a narrow and difficult cliff. He was occupied four hours in climbing to the lower summit of the mountains, where he found a small plain with some trees, and the ruins of a stone reservoir for water. This lower summit is crowned by five peaks which rise like cones, and are distinguishable at a great distance, particularly on the road to Cairo. Burckhardt ascended the highest one, which took him three-quarters of an hour, being

an ascent of nearly five hours, exclusive of rests, from the base to the highest summit. This peak is so steep, slippery, and smooth, that our enterprising traveller, although without shoes, was frequently necessitated to crawl on his belly to avoid being precipitated below, and if he had not occasionally grasped a few shrubs he casually found, he would have been rolled down, or obliged to relinquish his attempt. This peak consists of an enormous mass of granite, and its smoothness is only broken by a few occasional fissures. It appears sharp like a needle from below, but its summit forms a platform fifty paces in circumference, on which is a heap of loose stones forming a circle of ten paces in diameter. The sides of this peak, at a few paces below its top, are formed of large insulated blocks from twenty to thirty feet long, as if suspended in the act of falling down, and it is singular that wherever these blocks present a smooth surface, ancient inscriptions are found which are illegible. Between some of these blocks of stone there are small caverns capable of sheltering a few persons, and their walls are covered with inscriptions similar to those on the external surface. Burckhardt conjectures from these inscriptions, and others in the valley leading from the base of the mountain to Wady Feiran (see REPHIDIM), that Mount Serbal was at one time considered the mountain on which Moses received the Decalogue, and that it consequently became the chief place of pilgrimage in the peninsula. There are no inscriptions either on Mount St Catherine or Mount Moses, but there are some very similar to them in the valley at the base of the former, evidently the work of the pilgrims visiting the smitten rock. Burckhardt farther thinks that the proximity of this mountain to Egypt caused it to be considered at one time the Sinai of the pilgrims, and that the establishment of the convent of St Catherine in its present situation, from motives of security, may have transferred that honour to Mount Moses; yet he thinks the latter mountain, or its neighbour, Mount St

Catherine, the true Sinai. It has been alleged, however, that Mount Serbal better agrees with those indications in Scripture from which any satisfactory inference can be drawn. It is contended that it fully meets the idea which the reader of Scripture is likely to form of Sinai as a detached mountain, or cluster of mountains, with ample open ground around the base, on which the Israelites might encamp. The plain and broad valleys in the vicinity of Mount Serbal are of this description; some of these valleys are described as the most fertile and best watered in all the peninsula, and as this was necessarily the first great mountain to which the Israelites came, and is as high as any in the peninsula, it is not unreasonable to take it for Sinai. Such is the substance of a very elaborate note in a popular and embellished edition of the Scriptures issued from the London press. The writer adds, "Of several other reasons which occur to our minds, we mention only one, which seems to us the strongest of all, and which has, moreover, the incidental merit of explaining two texts which commentators have only been able, through gratuitous conjectures, to reconcile with the general statements of the sacred volume. Moses says (Deut. xxxiii. 2), 'The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints; from his right hand went a fiery law for them.' Calmet and others reasonably infer from this passage that the Mount Paran mentioned here was somewhere in the district of Sinai, and to get over the difficulty which would arise from considering the Law to be issued from Mount Paran, as here and in the other place (Hab. iii. 3) seems to be indicated, distinct and unrecorded manifestations of the Divine presence on another mountain than Sinai are supposed. In the early part of this note we have endeavoured to remove the difficulty which arose from the *Horeb* and *Sinai* being used as convertible terms, and stated our impression that only one mountain was the subject

of inquiry. We now think also that *Paran* is here only another name for Sinai, and is probably employed as a poetical variation. Our proof results from a comparison of this with the passage in Habakkuk. The Prophet, who is obviously quoting this passage, seems to us to establish the point as clearly as possible, by substituting *Paran* in the same form of words in which Moses used *Sinai* in the first clause of the verse. Moses says, 'The Lord *came from Sinai*.' Habakkuk says, 'God *came from Teman*, and the Holy One from *Mount Paran*.' This is clear enough. Let us then conclude that Mount Sinai and Mount Paran are the same. But Mount Serbal is Mount Paran, therefore Mount Serbal is Sinai. That Mount Serbal is Paran is easily shown. The valley at its base still bears the name of *Feiran* or *Faran*, and it appears from the Arabian historian Makrizi, as quoted by Burckhardt, that a celebrated city in the valley, together with the mountain and the whole district to the sea, bore the same name. There is, in fact, no other mountain in the peninsula to which the name of Paran has been or can be assigned. The Desert of Paran, through which the Israelites passed in their way to Kadesh-Barnea, was the desert stretching from the north of the peninsula to Palestine, and Makrizi, whom Burckhardt follows in this, not attending to the fact that the Hebrews must have passed through the peninsular district of Paran in going to Mount Sinai, as well as through the extra-peninsular Paran in proceeding from Sinai, says that the *Faran* of Moses is not the *Faran* in Sinai, but that of the northern Desert. He is so far in the right that the text in Deuteronomy and that in Habakkuk are the only places where the Paran of Sinai is expressly named. The words *Faran* and *Paran* are the same, and are so considered by Makrizi. Neither the Hebrew nor Arabic has any distinct letter for F,—a single character representing both the hard (*p*) and the soft (*f*) of the same letter. That Serbal

is the Paran of Deuteronomy is allowed by many travellers, and we are only answerable for the attempt to show that *Mount Paran*, as distinguished from the extra-peninsular *Desert of Paran*, is another name for Mount Sinai, and, therefore, that Serbal is the mountain to which both denominations refer."

SINITES, the name of a tribe, Gen. x. 17.

SION, a name of Mount Hermon, Deut. iv. 48.

SION, or ZION. See JERUSALEM.

SIPHMOTH, a city to which David sent a present of part of the spoils of the Amalekites, 1 Sam. xxx. 28.

SIRAH, a well near Hebron, 2 Sam. iii. 26.

SIRION, a name given by the Sidonians to Mount Hermon, Deut. iii. 9.

SMYRNA, a celebrated seaport of Ionia in Asia Minor, near the Meles, and the greatest commercial town in the Levant, was built, according to the legend, by Tantalus, but according to the correct opinion by the Æolians, a colony of whom is said to have come from Cumæ. Some suppose that it was called Smyrna from an Amazon of that name who took possession of it, and others that it was so called from the wife of the leader of the Æolian colony. It belonged originally to the Æolian league. A party of exiles from the city of Colophon in Ionia, south-west of Ephesus, having been admitted into Smyrna, requited the hospitality of the inhabitants by shutting the gates on them when they were without the walls celebrating a festival, and by this means made themselves masters of the place. The Æolians besieged them in vain, and it was at length agreed that they should remain in possession on delivering to the former inhabitants their private property. After this Smyrna was strengthened by an Ephesian colony, and became a member of the Ionian confederacy. It was subsequently taken and destroyed by a king of Lydia, and the inhabitants scattered among the adjacent villages. They lived in this condition nearly four centuries,

until Antigonus, one of Alexander's generals, charmed with the situation of the place, founded a new city about twenty stadia from the site of the old, on the southern shore of the gulf. Lysimachus completed what Antigonus began, and the new city became one of the most beautiful in Asia. "So lovely and worthy to be contended for," says Strabo, "was ancient Smyrna, that the two most renowned nations of Asia, the Ionians and Æolians, fought for her as for a virgin of exquisite beauty." After Smyrna was destroyed by the Lydians, and during the centuries it lay in ruins before it attracted the notice of Antigonus, the inhabitants probably lived on the sites of these beautiful villages in which the Smyrneans have their country retreats at the present day. "Bournabat, with its gardens of gold," says Mr Arundell, "Narlekeuy, and its shady groves of pomegranates; Hadjelar, and its lovely and fruitful olives; Bournarbashi, the ancient Periclysta, and its crystalline streams; Cudujah, and its elevated prospects; Boujah, still retaining in its name the memory of the Paradeisos; Sedikeuy, with its flowers and delightful mountains—the natural beauties of all these preserve in a great measure the same character as in the earlier periods of their history." A medallion in the Vatican represents two goddesses appearing to Alexander the Great while asleep, and a legend connected with his history informs us that after a day's hunting on Mount Pagus, while reclining under a plane tree, these goddesses directed him in a vision to found there a city for the scattered Smyrneans. The design was executed by his generals, and the oracle reported in a heroic couplet that the inhabitants of Mount Pagus would be prosperous and happy. Strabo and Pausanius also mention Alexander the Great as the founder of Smyrna, yet the contrary is proved from the fact that when he marched against Darius he never came near this spot, but passed on rapidly from Sardis to Ephesus.

The site selected for Smyrna, at the

south-east end of a bay, and the inland country beautiful at certain periods of the year, was such as the ancient founders of cities commonly preferred. "Their cities in general," observes Dr Chandler, "were seated near a hill or mountain, which, as this did, supplied them with marble, as well for defence as ornament. The side or slope afforded a secure foundation for the sites of the stadium and theatres, lessening both the labour and the expense. It displayed the public and private structures which rose from its quarry to advantage, and rendered the view as captivating as noble. The Greeks were of old accounted happy in choosing their situation. They had become studious to unite beauty with strength, and good ports with a fertile soil. The Romans were attentive to articles neglected by them—to the paving of the ways, the building of aqueducts, and the common sewers." Under the Roman Emperors Smyrna was esteemed the most beautiful of the Ionian cities. It was styled *the lovely, the crown of Ionia, the ornament of Asia*. Philostratus assures us that the city rose to such splendour, that none of the cities of Europe could be compared to it. Its streets were as strait as the site would admit, and excellently disposed; the ways were paved; both above and below were large quadrangular porticoes; there were a library, theatre, gymnasium, temples, baths, hospitals, schools of every science, particularly medicine, and statues of the most exquisite workmanship. It was celebrated for its arts and sciences, and youth resorted from all quarters to it for education, whence it was designated *the grove of the eloquence of the sages, the museum of Ionia, the domicile of the Graces and the Muses*. Its appearance compelled even the austere Strabo to exclaim, "This is the most beautiful city in the world." It was one of the cities which contended for the honour of Homer's birth. Tradition has faintly preserved the memory of a temple to him of which no remains are in existence, and a cavern is still shown as the place where he composed his verses.

Such was the city to the bishop of which St John wrote his Apocalyptic epistle, the shortest and the least reprehensible of all the Epistles to the Seven Churches of Asia. It does not appear whether St Paul or St John first introduced the gospel into Smyrna. It is generally supposed that the martyr St Polycarp was the bishop or "angel" to whom the epistle is addressed; at least it is certain that shortly afterwards he held the episcopal office in this city. He is the fifth in succession in the list of the bishops of Smyrna, Aristo being the first; the testimony of the Fathers is unanimous in representing him as having been conversant with the Apostles, and he was probably placed by St John himself over the Smyrneans. "Polycarp," says Irenæus, "was not only instructed by the Apostles and many who saw Christ, but also was by the Apostles ordained bishop of the church of Smyrna in Asia, whom we also saw in our younger days, for he lived to a great age, and being very ancient, ended his life by a glorious and most renowned martyrdom. This Polycarp continually taught what he had learned from the Apostles, such points as the Church now teacheth, and such only as are true. All the churches of Asia do attest this, and all those who to this day have been successors to Polycarp, who doubtless is a witness much more worthy to be credited, and gives a firmer assurance to the truth than either Valentinus, or Marcion, or any other authors of corrupt opinions." He appears to have possessed all the qualifications of a good shepherd, delighting to bring before his flock the examples of the holy Apostles, and discharging his duties with such fidelity and affection, as to command the devoted attachment of the objects of his care. Some interesting notices of the state of the Smyranean Christians are gathered from the sojourn of St Ignatius, bishop of Antioch, and also a disciple of St John, among them, about A.D. 107. When on his way to Rome, the ship in which he sailed touched at Smyrna, and the excellent Polycarp received with holy joy his former disciple,

and endeavoured by acts of friendship to mitigate the hardship of his bonds. There appears to have been a kind of ecclesiastical convocation at this time in Smyrna; the bishops and clergy of different districts convened to meet the condemned martyr, and he wrote four of his epistles from this city. During his stay he exhorted the church of Smyrna to watchfulness and fidelity, warned them of the heresies which were beginning to appear, and enjoined them to hold fast the traditions of the Apostles. It has been thought strange that, as Ignatius was condemned, guarded, and in chains, he should nevertheless have been allowed intercourse with the Christians of the cities through which he passed; but it is intimated in one of his letters that the soldiers who attended him were bribed, and allowed the Christians free access to him, though with much insolence and rudeness. When Ignatius left Smyrna, Polycarp sent Burrhus, one of his deacons, with him as far as Troas, by whom he wrote letters in return to the Smyranean bishop and his friends. The "wife of Epitropus, with all her house, and the children, Attalus, my well-beloved, Alcè, my well-beloved," who had commended themselves to the friendly regard of the bishop during his stay, are especially mentioned. One of the epistles brought by Burrhus is chiefly remarkable for its explicit statements upon the real nature of Christ, opposing the heresies of the Docetæ, who denied the proper humanity of Christ, holding that he died upon the cross in appearance only, and thus discarding the doctrine of the atonement. We may infer that this dangerous heresy had found followers in Smyrna when it attracted the particular notice of Ignatius, who reminds the church of the faith delivered unto the saints, and directs it to express a marked abhorrence of the heretical doctrines. The "house of Tavius, Alcè, my beloved, the incomparable Daphnus and Eutechnus," are greeted, and are bidden "farewell in the grace of God."

It thus appears that the Smyranean Christians under the inspection of Polycarp

had manifested a steadfast adherence to the faith, though exposed to the strong temptations which persecution offers to apostatize. Irenæus tells us that Polycarp would not tolerate by his presence any thing contrary to the gospel—that heretical expressions instantly made him leave the place where they were uttered—and that when the efforts of those who laboured to corrupt the faith were mentioned to him, he would often exclaim, “For what times, O God, hast thou reserved me!” About the middle of the second century a dispute, which had existed between the Eastern and Western Churches, respecting the proper observance of Easter, began to assume a formidable aspect. The controversy was merely about the precise day, Polycarp appearing at the head of the Asiatics, who pleaded the authority of a tradition received from St John and St Philip, and Anicetus of Rome taking the lead of the other party, who produced the authority of St Peter and St Paul. The peace of the Church was threatened, and the union of its members was in danger of being destroyed. To prevent consequences so disastrous Polycarp undertook a journey to Rome, to accommodate the dispute which had arisen. The interview between the two prelates was amicable and friendly, and it terminated in the mutual arrangement that each party were to observe their own peculiar customs, without being regarded as reflecting upon the observances of the other. Irenæus, in his letter to Victor, gives us a short account of the interview between the Roman and Asiatic prelates. “When Polycarp, of blessed memory,” he observes, “came to Rome in the time of Anicetus, there being a controversy between them, they mutually embraced each other, not being desirous of contention; or neither could Anicetus persuade Polycarp not to observe it, because he had kept it with St John, and the other Apostles with whom he had been conversant; nor did Polycarp induce Anicetus to observe it as he did, retaining the usage of his predecessors. These things being so, they received the

communion together, and Anicetus permitted Polycarp to administer the sacrament in his own church, and they parted peaceably with one another.” Polycarp erected a school at Smyrna, like those founded by St John at Ephesus and St Mark at Alexandria—seminaries established by the early Christians to preserve their youth from having recourse to pagan teachers, and principally intended for those who aspired to public stations in the Church.

In the severe persecution which took place in the reign of the Emperor Marcus Aurelius, A.D. 167, the venerable Polycarp, who had been “eighty and six years a servant of Christ,” was added, with many of his flock, to the noble army of martyrs. In this persecution the Christians of Smyrna were most severely tried. An account of their sufferings was drawn up by the surviving brethren, and sent from Smyrna to the various communities throughout the Christian world. It was so valued in ancient times that Gregory of Tours tells us that in his day it was publicly read in the Gallican churches, and Scaliger observes that he “knew nothing in all ecclesiastical antiquity which was more wont to affect his mind, insomuch that he seemed to be no longer himself when he read it.” Eusebius has preserved the substance of this narrative, and what he has not given was restored by the industry of Archbishop Usher; but the epistle itself is translated by Archbishop Wake, and is inserted in his “Epistles of the Apostolical Fathers.”

The martyrdom of Polycarp has been styled *evangelical*, or according to the rules of the gospel. This means that he did not rashly or obstinately court it, and place himself in the hands of his enemies, as was the case with many of the early Christians, whose enthusiasm induced them to consider concealment or flight in persecution as cowardice and treachery, and who thought that the secure and needful preparation for Heaven would be effectually wrought out by the flames of martyrdom. To such an extent did this feeling prevail, that we find

Tertullian writing a book against flight in persecution, in which he labours to prove that it is base for private Christians to flee, and much more so in the case of bishops, presbyters, and deacons, especially bishops, who being the chief pastors, to whom the inferior clergy and laity look for an example, ought, like good shepherds, to lay down their lives for their flocks, while bad ones invariably fled at the sight of the wolf, and left their sheep to be torn in pieces. This dangerous and even absurd reasoning found many advocates, who not only maintained but practised it, and though contrary to the express command of our Saviour, that if his followers were persecuted in one city, they ought not rashly to sacrifice their lives to no purpose, but flee to another, it was the general feeling in the second century. We find that when Cyprian and Dionysius retired for a time from their respective sees, the popular odium was so great against them that they were obliged to allege the plea of an express revelation. St Athanasius, who was compelled to flee from the persecution of his enemies, wrote a justification of his conduct, in which he not only cites the examples of the Prophets and Apostles, but even of Christ himself; and Clement declares it to be a sin, and a kind of self-murder, not to flee on such an occasion. Similar sentiments were entertained by the venerable Polycarp. "When," says the epistle of the church of Smyrna, "he first heard that he was sought for, he was not concerned at it, but resolved to tarry in the city; nevertheless he was at last persuaded at the desire of many to go out of it. He departed therefore unto a little village not far distant from the city, and there tarried with a few about him, doing nothing night and day but praying for all men, and for the churches which were in all the world, according to his usual custom; and as he was praying, he saw a vision three days before he was taken, and, behold, the pillow under his head seemed to him on fire, whereupon, turning to those who were with him, he said prophetically

that he would be burnt alive." This and the other miracles which are reported to have occurred at the martyrdom of Polycarp, have been the subject of much discussion, the Church of Rome receiving them literally, while Protestant writers either look upon them as legends of no authority, or account for them from natural causes. It was only the result of a common foresight that Polycarp should foretell his death by violence at a time when persecution was fiercely raging, and when he knew that his person was particularly in danger; but if the tradition is authentic, it is certainly remarkable that he should foretell his death by fire, when the martyrs were generally thrown to wild beasts, and was probably, if not a presentiment, a mode of divine communication which had not ceased at that time in the Church, and an honour in such circumstances not unlikely to be conferred upon the venerable "angel" or bishop of the church of Smyrna, for "eighty and six years Christ's faithful servant," whose "works, and tribulation, and poverty," are particularly mentioned in the Apocalyptic epistle, and to whom it was said, "Fear none of those things which thou shalt suffer; be thou faithful unto death, and I will give thee a crown of life."

The venerable bishop of Smyrna was pursued in his retreat, and compelled to take refuge in another village, where he was at length betrayed by his own domestics. It was on a Friday when he was apprehended, and he was found reclining in a small upper apartment, from which the Smyranean brethren assure us he could easily have escaped, but, wearied by the privations he had undergone, he would not, simply saying, "The will of the Lord be done." When he knew that his pursuers were in the house he went to them, and some of them were so struck with his appearance that they exclaimed, "What necessity was there for all this trouble to take such an old man?" He ordered them refreshments, and requested that they would allow him one hour to pray without disturbance, which was granted; and "being full of

the grace of God, stood praying two whole hours to the admiration of all who heard him, insomuch that many of the soldiers began to repent that they were come out against so godly an old man." When he had concluded his devotions, the soldiers placed him on an ass, and led him to Smyrna. Before he approached the city, he was met by the chief officer named Herod, and his father Nicetas. They were riding in a chariot, and having taken Polycarp up beside them, they began to expostulate with him on his conduct, and advised him to consult his safety by abjuring Christianity. But he rejected all their advices, which so irritated them that they began to revile him, and then threw him with such violence from the chariot that he hurt his thigh by the fall, but "he not turning back, went on readily with all diligence as if he had received no harm, and was brought to the lists, where there was so great a tumult that no one could be heard." As he was going towards the lists, we are told that a voice from Heaven addressed him, saying, "Be strong, Polycarp, and acquit thyself like a man." This voice was heard by many of the Smyranean Christians, but it is likely, if such an incident occurred, that it proceeded from some friendly spectator addressing his venerable bishop from the top of a house, and afterwards believed by the Smyranean brethren to have been superhuman.

Polycarp was brought before the Proconsul, and it is needless to observe that his trial was a mere mockery. He was asked if he was Polycarp, to which he answered in the affirmative, and he was then exhorted to reverence his old age, to swear by Cæsar's fortune, to repent, and to say, "Take away the wicked." The undaunted prelate stood forth in the midst of the multitude assembled in the stadium of Smyrna, and with uplifted eyes he waved his hand, exclaiming, "Take away the wicked." But the Proconsul now said, "Swear, and I will set thee at liberty; reproach Christ." This impious proposal roused the energies of the venerable saint. "Eighty

and six years have I served Christ," he replied, "and he has never done me the least wrong; how, then, can I blaspheme my King and my Saviour?" The Proconsul still insisted, and said, "Swear by the genius of Cæsar." Polycarp replied, "Since thou art so urgent with me to swear by the genius, as thou callest it, of Cæsar, as if thou wert ignorant who I am, know, then, that I here profess myself a Christian, and if thou desirest to know what Christianity is, appoint a day and thou shalt hear it." The Proconsul said, "Persuade the people." "Nay," replied Polycarp, "I have offered to give a reason of my faith to thee, for we are taught to pay all due honour, except such as would be hurtful to ourselves, to the powers and authorities which are ordained of God, but as for the people, I am not bound to give an account of my faith to them." "And knowest thou not," cried the Proconsul, "that I have wild beasts ready, and to them I will cast thee, if thou dost not repent?" "Bring them," replied Polycarp, "for we Christians are resolved not to change from good to evil; and as for myself, it will be a happiness to be translated from what is grievous to suffer to my just reward in the world to come." "Seeing that thou despisest the wild beasts," said the Proconsul, "I will cause thee to be devoured by fire unless thou repent." "Thou threatenest me with fire," replied Polycarp, "which burns for an hour, and then is extinguished; but thou knowest not the fire of the future judgment, and of that eternal punishment which is reserved for the ungodly. Why, then, dost thou delay? Bring whatsoever thou pleasest." During this conversation the Smyranean brethren inform us that their venerable superior was "filled with confidence and joy, insomuch that his very countenance was full of grace."

The Proconsul now ordered one of his officers to proclaim three several times, "Polycarp has confessed himself to be a Christian." When this was done, immediately a frantic shout was raised not only by the Pagan citizens of Smyrna,

but even by its Jewish inhabitants, for as the curse of judicial blindness has clung to this fated people in every scene of their dispersion, the "vail was upon their hearts" in Smyrna, and the descendants of Abraham were the active promoters of Pagan cruelty, collecting fuel to kindle the pile of martyrdom, to stain Smyrna *the Lovely* with the blood of the saints, giving her bishop to the flames, and having her Christian profession tried "unto death." The people exclaimed, "This is the doctor of Asia, the father of the Christians, and the overthrower of our gods, who has taught many not to sacrifice, nor render any worship to our gods." A loud call was now made for the Asiarch named Philip to let loose a lion against Polycarp, but that functionary declined, alleging that such spectacles were over for the time, and could not legally be repeated. They then demanded that he should be burned. When Polycarp heard this, he recollected his dream or vision, and turning to the few faithful friends who still clung to him, he said, "I must be burnt alive."

The deluded multitude immediately began to collect wood and other combustible materials, and in this vocation the Smyranean Jews made themselves remarkably conspicuous. While they were collecting the pile, the martyr began to prepare himself for his fate by undressing himself, and his friends now rushed forward to touch the person of their beloved superior. The executioner would have nailed him to the stake, but he requested to be allowed to remain as he was, "for He who has given me strength to endure the fire," said he, "will also enable me, without your securing me by nails, to stand unmoved in the flames." They therefore merely bound him, and pinioned his arms behind his back. He was led to the pile, and there consumed on the seventh day of the Kalends of April, A.D. 167, glorying to be accounted worthy to suffer for the truth of Christianity. Tradition has invested his death with some superstitious particulars. It is pretended that the burning pile sent

forth a sweet fragrance—that the flames formed a kind of arch over the holy martyr, who stood in the midst of it not as if his flesh were burnt, but as bread which is baked, or as gold or silver glowing in the furnace—that as his body would not burn, one of the executioners pierced it with a sword, and the wound discharged such a quantity of blood as to extinguish the fire, and that a dove also took its flight from this wound. His ashes were collected by his friends, and deposited in a convenient place. The remembrance of Polycarp has survived the vicissitudes of war and earthquakes which have scourged Smyrna. Dr Chandler mentions the site of a stadium on the slope of the mountain above the modern city, and tradition regards this as the place where the bishop was murdered. The ground plot is stripped of its marble seats and decorations, and its area is now cultivated by the husbandman. Dr Chandler treats this supposed tomb as an idle tale, but its "contiguity," says Mr Arundell, "to the ruins of the ancient church comes in aid of the tradition; nor is there any just reason for believing that in any period since that event Smyrna was ever without some Christians competent and disposed to perpetuate the circumstance." This writer cites three passages from different French travellers in the seventeenth century respecting St Polycarp's tomb. "Where the city anciently stood," says the first, "is a *petite cabane*, like a hermitage, where a dervish lodges, and in this little *chambrette* is the coffin of St Polycarp (not his body). It is covered with brown cloth, and over it is placed the episcopal mitre, of a curious form, with *Alla* written in Arabic on its front. The Turks have much veneration for this tomb, because they say Polycarp was an evangelist of God, and a friend of their Prophet Mahomet." "The Christians who dwell there (at Smyrna)," says the second, "receive much consolation from the marks of sanctity which are around their city. There we see the grotto in which St John the Evangelist dwelt some time. There is also the staff

of St Polycarp, planted by him where he suffered martyrdom, which took root and became *a tree!*" "There is a chapel," writes the third, "a little higher up on the same mountain, all in ruins, and nothing is to be seen there but a *tombeau* like those of Turkish sheiks, which is reputed to be St Polycarp's." Dr Smith visited the place in 1761, and he describes it as a "small open room," which might have been used as a place of worship. The festival of St Polycarp is kept by the Greek Church on the 23d of February, and formerly there was a procession to the supposed site of his tomb.

The successor of Polycarp in the church of Smyrna was Papirius, of whom little is known. He is casually mentioned in some ecclesiastical writings, and it appears from the manner in which he is noticed that he was greatly esteemed in the Eastern Church. Camerius succeeded Papirius, and after him was Thraceas, mentioned by Polycrates, bishop of Ephesus, and by Apollinaris, as a bishop and martyr. He had first been bishop of Eumenia. He probably was torn to pieces in the amphitheatre during one of those persecutions which often assailed the "ornament of Asia."

When Polycarp was brought before the Proconsul he was made to declare, "Destroy the impious," waving his hand to the multitude, and looking up to heaven as he spoke. Ten years after his martyrdom, in A.D. 177, the persecution of the Smyranean Church was interrupted by a dreadful earthquake, which prostrated the palace of the Proconsul, overthrew the stadium, and half entombed the city. The Christians of Smyrna recollected the saying of their murdered bishop, and viewed it as a prophecy strikingly verified in the ruin of the city and the destruction of its deluded inhabitants. But Smyrna was raised from its prostration by the liberality of the Emperor Marcus Aurelius. An interval of nearly a century occurs from this period, during which little is known of its history, until about A.D. 249, when its church is once more

presented to our notice "in garments rolled in blood;" but we know that by this time corruptions of Christianity were beginning to prevail, a series of ceremonials were introduced, the Smyrneans had participated in this declension, and their bishop and some of his flock apostatized when Decius, the imperial tyrant of thirty months, ordered the extirpation of Christianity in every part of the Roman world. These abjured the name of Christ before the tribunal of the judge, and purchased their security by sacrificing in the Pagan temples, and swearing by the fortune of Cæsar. The persecution, says Cyprian, was a divine chastisement for the sins of the church, but its insincere members were removed. An account of the sufferings of Pionius, a Smyranean presbyter, has been preserved by Eusebius, and his conduct, when confronted with his heathen judges, not only evinces the piety and heroism of the Christian spirit, but the enlightened views of a cultivated mind. His companions in adversity were Asclepiades and his sister Sabina, a presbyter named Lemnus, Metrodorus a Marcionite, a woman named Macedonia, and another woman who was a Montanist named Eutychiana. When brought into the market-place in the midst of the multitude, Pionius thus addressed them: "Citizens of Smyrna, who please yourselves with the beauty of your walls and city, and value yourselves on account of your poet Homer, and ye Jews, if there be any among you, hear me speak a few words. We find that Smyrna has been esteemed the finest city in the world, and was reckoned the chief of those which contended for the honour of Homer's birth. I am informed that you deride those who come of their own accord to sacrifice, or who refuse when urged to it. But surely your admired Homer should teach you never to rejoice at the death of any man. And ye Jews ought to obey Moses, who tells you, 'Thou shalt not see thy brother's ass or ox fall down by the way and hide thyself from him; thou shalt surely help

him to lift them up again ;' and Solomon says, ' Rejoice not when thine enemy falleth.' For my part, I would rather die or undergo any sufferings than contradict my conscience in religious concerns." The people said to him, " Believe us, Pionius, your probity and wisdom make us deem you worthy to live, and life is pleasant." " I admit," replied the presbyter, " that life is pleasant, but I mean that eternal life after which I aspire. I do not with a contemptuous spirit reject the good things of this life, but I prefer something which is infinitely better." He was carried to the common prison of the city, where he was visited by some of the Christians whose timidity or interest had compelled them to sacrifice in the Pagan temples. " I now suffer afresh," he exclaimed, " and methinks I am torn in pieces, when I see the pearls of the Church trod under foot by swine, and the stars of heaven cast to the earth by the tail of the dragon ; but our sins have been the cause." One of his judges said to him, " Restrain, Pionius, this thirst after vain-glory." " Is this your eloquence?" asked the heroic presbyter. " Is this what you have read in your books? Was not Socrates thus treated by the Athenians? According to your judgment and advice he sought after *vain-glory*, because he applied himself to wisdom and virtue." He resisted all the attempts of the Proconsul to renounce Christianity, and he was nailed to the stake and burnt with Metrodorus. His last words were, " Lord, receive my soul."

Eudæmon was the bishop of Smyrna who apostatized, and if he was the successor of Thraceas, as it is apparent from the list of the Apostolical succession in Smyrna, there must have either been a vacancy in the episcopate, or the name or names of his predecessors have not been preserved. It does not appear whether he was restored to the communion of the Church, or continued in his apostacy. His successor was Euty chius. Smyrna seldom appears in history for some centuries after this period, but it

would doubtless have its share of the ecclesiastical contentions of the fourth and fifth centuries—the Easter controversy, which deluged many of the Eastern cities with blood ; the rebellion of the Paulicians, who ravaged the whole of the Lesser Asia, until the Moslem sword struck the feeble Greeks to the dust, and inflicted the " tribulation" which the inspired writer of the Apocalypse was authorised to communicate. Under the Christian Emperors, Smyrna ranked next to Constantinople in ecclesiastical importance, as well in consideration of her ancient celebrity as of the glory conferred upon her by religion. The metropolis of Smyrna was placed by the Emperor Leo the Sophist among those metropolitan sees called *Αὐτοκεφαλία*, and it had six dioceses—Phocæa, Magnesia in Caria, Clazomene, Anelium or Eleion, Archangel, and Petra.

Thus far had Smyrna flourished as the oracle had foretold, but its happiness and prosperity were soon to be succeeded by bitter misfortunes. About the end of the eleventh century a Turkish maurader named Tzachas seized and made Smyrna his capital, assumed the title of king, and subdued a great part of the Ionian coast. In 1097 the city was besieged by the Greek admiral John Ducas, and at its surrender Caspaxes, who had been sent to attack it by sea, was appointed governor, who received the title of Duke from Anna Comnena. Caspaxes was shortly afterwards stabbed by a Turk, and to revenge the death of their chief the sailors from the fleet murdered ten thousand of the inhabitants. Ducas, who was brother-in-law of the ruling Emperor Alexis Comnenus, left Yales or Yalia governor of Smyrna in his stead. Tzachas returned, but was again compelled to retreat by Dalissenus, another of the imperial admirals, and he was subsequently killed at a banquet to which he had been purposely invited.

The whole coast of Asia from Smyrna to Attalia had been desolated by the wars, when the Emperor rebuilt the ruined cities in 1106. At the beginning

of the thirteenth century Smyrna lay in ruins, except the acropolis or citadel, which then served as a fortress, but it was rebuilt and beautified by the Emperor John Comnenus, who died in 1224. In 1313 it was again subjugated by the Ottoman armies under Atin, a general of the first Sultan Osman, and received a ruler in the person of his son and successor Amir or Omar, who held this rank in 1332. Twelve years afterwards, when he was absent with his fleet laying waste the coasts of the Propontis, the Knights of Rhodes sailed into the port, and succeeded in making themselves masters of a fort in the neighbourhood of the Turkish town which they called Fort St Peter, and burnt several vessels in the harbour. On the following year the Pope sent to Smyrna a nominal patriarch of Constantinople, escorted by twelve galleys, but while the Latins were celebrating mass in their then metropolitan church, which is the present *Issar mosque* near the fort, the Ottoman leader rushed in, attacked and killed a great number, and among others the patriarch himself dressed in his official robes. He drove the Latins into their citadel, before which he was afterwards pierced by an arrow.

Smyrna continued under a kind of twofold government upwards of fifty years. Amurat I. attacked the fort, and his son Bajazet besieged it seven years, but they were unable to dispossess the Latins. In 1402, when Tamerlane was ravaging Asia Minor, he was informed that the Christians and Mahometans had each a stronghold at Smyrna, and were always at war. He required the former to change their religion, and the governor solicited aid from the Christian princes. Tamerlane marched against it in person, attacked it by land and sea, and in fourteen days gained possession of the town with great slaughter of the inhabitants. He burnt their houses, destroyed many public edifices, among others the fort of St Peter; and he is reported to have beheaded a thousand prisoners, of whose heads he erected a wall mixed with stones. The knights had previously escaped in their galleys.

When Tamerlane departed, the former governor Cineis, or Tzineis, son of the governor of Ephesus, continued in possession of Smyrna. He was popular with the Ionians, and he aspired to be a sovereign. The Sultan Mohamed I. marched against him in 1419, and assisted by the governors of the islands, who hated Cineis, by several neighbouring princes on the continent, and even by the Grand Master of Rhodes, who was then rebuilding Fort St Peter, he took Smyrna and other places belonging to Cineis. He spared the town and the inhabitants, and even permitted Cineis to resume the government, but he destroyed all the fortifications, and among others Fort St Peter, on a complaint that it afforded shelter to the Ionian slaves who escaped from their owners, but as a requital he allowed the Grand Master to erect a fort on the borders of Caria and Lycia. In 1421 the Sultan Amurat II. deposed Cineis, and appointed another governor. At the end of that century the Knights of Rhodes, assisted by the Venetians, retook Smyrna, and compelled the Turks to retire with great loss. The Turks rebuilt the fort of St Peter, which is preserved to the present day. The other marine castle which stands at the entrance of the Bay of Smyrna, and opposite the estuary of the Hermus, called *Gedis-Chay* in Turkish, was erected as an outwork of Smyrna by the Turks in 1656, after the Venetians had destroyed the Turkish fleet in the Hellespont.

After the reign of Amurat, when the Turks gained complete possession of the Greek Empire, peace was restored, and commerce again revived at Smyrna. With few interruptions, and those of no great importance, Smyrna was left to the enjoyment of repose until the commencement of the Greek Revolution. That event has now passed away, and Smyrna is prosperous, and the greatest commercial city in the Levant. Few memorials of the ancient city remain, but the ruins and sites of temples, baths, and other public buildings, may be traced. The appearance of Smyrna from the

sea is very imposing, and its bay, besides numerous small craft, is frequented by ships from the chief ports of Europe. The interior of the city, however, is not so inviting; its streets are narrow, and the houses are for the most part unseemly wooden edifices, but travellers assure us that Smyrna is in progress of renovation, and well-built hotels and excellent lodging-houses now invite the traveller to a city where not only the "necessaries of house-keeping and house-furnishing, but the comforts and luxuries of life, flow in abundantly from London and Paris." The conflux of people at Smyrna of various nations, differing in dress, language, and religion, is very considerable. The principal buildings are the mosques, the baths, the inns, and the market-place; some of the former are very noble edifices. The city is well supplied with provisions, fish and fruit of all kinds are procured in abundance, and excellent wines are produced in the interior of the country, or imported from the islands. Smyrna, in a word, is a great commercial emporium, and the intelligence of its merchants is facilitated by the improvements which are daily introduced. "Not only a printing-press," says Mr Arundell, "but presses upon presses, and journals upon journals, French, Greek, Italian, and even English, have familiarized the inhabitants of Smyrna with the politics and literature of Europe. Even a few years ago a writer could complain with truth, that the Greek youths of Smyrna had no other means of acquiring knowledge than what was furnished by very inferior day schools, and by private instruction. We might also have applied the same remark to other Christian communities. At present there are not only several seminaries—one at least dignifies itself with the name of a college for the education of the French youth of both sexes, but upon the Greeks the stores of education are showered down with an unheard of profusion." There are numerous *free* schools, and thousands of Greek youths are taught not only the common rudiments, but even

the politer branches of literature. There is also a public dispensary, where multitudes of all nations and different forms of religious creeds are gratuitously relieved.

It is difficult to calculate with precision the population of a Turkish city, and that of Smyrna is variously estimated from 100,000 to 150,000 inhabitants. Mr Arundell, whose residence as British chaplain for a number of years afforded him many facilities for forming a correct estimate, thinks that the inhabitants amount to 130,000. There are twenty mosques, the Greeks have three churches, the Roman Catholics two, the Armenians one, the Protestant Episcopal Church one, and the Dutch one. The Jews have numerous synagogues. The environs of Smyrna are adorned with cypress groves, which are the burial places of the Mahometans.

SOBA, a part of Syria, the extent of which is unknown.

SOCOH, or SHOCH, a town in the western plain of the tribe of Judah, Josh. xv. 35; 1 Sam. xvii. 1. Jerome says that in his time there were two small villages of this name, one on a mountain, and the other on the plain, nine miles from Jerusalem on the road to Eleutheropolis.

SODOM, the capital of the cities of the Plain now occupied by the Dead Sea, overwhelmed with three other cities on account of the abominable wickedness of its inhabitants, whose unnatural crimes provoked the Almighty to destroy them by fire. See DEAD SEA.

SOPHA, a town belonging to the tribe of Gad, Numb. xxxii. 35.

SOREK, a rivulet which traversed the tribe of Dan, and a valley which was the residence of Delilah, Samson's mistress. It was famous for its delicious grapes.

SPAIN, a well known country of Europe mentioned by St Paul, Rom. xv. 28. See OPHIR and TARSHISH.

SUCCOTH, *tents*, or *booths*, the first encampment of the Israelites after leaving Egypt, Exod. xii. 37. Probably nothing more is intended by it than a spot

where caravans usually encamped, or it may have obtained its name from the Israelites encamping there.

SUCCOTH, a place stationed in the maps south of the Jabbok, in the angle formed between it and the Jordan, about three miles distant from each river. It was included in the territory of the tribe of Gad, and the Jews say that the name Darala was given to it at some subsequent period. The inhabitants provoked Gideon in the same way as the men of Penue! had done, and in revenge on his return he "tore the flesh" of the principal persons of the town with thorns and briers.

SUCCOTH-BENOTH, *tents of the young women*, places of prostitution where young women once in their lives sacrificed their virtue to Venus, 2 Kings xvii. 30.

SUD, a river mentioned in Baruch (i. 4), of which the commentators take no notice, or give no satisfactory account. It is supposed to be a name of the Euphrates.

SUKKIIM, translated *Troglodytæ* in the Vulgate, were ancient tribes who dwelt in caves in various parts of Palestine, Arabia, the coast of the Red Sea, and Egypt.

SUR, the name of a gate of the Temple, 2 Kings xi. 6.

SUSA. See SHUSHAN.

SUSANCHITES, a people settled by the kings of Assyria in the territories of the Ten Tribes, from Susiana in Persia.

SYCHAR. See SHECHEM.

SYENE, a city on the southern frontiers of Egypt towards Ethiopia, between Thebes and the cataracts of the Nile, now called *Assouan*, Ezek. xxix. 10; xxx. 6.

SYRACUSE, now SIRAGOSA, a celebrated city of Sicily, situated on the east side of that island and anciently its capital, at which St Paul landed in his voyage to Rome, and remained three days, Acts xxviii. 12. It was founded nearly seven centuries and a half before the Christian era by Archias, a Corinthian, and one of the Heraclidæ. In its flourishing state it was nearly twenty-three

English miles in circumference, and was divided into four districts, each of which were separate cities, *Ortygia*, *Acradina*, *Tycha*, and *Neapolis*, to which some add a fifth division, *Epipolæ*, a district little inhabited. Syracuse had some capacious harbours, and its people were anciently very opulent and powerful. After a remarkable siege, in which all the genius of its great citizen Archimedes was displayed, it fell into the hands of the Romans under the Consul Marcellus, B.C. 212. Of the four ancient quarters of Syracuse Ortygia alone remains, about two miles in circumference, and supposed to contain about 17,000 inhabitants. There are many remains of the ancient structures in the ruins of porticoes, temples, and palaces, in the neighbourhood. The present Syracuse is surrounded by a wall, and is defended by draw-bridges. The streets are narrow, but the houses are generally well built. The ancient temple of Minerva is converted into the cathedral of the city, and is dedicated to the Virgin Mary. There are many memorials of the ancient grandeur of Syracuse to be seen, but at the present time an hospital and a number of churches and convents are the only modern objects of importance. The inhabitants carry on a considerable trade, and export wax, wheat, oil, hemp, and slates.

SYRIA, a large country of Asia, the boundaries of which are not accurately defined by the ancients. In modern times, as a province of the Turkish Empire, it contained five pachalics—Aleppo, Tripoli, Damascus, Acre, and Palestine, and has been estimated as being one hundred and fifty leagues in length, and thirty-five in breadth, with a population of from two and a half to three millions. Formerly Syria, generally speaking, was bounded on the east by the Euphrates and a small part of Arabia, on the north by Mount Taurus, on the west by the Mediterranean, and on the south by Arabia Petræa. It was divided into several districts and provinces, such as Judea, otherwise Canaan or Palestine, including the country of the Philistines,

Phœnicia, and latterly Samaria, Perea, and Seleucis.

Syria is called *Aram* in the Scriptures, and the inhabitants Aramæans, a name derived from Aram, fifth son of Shem, the reputed progenitor of the Syrians. Mesopotamia is also called *Aram* in the sacred text, but the appellation *Naharim*, or *between the rivers*, is always added to it by the way of distinction. The present name Syria was transmitted to us by the Greeks, and is a mere abbreviation of Assyria, which was first adopted by the Ionians who frequented the coasts after the Assyrians of Nineveh had reduced the country to a province of their empire. But the Greeks were not unacquainted with the term Aramæans, and gave to it an extensive appellation, making it comprehend the *Syrians*, the *Mesopotamians*, the *Assyrians*, and the *White Syrians*, or *Leuco-Syrii* of Cappadocia, as far as Pontus, because all these nations, as it is already observed, used a common language, were distinguished by the same customs, and adhered to a similar system of religion.

Various countries of Syria, such as Canaan or Judea, Phœnicia, Philistia, or the country of the Philistines, Cœlo-Syria, or the district so called, comprehending the valleys surrounded by the high mountain chain of Syria, Lebanon, and Anti-Lebanon, are described under their several heads in this work. The name of Cœlo-Syria, as applied to this beautiful and extensive region, originated in the days of the Seleucidæ, for in the most ancient times it was a part of the kingdom of Damascus, under David a part of the kingdom of Israel, and from the time of Cyrus to that of Alexander the Great a part of the Persian monarchy; under the later Roman Emperors the name was no longer used, the district being incorporated as a province with Phœnicia Libanesia. The capital of this country was Damascus, which had for its port the ancient Berytus, now Beyroot, still a place for the exportation of their wines and other products. We therefore chiefly direct our attention to

northern Syria, or Syria properly so called, which was known among the Greeks by the name of Upper Syria, and which terminates at the rise of Lebanon.

The inhabitants of this country, even in the times of Abraham, resided in cities, such as Damascus and Hamath, each of which had its own territory and ruler; yet they were frequently oppressed by foreign conquerors, and in the reign of David this part of Syria became a Jewish province. We have said there were various kingdoms in this district. We have first the kingdom of Zobah, the kings of which, named Rehob and Hada-dezer, were contemporaries with Saul and David. We have next the kings of Geshur, Ammihud and Talmai, also contemporary with David; and, third, the kings of Hamath, Toi and Joram, or Hadoram, contemporary with the same monarch. All these states fell before the powerful arms of the Jewish king. Damascus as a monarchy rose upon the ruins of Zobah, and Rezon in the reign of Solomon established its independence. He seized Damascus, which he made his capital, and was a very troublesome neighbour to the Hebrews. Rezon was succeeded by Hezion, but it is uncertain whether he was his son, or in any way related to him. He lived in peace and amity with the kings of Israel and Judah. He was succeeded by his son Tabrimon, who maintained the alliance which his father had formed with those sovereigns of the now divided Tribes of Judah.

Benhadad I., the son of Tabrimon, was induced by the presents and persuasions of Asa, king of Judah, to proclaim war against Baasha, king of Israel, from whom his army took Ijon, Dan, Abel-beth-Maachah, all Cinneroth, the whole cantonment of Naphtali, and eventually extending his power to the city of Samaria itself. Benhadad II., his son, vigorously prosecuted the war his father had begun against Israel, but he was twice remarkably baffled in his enterprises by direct interpositions of Heaven. He was contemporary with Jehoshaphat and Jehoram, kings of Judah, and of Ahab, king of Israel. The latter

king, after Benhadad's complete defeat in the plain of Aphek, had the Syrian in his power, who in despair had concealed himself in the city of Aphek, having given all over for lost. But some of his officers, reminding him that the kings of Israel had sometimes been generous enemies, advised him to attempt a negotiation with Ahab, and offered themselves to prepare the conqueror to receive him kindly, with sackcloth on their loins and ropes about their necks. They voluntarily appeared before Benhadad in the same situation as that in which it was usual to present captives to their conqueror, to receive from him the award of life and death. They found Ahab, who was elated at his victory, in good temper to receive them, declared he was glad to learn that Benhadad was alive, and called him his brother. The wily Syrians caught at this expression, and made the best use of it in behalf of their master. Benhadad was brought to Ahab, who desired him to come beside him into the royal chariot. While thus seated with the king of Israel, he made many protestations and promises to him, not only declaring that he would deliver up all that his father, Benhadad I., had wrested from Israel, but that he would allow Ahab those privileges in Damascus which his own father had enjoyed in Samaria. This is generally supposed to have been a concession of certain streets in the Syrian capital. In the East, persons of different religions and nations do not live indiscriminately where they please, but each denomination occupies certain streets or a street in its own particular quarter of the city. At the present day the Jews have their own distinct streets in Damascus, and in every other considerable town of Western Asia. We cannot suppose that this was permitted when Syria and Israel were neighbouring nations, in every respect adverse to each other, and the concession on Benhadad's part, without any equivalent on the part of Israel, is offered and received as a privilege extorted by circumstances. It doubtless included a stipulation that the Jews, in the quarter

assigned them in Damascus, should enjoy the free exercise of their religion and be subject to their own magistrates. Similar concessions often occur in modern Oriental history.

By such fair protestations and promises a peace was concluded between the two kings, and Benhadad was restored to liberty. It does not appear whether he fulfilled his promises in other respects, but he kept possession of Ramoth-Gilead, and this occasioned a renewal of the war on the part of Ahab, who had prevailed on Jehoshaphat to join him. The two kings marched their united forces against that strong place, and Ahab, having sufficient reason to conclude that the Syrians would mark him out for destruction, disguised himself before the battle, while the king of Judah appeared in his royal robes. Ahab's apprehensions were not without foundation, as the king of Syria had commanded his captains to direct their operations solely against him, and on no account to interfere with the king of Judah. Jehoshaphat's appearance in his royal robes almost proved fatal to him, and he would certainly have been slain, if the Syrians had not ceased to pursue him when they discovered that he was not the person whom they were commissioned to destroy. But Ahab's disguise could not prevent him from the fate he was anxious to evade, for a Syrian soldier, whom Josephus calls Aman, smote him between the joints of his harness. Finding himself wounded, he ordered his charioteer to drive him out of the field of battle, and he died in the evening. Josephus says that Benhadad was in this battle himself, but if he was, he did not command in person, as the conduct of it was evidently managed by Naaman. It does not appear whether the Syrian chiefs had any knowledge that Ahab was mortally wounded at the time. They relinquished the pursuit, and joined in the assault. The battle was fierce and bloody, and lasted till night, under the covert of which each side drew off with equal loss and doubtful victory.

The story of Naaman and his leprosy

is here introduced by the sacred historian, and this Syrian commander rose in the highest esteem with his master Benhadad for his conduct in the battle of Ramoth-Gilead. It is said that after being cleansed of his leprosy by washing in the Jordan, when Naaman returned to Damascus he lost his office of general, for refusing to worship in the temple of Rimmon. There is at Damascus an hospital for persons afflicted with leprosy, richly endowed, near the city walls, which is pretended to be the same as one supposed to have been built by Naaman for Gehazi, servant to Elisha, on whom and his posterity Naaman's leprosy was entailed—a tradition which, if true, is a noble instance of the Syrian warrior's generosity.

Soon after Naaman's return to Damascus, Benhadad began to execute some private designs against Jehoram, king of Israel, and it is thence inferred that Naaman was either dismissed or had resigned; but this is a mere supposition. It was not an open war which Benhadad meditated against Israel; it was a secret and mysterious one, conducted by stratagem and deceit. Nevertheless, the Syrian king was so continually frustrated in all his designs, that he began to suspect the fidelity of some of his officers, and to remove this impression, he was told that the Prophet Elisha was certainly the person who disconcerted all his measures, as nothing could be concealed from him, though transacted with the greatest possible secrecy. Benhadad had heard enough from Naaman concerning the Prophet to induce him to believe this statement, and he therefore resolved to get him into his power. For this purpose he detached a strong party to Dothan, where he understood the Prophet to be at that time. The Syrian soldiers arrived at that place during the night, but the next morning they were smitten by the Prophet with such a deception of sight, that they suffered him to guide them into the very heart of Samaria, where their right vision returned to them, and they at once beheld their situation.

Here, instead of being made prisoners of war, they were hospitably entertained, and having made a favourable report of their treatment to Benhadad, a truce was for the present concluded. Josephus, however, informs us that this report only induced the Syrian king to relinquish his private designs, and to wage open war with Jehoram. This seems to be confirmed by the events which immediately followed. He marched against Samaria once more at the head of his whole force, invested the city, and reduced it to such a strait that he was on the point of taking it by famine. But during the night, when the city was about to capitulate, he was alarmed by a noise like that of a great army marching against him, and thinking this was a force collected by the king of Israel to come to his relief, he raised the siege of Samaria with the greatest precipitation. His cavalry did not even take time to mount, but left every thing in the camp in the same position as when they took the alarm, and threw away whatever was cumbrous to them in their panic-struck flight. The troops of the king of Israel made no attempt to pursue them, although the Syrians might have been easily traced by the articles they threw from them in their haste.

It is conjectured that Benhadad must have been at this time well advanced in years. Whether he had contracted some dangerous illness during his hasty flight, or felt himself severely humiliated by the disaster, he was confined by sickness to his palace. While he lay in this state he was informed that the Prophet Elisha was on his way to Damascus, and he resolved to consult him concerning his indisposition. He sent his general Hazael with forty camel loads of the choicest productions of Damascus as a present to the Prophet, and from the largeness and munificence of the gift, it has been conjectured that Elisha was accompanied on this occasion by a number of the sons of the Prophets. Hazael met the Prophet, and accosted him in the most respectful manner in behalf of Benhadad, and the answer he received was, that

though the king certainly might, he would not recover. Having expressed himself in this mysterious manner, Elisha steadily fixed his eyes on Hazael, who felt abashed at his gaze, and the Prophet burst into tears. Astonished at this circumstance, Hazael humbly desired to know the cause of it, which he was soon given to understand. The Prophet informed him that he would succeed Benhadad—that he would be a cruel persecutor of the Israelites, destroying their strongholds, putting to death their young men, dashing their infants, and ripping up their pregnant women. Hazael professed not to comprehend the Prophet, alleging from his inferior condition that it was impossible he would ever have it in his power to commit such atrocities; but he immediately received a farther confirmation of the fact—"The Lord hath shewed me," said Elisha, "that thou shalt be king over Syria." He returned to Benhadad, who by this solicitous message unwittingly shortened his days. Hazael informed the king that the Prophet told him he would recover; but on the following day he suffocated him with a thick cloth dipped in water. There is an ambiguity in the original which renders it uncertain whether it was the king himself who ordered Hazael to take a "thick cloth, dipped in water," and to "spread it on his face," to allay the burning heat of his fever—supposing him to have been ill of fever, and by this imprudent attempt his disease became fatal—or whether Hazael did it either under such a pretence of affording him relief, or to murder him outright. Some have inclined to the former interpretation, but it is safer to follow the ancient and common view by deciding against Hazael. It is evident, if we suppose him to be the murderer, that it was his object to slay the king, without inflicting upon him any marks of violence which might lead to detection, and that he did so under some pretence of rendering him assistance. The whole circumstances of the case, as well as Hazael's subsequent career, prove him to have been the murderer.

Benhadad, who had adorned Damascus with many fine structures, and had added to the glory of Syria, was deified after his death; and Hazael was likely the great promoter of this act to cover his own guilt, as he seems to have been afraid to be known as the murderer of his sovereign. He ascended the throne of Syria, as predicted by Elisha, and the Prophet, by the inscrutable arrangements of Providence, had even been ordered some time before to anoint him. He raised the Syrian monarchy to the greatest degree of splendour; yet though he was elevated to be a scourge to the kingdoms of Israel and Judah, he seems to have refrained from any acts of hostility towards them until provoked by the kings, Joram of Israel, and Ahaziah of Judah, who leagued against him to wrest Ramoth-Gilead out of his hands, in imitation of what their fathers had attempted in the reign of Benhadad. Hazael would not, or could not, prevent them from taking that place, though the king of Israel was dangerously wounded in the enterprise; but he retaliated in an ample manner by invading both the kingdoms of his opponents, and reducing them almost to the verge of destruction. He began with Jehu, king of Israel, in whose person the dynasty of the kings of Israel had been changed, and subdued the countries of Gilead and Bashan, the cantonments of Reuben, Gad, and the half-tribe of Manasseh. In the prosecution of this conquest we are told by Josephus that he literally fulfilled all that the Prophet Elisha had predicted he would do, in the mournful conversation they had together, sparing neither men, women, nor children, wherever he came, and putting all to the sword. He waged war against Jehoahaz, the son of Jehu, with the same success, and reduced his military strength to "fifty horsemen, ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing," 2 Kings xiii. 7. We are further informed that "Hazael king of Syria oppressed Israel all the days of Jehoahaz."

Having chastised Israel, Hazael turned his arms against the king of Judah, as they had both confederated against him. He crossed the Jordan, and after several successful attempts on other places he made himself master of Gath, and resolved to invest Jerusalem. But while he was preparing for this great enterprise, he was diverted from his purpose by the rich gifts of the feeble king Jehoash, who sent to him all the treasures and rich moveables which had been dedicated by his father to sacred and other uses. This pacified Hazael for the present, but it was merely delaying the evil day. He was soon excited to attack Jerusalem, and he detached a party from his army to march against that city, as a certain proof of his intentions. This party is expressly said to have been very small, yet so paralyzed were the Jews that the limited number of Syrians were completely successful; they sacked Jerusalem, slew all the princes of the people they found there, and sent the spoils to Hazael at Damascus. By this expedition Hazael also became master of Elath on the Red Sea. We may here observe that Josephus makes only one expedition at Jerusalem undertaken by Hazael, who, according to him, marched directly to that city after taking Gath, and from which he was prevailed to depart by the great bribes mentioned in the Scriptures. But it is evident from what is said of Hazael's war with Judah, as it is represented in the Second Book of Kings and in the Second Book of Chronicles, that two separate and widely different events are mentioned.

Hazael shortly afterwards died, and like his predecessor Benhadad was deified. He left a son, Benhadad III., who succeeded him, but who suffered a total reverse of his father's fortune. He was three several times defeated by the king of Israel, who took from him all which his father had gained. Nothing more is said of this unfortunate reign, yet it is likely that Benhadad was subjected to tribute by Jeroboam II., who kept Syria in the strictest subjection during his long

reign. But when Jeroboam died, the Syrians recovered themselves amidst the disorders which prevailed in the kingdom of Israel, though not to be quite a free people. Rezin was their last king, and he entered into a league with Pekah, king of Israel, against Ahaz, king of Judah. They were stirred up by Divine Providence to punish Ahaz, and their intention was to dethrone him, and to exclude the family of David altogether from the succession. They besieged Ahaz in Jerusalem, but they were unsuccessful, and were compelled to retire. Nevertheless, that he might not be wholly a sufferer by this disappointment, he marched into Idumea, and recovered Elath to Syria, which, it would appear, had been lost in the unfortunate reign of Benhadad III., and he there planted a colony of his own, which existed many years after the subversion of the kingdom of Syria. On the following year Rezin and Pekah prosecuted the war against Ahaz, and the more sufficiently to annoy him they divided their forces into three bodies, each of which attacked him at three different places at once. Rezin succeeded well with his division, and having taken multitudes of captives and enriched himself with spoils, he returned to Damascus. But this prosperity proved fatal to the Syrian monarch and his kingdom, for Ahaz, being now desperate, and determined to be revenged, applied for assistance to Tiglath-pileser, king of Assyria, to whom he sent presents and offered to become tributary. The Assyrian king was ready enough to embark in the quarrel; he invaded Syria, slew Rezin, and took Damascus. This was the total ruin of the ancient kingdom of Syria; the city of Damascus was depopulated and peopled by strangers, and the monarchy annihilated, as the Prophets had announced, Isa. xvii. 1-3; Amos i. 45. Syria was annexed by Tiglath-pileser to the Assyrian dominions.

After this Syria became subject to the Medes, then to the Persians, and to Alexander the Great. After the death of that conqueror, a flourishing Græco-Mace-

donian kingdom, that of the Seleucidæ, arose in Syria, which lasted to nearly sixty-four or sixty-six years before the Christian era. Seleucus, one of the four generals of the Macedonian hero, received as his portion of the Macedonian empire several provinces in Asia Minor, all Syria, Mesopotamia, Babylonia, and the East as far as India, in all seventy-two satrapies. In the Prophecy of Daniel those four princes are the four horns of the he-goat, which sprang up after the great horn was broken, and these are the four heads of the leopard. Seleucus is the prince at the court of the *king of the South*, namely, the king of Egypt, who was to acquire the most extensive power, and of this power he now became possessed, Dan. vii. 6; viii. 8, 21, 22; xi. 5.

Seleucus Nicator, or the Conqueror, was the first king of Syria, or of Asia, as he is sometimes called, of the new dynasty. He was assassinated in the thirty-second year of his reign, and his successors, surnamed the *Seleucidæ*, ascended the throne in the following order:—Antiochus Soter, B.C. 280; Antiochus Theos, 261; Seleucus Callinicus, 245 or 246; Seleucus Ceraunus, 225 or 226; Antiochus the Great, 223; Seleucus Philopator, 186 or 187; Antiochus Epiphanes, 175; Antiochus Eupator, 164; Demetrius Soter, 162; Alexander Balas, 150; Demetrius Nicator I., 145 or 146; Antiochus Sidetes, 139 or 140; Demetrius Nicator restored, 130; Alexander Zebina, 125 or 127, dethroned by Antiochus Grypus, 123; Antiochus Cyzicenus, 112, who took that part of Syria which he called Cælo-Syria; Philip and Demetrius Eucerus, 93; and in Cælo-Syria, Antiochus Pius. Aretas was king of Cælo-Syria, B.C. 85; Tigranes, king of Armenia, B.C. 83; and Antiochus Asiaticus, dethroned by Pompey, B.C. 64 or 66, when Syria shared the fate of other countries, and became a Roman province. Under the Romans, Syria enjoyed great happiness and prosperity for about two centuries, and its commercial prosperity was great for a long succession of years. But when Constantinople

became the seat of the Eastern Empire, and more especially during the reign of the Emperor Justinian, Syria was ravaged by the inroads of the Saracens and Persians. In A.D. 638, the inhabitants were almost converted to Mahometanism by the Saracens and Arabs, who laid waste the country. Not less destructive were the Crusaders, and finally the irruptions of the Mongols, who reduced the country to the miserable state in which it continued under the rule of the Turks, who by the assistance of the Mamelukes took possession of it in A.D. 1517.

In the times of the Seleucidæ, Greek was the language of the court, of the Greek colonists, and of the important cities, but the common language is now the Arabic. The language of the ancient Syrians became a distinct tongue as early as the days of Jacob, for what his father-in-law and uncle, Laban of Padan-aram, or Mesopotamia, calls *Jegar-sahadutha*, is by Jacob called *Galeed*. The Syriac was not only the language of Syria, but of Assyria, Mesopotamia, and Chaldea, for there is no more difference between the Chaldee and Syriac than between the English and the Scotch. But the ancient Syriac may now be regarded as a dead language. Even the Maronites, who preserve it in their liturgy, and use it in their public services, understand it very imperfectly. In Syria, as in all the Arab countries, the dialects vary in every place.

The modern Syrians are in general, with regard to religion, Mahometans and Christians, and they cherish a most rancorous hatred towards each other. The country is in a most wretched state of cultivation, although, since it has fallen into the hands of the Pacha of Egypt, there are some indications of improvement, and a degree of security both to the inhabitants and to travellers unknown under the iron despotism of the Turks. Even in Damascus a Frank may now walk about in his proper dress without any molestation. The rivers of Syria are comparatively few, and of no great importance when compared to others of even limited breadth and course in different

parts of the world; but the periodical rains fertilize the ground, and swell the mountain streams into torrents. The valley through which the Jordan flows is a region of volcanoes. Earthquakes continually occur, and history records many instances of them, which have completely changed the appearance of Antioch, Laodicea, Berytus, Tyre, Sidon, and other celebrated cities and towns of antiquity. An earthquake is said to have happened in the valley of Baalbec which destroyed 20,000 persons. But the most recent and most dreadful one in modern times is that which happened on the first day of January 1837, an account of which has been published by Erasmus Scott Calman, an Israelite by descent, and a native of Lithuania, who was baptized early in January 1831, and who has since been employed as a companion to the gentlemen belonging to the Church Missionary Society. Calman's publication is in the form of a Letter, dated Beyrout, 7th February 1837, from which the following passages are selected.

After informing us that the earthquake took place on Sunday, the 1st of January 1837, about five o'clock, Mr Calman says, "To a certain point, the further it extended to Beyrout, the more violent it was. For example, the places in the district of Safat (Saphet) and Tabareah (Tiberias), those cities included, have been completely destroyed and overthrown from the very foundations, and thousands of the inhabitants buried alive under the ruins.—At nearly all the places which we have passed, and where the earthquake was felt, nothing has been left behind but destruction, desolation, and human misery. The few who have survived this dreadful overthrow are struck with consternation, which makes them appear more like so many lunatics than men of sound reason, brooding over the fragments of their habitations, and bemoaning their relatives who were lying underneath the ruins. The first question put to us every where was, *If the day of judgment had not already begun?*" Mr Calman mentions the village of Gish, situated on a consi-

derable mountain about two hours' journey north-west of Saphet. It was a well-built place, but not a single house escaped this earthquake, and all were completely destroyed. It contained about two hundred and fifty inhabitants, only fifteen of whom escaped. About fifty Christians were assembled in the church for evening prayer, and none came out alive except the officiating priest, who was protected by a small arch or vault at the altar. "The loss of life at Saphet," says Mr Calman, "is as follows:—Of the Jews, about four-fifths, say 4000, being formerly 5000; wounded, about 300, of whom not one-third could recover. Of the Christians, twenty-five, or one-half of the Christian population, and five wounded. Of the Mahometans, one-sixth, or about 1000, having been about 6000; wounded, very numerous. There are two reasons why the destruction of life among the Jews was more than among the other inhabitants. Their houses were two stories high, which rendered escape impracticable, and great numbers who were assembled in the synagogue for evening prayer were there killed to a man. We left Saphet for Tabereah (Tiberias) in the afternoon of the 20th, and reached the latter place about an hour after dark. There was scarcely a cave on our way from Safat to Tabereah in which there were not people; which reminded me of Lot on his flight from Sodom choosing a cave for his abode (Gen. xix. 30). To the same cause, of frequent earthquakes destroying the cities and houses, may perhaps be ascribed the habits from which the Horites, or dwellers in caverns in Mount Seir, derived their name (Gen. xiv. 6). A great part of the city of Tyre having been entirely destroyed, and the remaining houses so much injured as to be unsafe, its inhabitants, without exception, have withdrawn from their houses, and now live on the beach, some in tents, and some in their large boats, which they have drawn on shore, and covered with canvass, where they now possess something like tranquillity of mind. The inmates

of the latter seem rather as if in expectation of another flood than of another earthquake. The neighbourhood of Gish, Safat, and Tabereah, bears other marks of the violence of the shock, besides the complete overthrow of those places, in the rents, of various dimensions, traversing the rocks. Not five minutes north-east of Gish, on the same declivity, there is a rent in the solid rock upwards of sixty feet in length, from a foot to a foot and a half in breadth, and the depth of which has not been sounded. Close to the latter two places, fissures in the rocks, in winding directions, stretching as far as the eye could reach, but not so wide as the one just mentioned, every now and then surprised us on our journey. In some places even isolated rocks were rent. The people of Safat and Tabereah told us that the motion of the earthquake there was felt to be perpendicular, not horizontal; so that it shook every stone from the foundation out of its place. They say the shock was attended with great noise. On the north side of Tabereah, numberless hot springs burst out during the earthquake, and continued for a short time, discharging torrents of hot mineral water, which made the lake swell to a most unusual height. Beyond Jordan, in the district of Bashan, volleys of fire were shot out of the ground, to such an height that those who saw it in its descent were led to believe that it came down from heaven. It may be not uninteresting to give some description of the appearance of the country which has suffered most, namely, about Gish, Safat, Tabereah, and Lubia; the last a place about two hours north-west of Tabereah. All these neighbourhoods abound with lava. With the exception of Safat, the buildings in all are composed of that material. Two places bear every mark of extinguished volcanoes. One is situated in the elevated plain, half-way between Gish and Safat. At this season of the year its appearance is that of a small lake, being about a mile in diameter, perfectly circular, and filled with water, having round its edges an accumulation of lava

to the height of many feet. The plain is covered with the same stones. They gradually diminish as one approaches Safat, and are no longer seen from that neighbourhood till near the Lake of Tiberias, two hours to the south of the former place. Here, again, the mountains, which evidently once formed the boundary of the lake, are completely covered with lava, or rather, in some cases, composed of it. There is, indeed, a fertile plain, from one to two miles in width, intervening between these mountains and the lake; but this is evidently alluvial, and the lava accordingly again makes its appearance in the bed of the lake itself. There was something not a little surprising in the irregular course pursued by the earthquake. Of villages and buildings within gun-shot of each other, one has been destroyed from the foundations, and at the other it has been scarcely felt, and no injury sustained. Gish was completely destroyed; while a village close to it was not at all injured, nor did its inhabitants feel the shock. While the city walls and towers of Tabereah could not withstand it, the mineral baths, about one mile to the south, and which, especially the new one, are comparatively slight buildings, suffered no injury. Lubia, Sedtsherah, and Ramma, villages situated near each other, about two hours north-west of Tabereah, were all completely overthrown; while at Cana of Galilee, only half an hour distant from some of these, the motion was not felt. Again, another village called Renna, about half-way between Cana and Nazareth, being within half an hour of either place, was utterly destroyed, while Nazareth itself suffered comparatively little!"

Mr Calman enumerates the various towns in which the earthquake was fatal. Saphet has been already mentioned. In the town of Tiberias, five hundred Jews were killed, and sixty wounded, also two hundred and fifty Mahometans, and twenty-five Christians. In Sidon seven persons were killed, in Tyre twelve, and thirty-six wounded; and in Nazareth seven. "I learn from Jerusalem," says

Mr Calman, "that the minarets on the Mount of Olives were shaken down by the earthquake. The Jews of Saphet and Tiberias intend to lay the foundation of a new city near Joppa. Thither many have already repaired, and they say they are possessed of a prophecy that Upper Galilee must be desolated before the appearance of the Messiah, and to remain in that state until he come."

Syria may now be said to belong to Mehemet Ali. Under the Turks it was a military despotism, the great proportion

of the inhabitants being subject to a faction of armed petty tyrants, who disposed of every thing according to their interest or caprice. A modern traveller calculated that the revenue of Syria, as sent to the Sultan's treasury, amounted to L.312,500, and the value of the entire produce of the country about L.1,281,250. The commerce was formerly in the hands of the Jews, but it is now engrossed by the Franks, Greeks, and Armenians. See CANAAN, PHILISTINES, and PHŒNICIA.

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TAANACH, *who humbles thee, or answers thee, or afflicts thee*, a town under the government of Baana, one of Solomon's twelve officers "over all Israel, who provided victuals for the king and his household," 1 Kings iv. 7, 12. These officers had no reference to the number of the Tribes, but simply to the months of the year, as we are told that during the year they supplied in rotation the royal household with provisions, and it appears that it was their duty to receive those taxes which were paid in kind from the produce of the soil. In the First Book of Samuel (viii. 15) it is expressly mentioned that a tenth of the produce of the fields and vineyards would be payable to the future king. As there might be considerable difficulty in the collection of this revenue and its transmission to Jerusalem, Solomon seems to have divided his dominions into twelve districts or governments, and to have appointed a presiding officer to collect the produce—a situation, from the rank of the persons nominated to it, which was probably very lucrative. Bishop Patrick supposes that these officers were merely commissioned to buy up provisions in their several districts.

TABBATH, *good, or goodness*, the name of a place of which nothing is known, Judges vii. 22.

TABERAH, or TABEERAH, *burning*, an encampment of the Israelites in the Wilderness, Numb. xi. 3. The origin of the name to this locality is given by the inspired historian:—"And when the people complained, it displeased the Lord, and the Lord heard it; and his anger was kindled, and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp. And the people cried unto Moses, and when Moses prayed unto the Lord, the fire was quenched; and he called the name of the place Taberah, because the fire of the Lord burnt among them."

TABOR, MOUNT, the supposed scene of our blessed Saviour's transfiguration, and the alleged "holy mount" of St Peter, though some learned writers contend that the transfiguration happened on Mount Panium near Cæsarea Philippi. It rises in the east of the great Plain of Esdraelon, about six miles south-east from Nazareth, and nearly the same distance from the Jordan. It is a calcareous mountain, resembling a cone with the upper part struck off, and is completely isolated from the neighbouring mountains, some of which equal it in elevation. Its height has been variously stated. Some of the more ancient writers have not scrupled to give it an elevation of *four miles*, but it has since been reduced

to three miles, two miles, and one mile, and to one thousand feet. The lowest of these statements is given by Mr Buckingham, and is probably the most correct on the average of any; but in justice to the authors of the other calculations we must admit that their exaggerations, and discrepancies probably did not refer to the perpendicular altitude, but to the length of the winding ascent of the mountain. Josephus calculates the elevation of Tabor at thirty furlongs, and the circumference at the base twenty-six. Mr Buckingham's estimate is rendered probable from what Burckhardt states, that thick clouds rest upon its summit in the summer mornings, and also from the time occupied in the ascent, which is seldom much less than an hour, though Mr Buckingham by forced exertion reached the summit in half an hour. The top is described as an oval plain, nearly a fourth of a mile in its greatest extent, covered with a bed of fertile soil on the west, and having at its eastern end a mass of ruins, which are evidently the remains of churches, grottos, walls, and fortifications, all of some antiquity, and a few apparently of a very remote age. Three of these grottos are sturdily believed by the local guides to be the remains of the three tabernacles *proposed* by St Peter to be erected for our Saviour, Moses, and Elias. There is no particular history assigned to any of the other ruins, which probably have been religious buildings. Josephus says that he caused the summit of the mountain to be enclosed by a wall, which was completed in forty days, and perhaps the ruins now existing of walls are parts of this circular fortification. A city called TABOR is also mentioned, 1 Chron. vi. 77, but it is not well known how it was situated in relation to the mountain. A large portion of the wall is still entire on the southern side, having its foundation in the solid rock, and this appears to be the more ancient part. The mountain seems to have been occupied from the earliest times as a military post, for which its insulated situation is well adapted. This is indicated in the Book of

Judges (iv. 6, 12; viii. 18). Mount Tabor was doubtless the "hill of a globular form" on which Polybius places the town of *Atabyrium*. It was at one time so well fortified, that Antiochus took it only by a stratagem similar to that which Joshua employed when he captured Ai; and he secured it by leaving a garrison on it before he marched against the cities east of the Jordan. The Romans got possession of this stronghold by enticing the occupants down into the plain, under the most solemn promises of security and friendship, which were shamefully violated. Mount Tabor subsequently seems to have become the seat of some religious establishments, the ruins of which are now mixed with the military fortifications.

The mountain, viewed from a distance, has a very beautiful appearance. Pococke describes it as one of the finest hills he ever beheld, being covered with a rich soil which produces excellent herbage, and adorned with groves and clumps of trees. The verdure is said to be less abundant on the south than on the other sides of Mount Tabor. Burckhardt informs us that there are ounces and wild boars in the wooded parts, and another traveller saw the rock-goat and fallow-deer; red partridges are in abundance. Mount Tabor is thus mentioned by various travellers.—"We arrived at its base," says Mr Jolliffe, "in five hours after quitting the Jordan, and were another hour in gaining the summit. The acclivity is extremely steep and rugged, and our horses, although they had previously made their way through passes which seemed impervious to any animal more bulky than an antelope, were in many parts much puzzled to maintain a footing. Dr Clarke's attendants represented Mount Tabor as having on its top 'a plain of great extent, finely cultivated, and inhabited by numerous Arab tribes.' This statement is wonderfully inaccurate. The summit is very otherwise than an immense plain, being only a *very few acres*, nearly covered with the ruins of a fortress, without one solitary tenant. The

hills are rugged and precipitous." "Different opinions," says Mr Rae Wilson, "have been entertained by writers with regard to the extent of ground on the summit, and the cultivation of it. I am inclined to think that, taking the whole of it into calculation, it may be nearly two miles in diameter; a great part of it, at the time I was there, had been brought into a state of cultivation." Mr Carne informs us that about a fourth part of the ascent towards the summit is covered with a luxuriance of wood. The Empress Helena founded two monasteries, one to the memory of Elias, and the other to Moses, on Mount Tabor, and it is said to have been the seat of a bishop, dependent on the Patriarch of Jerusalem. In one of the three grottos connected by very questionable tradition with the transfiguration of our Saviour, a rude altar is erected, at which service is performed on the anniversary of the Transfiguration by the neighbouring monks. At the foot of Mount Tabor is shown the birth-place of the Prophetess Deborah amid a few trees. "At an hour and a half," says the Rev. Vere Monro, "we passed a rapid brook which runs down to Esdraelon, and one hour beyond descended to the edge of the plain, near the small village of Deborah, where *she* who *judged Israel* is reported to have dispensed her decrees. It is situated at the foot of Mount Tabor, and the little stream above mentioned is called the *Lesser Kishon*, and is in fact the northern branch of that river near to which Deborah and Barak defeated Sisera. The village consists of a few huts of mud. Here the ascent of Mount Tabor commences. This mountain, called by the Seventy *Itabyrium*, and by Polybius *Mastois*, is circular, conical, and nearly detached from those about it. Its form is singularly regular, and the sides covered with long grass, *cistus corruba*, and other shrubs, give it a rich green appearance; nevertheless, this character belongs equally to the other mountains to the north of it. Those fairy-land figures in which it has been described by Polybius and others are no longer applicable.

Adrichomius calls the mountain most fair, round, and finished from top to bottom with perfect regularity, thickly clad with vines, olives, and a variety of shrubs and fruit trees. Invigorated by perpetual dews, mantled by the verdure of its trees and plants of varied dyes, it is said to be redolent of sweetest flowers. 'Here,' says he, 'is the favourite haunt of every animal that befits the chase; here, too, the resort of every vocal bird whose song charms the hearer with unceasing melody.' After a description of the mountain, with the details of which the reader is already familiar, Mr Monro adds the following interesting illustration:—"The abode of Deborah at the foot of the mountain was the place whither the people *came up for judgment*; and it is worthy of remark, that at the present day the Arabs assemble at the foot of the same mountain *every Monday* to hold a bazaar, the governor of Tabaria (Tiberias), in whose jurisdiction the place is, either attending himself or sending a deputy for the dispensation of justice. There is no village at the place, but the meeting is held in the open plain, as it might be *under the palm-tree of Deborah*, and close to the spot are some ruins, at which all those who are debtors for tributes or duties are accustomed to pay them. Although it is merely related in the Book of Judges that the people *came up for judgment*, to stated places at different periods, it is nevertheless by no means improbable that they, at the same time, transacted other business, and that the meeting was also taken advantage of for the sale of merchandise, out of which ancient practice the present one seems to have grown. The people assemble here from every part of the central country, the Houran, Acre, and from all the coast as far as Jaffa."

From the summit of Mount Tabor there is one of the most extensive and interesting prospects which the country affords. To the south the spectator discovers a series of valleys and mountains extending as far as Jerusalem, fifty miles distant; to the east the valley of the

Jordan, with the Sea of Galilee, the lake seeming as if enclosed in the crater of a volcano; to the north are the plains of Galilee backed by mountains beyond which is visible, to the north-east, a part of Antilibanus covered with snow; to the west, the horizon line of the Mediterranean is visible over the range of land near the coast, and portions of its blue surface are occasionally seen through the openings left by the downward bends of the western hills. "The view from Mount Tabor," says Major Skinner, "has often been vaunted of by travellers. It is indeed magnificent, and comprises places of the greatest interest." The hills of Gilboa and Samaria, Mount Carmel, Mount Hermon, at the base of which Nain is situated, where Christ miraculously restored the widow's son, are distinctly seen, and not far from this is Endor, the residence of the soothsayer applied to by Saul. Near Tiberias the mountain is pointed out, down the steep sides of which the swine ran and perished in the waters. A little distance to the north appears what the local guides designate the *Mount of the Beatitudes*, where the celebrated sermon was delivered by our Saviour. "From Mount Tabor you have likewise," says Maundrell, "the sight of a place which they tell you was Dothaim, where Joseph was sold by his brethren, and of the field where our Saviour fed the multitude with a few loaves and fewer fishes." The Jordan is seen traversing its way to the Dead Sea through the valley which bears its name, and the Kishon wanders in beautiful serpentine turnings, not unlike those of the river Forth between the Scottish towns of Stirling and Alloa, to the Mediterranean, which receives its waters in the bay of Acre, near the base of Mount Carmel.

The transfiguration of our Saviour, it has been repeatedly mentioned, is traditionally supposed to have taken place on Mount Tabor, and certainly the situation is admirably adapted for the splendid spectacle which is supposed to have been there exhibited. On this subject Mr

Jolliffe makes the following remarks:—"I beg to be understood as expressing myself with extreme diffidence on all points which affect the *locality* of the transactions recorded in the sacred writings, but where the description is given in merely general terms, without any minute detail of those circumstances which leave no room for conjecture, there surely may be allowed some diversity of sentiment. The history of the transfiguration, as related by St Matthew, fixes the scene on a solitary mountain—*εἰς ὄρος ὑψηλὸν κατ' ἰδιᾶν*, which our translation interprets *into a high mountain apart*. St Mark's account justifies a different construction of the words *κατ' ἰδιᾶν*, which seem to refer rather to the person spoken of than to the position of the mountain. His expressions are, *ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδιᾶν μόνους*. The authorized English version renders the passage thus: "Jesus taketh with him Peter, and James, and John, and leadeth them up into a high mountain, *apart by themselves*." Literally speaking, Mount Tabor is not a high mountain *by itself*; a hill of considerable altitude rises very near its western base, and though not of the same degree of elevation, is sufficiently lofty to prevent its having the appearance of standing in a plain remote from any other eminence. We are assured in the same chapter that after Jesus had restored the young person who had suffered from his infancy under the influence of a deaf and dumb spirit, he departed thence with his disciples and *passed through Galilee*, and came afterwards to Capernaum, but as Capernaum is in Galilee, had the Mount of Transfiguration been situated in the same province, the Evangelist would hardly have described Christ's journey in these terms."

TABOR, a plain so called, 1 Sam. x. 3, not near the mountain of that name, but a place called Elon-Tabor south-east of Ramah.

TADMOR, *the palm*, or *palm-tree*, THEUDEMOR, otherwise PALMYRA, a celebrated city in the Syrian Desert now in ruins, originally built by Solomon,

famous for the splendour and magnificence of its porticoes, temples, and palaces, which have been repeatedly examined by the curious and the learned. Josephus assures us that this is the same which was afterwards called Palmyra by the Greeks and Romans, and we are informed that it is still designated Tadmor by the Arabs. The name *Tadmor*, as well as that of *Palmyra*, had a reference to the multitude of palm-trees by which this city was surrounded, the city having been built in a fertile oasis about ten miles in extent, in the midst of a desert, and hence it is called "Tadmor in the Wilderness," 1 Kings ix. 18; 2 Chron. viii. 4. It was like an island in the midst of the ocean, a verdant track surrounded on all sides by barrenness and desolation.

Major Rennell, in his work on the "Comparative Geography of Western Asia," places Tadmor or Palmyra in north lat. $34^{\circ} 24'$, and east long. $38^{\circ} 20'$, ninety geographical miles from the nearest point to the north of the Euphrates, upwards of one hundred miles from the nearest eastern point of the same river, one hundred and nine miles from Baalbec, two hundred east of the Mediterranean, and one hundred and fifty south-east of Aleppo. Although Tadmor is said to have been originally built or repaired by Solomon, the style of the present edifices and many other circumstances render it highly probable that the ruins are not those of the city built by that monarch, and of its origin indeed we have no certain information. The existence of such a city as Palmyra, isolated in an extensive and inhospitable waste, is one of those wonderful circumstances which require many explanations. The site of it enjoys the advantage of a good supply of excellent water, and in such a region as the Syrian Desert this circumstance would be the first element of that importance which it afterwards attained. Some who contend that Solomon was not its founder, allege that the Hebrew monarch was too wise and prudent to build a city of such extent in a distant and

uninhabited corner of his dominions; but Josephus assigns a very satisfactory reason, which is obvious to every one acquainted with the peculiar features of that region. "The reason," he says, "why Solomon built this city, so remote from the parts of Syria that are inhabited, is this, that below there is no water to be had, and that it is in this place only where there are springs and pits of water." Through the Desert in which it lies, the caravans which conveyed by land the produce of Eastern Asia from the Persian Gulf and the banks of the Euphrates to Phœnicia, Syria, Asia Minor, and the various mercantile cities on the Mediterranean, must of necessity pass, and there can be no doubt that the advantages of water which the oasis on which Palmyra is built, in the earliest times afforded, would render it a resting-place to the Eastern caravans in their route westward through the Desert. The pearls, cinnamon, gold, and other valuable articles of traffic mentioned in the Scriptures, afford ample proof that a commercial relation existed from a very early period between the above mentioned countries, because these articles could chiefly be obtained in the provinces bordering on the Persian Gulf; and Palmyra, situated between that Gulf and the Syrian and Phœnician cities, would early become the centre of the trade of the Eastern world. This brings us, therefore, to the probable reason assigned by Josephus for Solomon building "Tadmor in the Wilderness." It is well known that he engrossed the maritime commerce which existed between the East and West by the channel of the Red Sea, and we may infer that, as his sovereignty extended to the Euphrates, and as the caravans must of necessity have passed through his territories, he would not neglect the opportunity of obtaining benefit from the land trade between Eastern and Western Asia; and the fact of his having built this city in such a place is a proof that his views were really directed towards this branch of trade and commerce. When Tadmor, instead of being a mere resting-place for

caravans, had become an emporium for the land trade, where the merchants from the East and West met each other and transacted business, it would be doubtless a fortified city, and thus, while it afforded every accommodation and convenience which the vast caravans could require, and every necessary facility for their commercial purposes, it would enable Solomon to hold this region in such complete occupation as to prevent the passage of the trade without his concurrence. We have no information as to the precise part which Solomon took in this matter. He may have merely levied dues and customs upon the commodities, but it is also probable that he bought up the productions of Eastern Asia, and resold them for his own emolument. It has been repeatedly stated that the Phœnicians were intimately connected with Solomon's commercial speculations. It is well known that they were on the most friendly terms with the Hebrew monarch, and as they had rendered him great assistance in his undertakings, they might have suggested to him the idea of promoting that Oriental commerce which they could not carry on without his assistance. Various other conjectures might be brought forward, which are proved by the fact that all the ancient writers describe Palmyra as a city of merchants, who sold to the Romans and others the produce of India and Arabia, and who became proverbial for their wealth and luxury.

Nothing is recorded of Tadmor in the Scriptures except the mere fact of its foundation by Solomon, and it is not likely that the Hebrews retained it long after his death. This supposition is rendered the more probable, when we recollect the internal divisions and weakness which ensued, the loss of external territory, and the rise of the kingdom of Damascus. But the history of this city, notwithstanding its commercial importance, is almost totally unknown—a circumstance which perhaps resulted from its sequestered situation, the peaceful pursuits of its inhabitants, and the various

other causes which tended to obscure every record of the early commercial history of its interesting country. An ancient historian relates or mentions casually that Tadmor was taken and destroyed by Nebuchadnezzar, before he laid siege to Jerusalem, and whether he destroyed it or not, there can be little doubt that it fell into his hands. It afterwards submitted successively to the Persians, to Alexander the Great, and to the Seleucidæ. When the Romans marched into the Syrian Desert, and the Parthians made an effort to stop the progress of their conquests in the East, Palmyra became a frontier, and as it stood in the midst of a vast sandy desert, in which armies could not well subsist which might attempt to reduce it by force, it was permitted, as Pliny and Appian inform us, to remain a kind of free state, and when it was united to the Roman Empire it was declared a free city. Mark Antony, about forty years before the Christian era, attempted to plunder it, on the pretence that its inhabitants had not observed a just neutrality between the Romans and Parthians, but he was disappointed of the rich spoil he expected from it, as the inhabitants had time to remove their wealth beyond the Euphrates. Pliny mentions it as the intermediate emporium of the Eastern trade in his time, and in that character it absorbed the wealth of the Romans and the Parthians, who, notwithstanding their mutual hostilities, agreed in coveting the luxuries of India, which appear to have come at that period exclusively to the Palmyrenes, who dispersed them to the various nations subject to the Romans and the Parthians. Under the Roman Emperors it arrived at the height of its glory, until its governor, named Oudenus, having gained some victories over the Persians, stood forward as the rival of imperial Rome and her legions. He was soon basely murdered by one of his own family, but his queen Zenobia followed his footsteps, proclaimed herself Empress of Palmyra and the East, and rendered herself formidable to all the neighbouring

nations. But her dignity and power did not long continue; the Emperor Aurelian marched a well disciplined army against her; she was attacked and defeated, and compelled to retire within the walls of Palmyra. The siege was so unexpectedly tedious that Aurelian offered terms of capitulation, which, though highly favourable to the besieged, were indignantly rejected by Zenobia, who declared that she would only cease to reign with her life. She did not, however, long adhere to this resolution. Seeing nothing except defeat or death in prospect she fled, but she had not reached the Euphrates when she was overtaken and made prisoner. This princess, yielding to her fears, fixed an indelible stain upon her character, otherwise justly renowned and glorious, by basely purchasing her own life at the expense of her friends. Among those whom the Roman conqueror devoted to death on this occasion was the incomparable and elegant Greek writer Longinus, who had acted as secretary to Zenobia. Palmyra was consigned to the plundering rapacity of the soldiers, and though its celebrated temple was repaired it sunk into decay.

In the sixth century the Emperor Justinian fortified and placed a garrison in Palmyra after it had been some time deserted, and from this period the city gradually fell into ruin and desolation. A long blank now follows in its history, during which all we know of it is that it was one of the very first conquests of the Arabian Moslems in Syria in the time of Abubekr, and the Mahometans did nothing to save it from the ruin into which it was rapidly sinking. The next notice of it as an inhabited place is given by Benjamin of Tudela, in the twelfth century. He speaks of four hundred Jews in the city of *Thadmur*, "valiant, and ready, and prepared for the battle, who make war with the children of Edom, and with the children of Garah, or the Arabians, commonly so called, and the help of the bordering Ishmaelites." Many of the existing inscriptions at Palmyra prove the presence of Jews there during the

most flourishing periods of its history, who shared in the general trade and the public honours of the city. The latest notice of Tadmor is connected with Tamerlane, who plundered it in A.D. 1400, and who found in or near it, it is said, no fewer than 200,000 sheep. At present, and for some centuries preceding, it has had no other inhabitants than a small tribe of Arabs who claim the property of the district, and whose wretched hovels, established in the peristyle court of the great temple, exhibit a striking contrast of misery and magnificence, while the ruins remind the spectator of the unavoidable fate which has attended these noble monuments of human genius. "These wild and lawless fellows," we are told by Mr Carne, "herding amidst the most magnificent ruins in the world, and looking on themselves as the guardians of them, present, with their picturesque dress and arms, a fine and forcible contrast to the scene around entirely in keeping. Unlike other Bedouins, these people never change their habitation, but remain there from year to year perfectly contented."

These Arabs make travellers pay heavily for permission to visit "Tadmor in the Wilderness."—"The tax these fellows demand for the privilege of visiting the ruins is an enormous sum, and they have the power in their own hands of compelling payment. Whoever visits Palmyra will find the delight he feels at beholding it most materially diminished by the disagreeable circumstances to which he is liable. If he is fortunate enough to avoid the dangers of the way, which are sometimes great, the insolence and rapacity of the Arabs will annoy him beyond measure." They are firmly of opinion that the present ruins belong to the original city founded by Solomon, and their denominations of the more conspicuous remains are all founded on this erroneous notion. The style of architecture is that which the Greeks and Romans introduced into Asia, and none of the inscriptions are earlier than the Christian era. If there be any remains

of the Tadmor of Solomon, they may probably be sought in the ruins and rubbish of more ancient buildings which are observed in several parts, and now form ridges of shapeless hillocks, covered with soil and herbage. The present ruins, we are informed, have a resemblance in some respects to "the ruins of Thebes in Upper Egypt, but surpass them greatly in beauty and regularity, though not in greatness, as the Corinthian and Ionic capitals of these long colonnades are more agreeable to the eye than the gigantic and unadorned columns of Carnac."

Palmyra is not open to the Desert in every direction. To the west and north-west there are hills through which a narrow valley about two miles in length leads to the city, and on each side of this valley occur what appear to have been the sepulchres of the ancient inhabitants, marked by square towers, and found to contain mummies resembling those of Egypt. "The sepulchral monuments scattered about," says an eye-witness, "are very numerous; some of them are in ruins, others, more entire, are of considerable size and altitude, consisting of several storeys and chambers, and displaying a grandeur of architecture that brought to mind the tombs of ancient Thebes. Formerly a great number of mummies were found here, but the Arabs, as in Egypt, destroyed them for the purpose of getting at the composition with which they were embalmed. Fragments of mummies, and pieces of the cloth used in embalming, may now be discovered in these sepulchres, but nothing to repay the curious search, though in a few are evidently places where funeral urns have been deposited, and some empty sarcophagi yet remain. A late traveller has said he discovered a hand, entire and well preserved, in one of those deserted chambers of the dead. They extend to some distance without the walls, even to the small valley by which we entered the plain, and prove the passion these people had for magnificent mausoleums. They are all built

of marble, are paved of the same material, and have had the same fate as those of the kings of Thebes cut into the bowels of the mountain, or of Judea, hewn out of the precipitous rocks, remaining almost entire, while the ashes they contained have long been scattered to the winds." Beyond this valley of sepulchres, "Tadmor in the Wilderness" bursts upon the view with surprising effect, and when the ancient city was in its glory, with its woods and streams, it must have resembled an island embosomed in the ocean, for on every side a vast extent of desert opens, the same in former times as it is now, in which there is neither water, shade, nor verdure, until the traveller arrives at Palmyra, where abundance of water is found issuing from the very rocks. The adjacent eminences are crowned with buildings, the monuments of the Palmyrenes, who made the summits as well as the valleys the abodes of the dead. "We had scarcely passed these venerable buildings (the sepulchres)," says Wood, in his *Ruins of Palmyra*, "when the hills opening, discovered to us all at once the greatest quantity of ruins we had ever seen, and behind them, towards the Euphrates, a flat waste as far as the eye could reach, without any object which showed either life or motion. It is scarcely possible to imagine any thing more striking than this view. So great a number of Corinthian pillars, with so little wall or solid building, afforded a most romantic variety of prospect." Bruce, who visited Tadmor before he penetrated into Abyssinia, gives a similar account. "When we arrived at the top of the hill, there opened before us the most astonishing and stupendous sight that perhaps ever appeared to mortal eyes. The whole plain below, which is very extensive, was covered so thick with magnificent buildings, as that one seemed to touch the other, all of fine proportions, all of agreeable forms, all composed of white stone, which at that distance appeared like marble. At the end of it stood the Palace of the Sun, a building worthy

to close so magnificent a scene." The thousands of Corinthian columns erect and fallen, and covering an extent of upwards of a mile and a half, present an appearance compared to a forest by travellers, more especially as the connecting walls which anciently associated these pillars to the distinct piles of building to which they belonged, have for the most part disappeared. The site of the city is elevated above the surrounding district, presenting a circumference of ten miles, which the Arabs believe to coincide with the extent of the ancient city, as they find ancient remains wherever they dig in this space. It is difficult to estimate the entire space the present ruins cover, but the circumference may be about three miles; and there are traces of an old wall not more than that space in circumference, which is that probably built by Justinian, at a time when Palmyra had lost its importance, and when it was desirable to contract its limits and inclose the more valuable portion. The whole of this area may be said to be covered with rows of columns, courts, arches, scattered pillars, and innumerable fragments of marble which strew the ground. "We sometimes find a palace," says Volney, "of which nothing remains but the courts and walls, sometimes a temple the peristyle of which is half thrown down, and now a portico, a gallery, or triumphal arch. Here stand groups of columns, the symmetry of which is destroyed by the fall of many of them; there, we see them ranged in rows of such length that, similar to rows of trees, they deceive the sight, and assume the appearance of continued walls. On which side soever we look the earth is strewed with vast stones, half buried, with broken entablatures, damaged capitals, mutilated friezes, disfigured relics, effaced sculptures, violated tombs, and altars defiled by mud."—"Of these," writes another visitor, "the great temple occupies the largest space; the columns, however, which confine it are by no means lofty, being between thirty and forty feet in height, and they are slender in compari-

son with other Oriental ruins, the circumference not exceeding eight feet. These columns are partly fluted, and in part plain. The capitals of the temple are all Corinthian, but the beauty of these is almost entirely defaced by time and the mutilating hands of the Arabs; the foliage and ornaments of the capitals are often entirely stripped and destroyed. A few of the columns of the Ionic order have their capitals better preserved. The effect of the superb colonnades on the great portico is considerably injured by a projection from the shaft of the pillars, at little more than a third of their height, on which statues perhaps formerly stood. The finest view of the temple is from without the arch, where its long flight of columns are seen in beautiful perspective, mingled with porticoes and sepulchres. It would make the finest panorama in the world. The decorations of the archway, which, by the portion that remains, appear to have been very minute and rich, are greatly defaced. Although the diameter of the pillars is in general from two to three feet, the height of some of them amounts to forty feet, and a small row approaches near fifty, and many others do not exceed twenty-six feet. None of them, in beauty, size, or preservation, equal the noble columns which compose the portico of the temple of Baalbec, which we afterwards beheld. The entablatures and part of their ornaments still remain on many of the flights of pillars, but among the innumerable fragments of every kind scattered over the ground no fragments of statues are discoverable, and of the great number that formerly stood in the temple not a trace remains."

To the north of this once magnificent temple is a stately obelisk or pillar, consisting of seven large stones besides its capital. It is fifty feet in height, and twelve feet and a half in compass just above the pedestal, and the sculpture is extremely fine. At the distance of one hundred paces from this obelisk is a magnificent entrance, large and lofty, scarcely inferior in workmanship to any of the other ruins, which leads to a noble

piazza, half a mile long and forty feet in breadth, formed by two rows of stately marble pillars. A little farther on appear the ruins of a very lofty pile, which is conjectured to have been a banqueting house. But it is impossible to enter minutely into a description of the present state of "Tadmor in the Wilderness," and architectural details of ruined buildings afford little interest to the reader. The hill on which the castle is situated commands a complete view of the city and the plain beneath. The castle itself is of the rudest style of architecture, of a date subsequent to the buildings beneath, and is probably a work of the Saracens. We are informed that "the hills round the ruins were probably covered in former times with palm trees, like those around the capital of Palestine, but at present not one is to be seen. Some olive trees growing amidst the fallen fragments have a very romantic appearance, and afford a relief to the scene."

Such is "Tadmor in the Wilderness" built by Solomon—"such," say the Authors of the Universal History, "were once the magnificent abodes and stately sepulchres of the Palmyrenians, enough to evince that the world never saw a more glorious city—the pride, it is likely, of ancient times and the reproach of our own—a city not more remarkable for the state of its buildings and the unwontedness of its situation than for the extraordinary personages who once flourished here, among whom the renowned Zenobia and the incomparable Longinus must for ever be remembered with admiration and regret." Captains Irby and Mangles, however, give a less enthusiastic account of the present ruins of Palmyra than any preceding travellers. They speak with admiration of the general view as exceeding any thing they had ever seen, but they add, "Great was our disappointment when on a minute examination we found that there was not a single column, pediment, architrave, portal, frieze, or any architectural remnant, worthy of admiration." They state that the ruins, taken separately, scarcely excite

any interest, and are much inferior to those of Baalbec, and that the plates in the magnificent work of Messrs Wood and Dawkins do more than justice to Palmyra. Be this as it may, whether the statement be founded on facts or is a mere opinion, its ancient magnificence is amply proved by the present appearance of this ruined seat of commerce, once the very centre of the trade of the Eastern world—"Tadmor in the Wilderness."

TAHAPANES, or TAPHNIS, a city of Egypt, probably the same as *Daphnæ Pelusiæ*, sixteen miles from Pelusium towards the south, Jer. ii. 16.

TAHATH, an encampment of the Israelites in the Desert, Numb. xxxiii. 26.

TAMAR, or THAMAR, a town in the tribe of Judah mentioned by Ezekiel (xlvii. 19), thought to have been situated near the southern point of the Dead Sea.

TANACH, a Levitical town in the half-tribe of Manasseh, stated by Eusebius to have been a considerable place, Josh. xxi. 25.

TAPPUAH, or TAPHON, a place which belonged to the tribe of Ephraim, on the frontiers of the half-tribe of Manasseh, Josh. xvi. 8.

TAPPUAH, a town in the tribe of Judah, Josh. xv. 34.

TARAH. See THARE.

TARALAH, a town in the tribe of Benjamin, Josh. xvii. 27.

TARPELITES, a people sent from beyond the Euphrates into Samaria, Ezra iv. 9.

TARSHISH, or THARSHISH, a country the precise situation of which has caused a considerable discussion among the inquirers into sacred geography. In the present work (see OPHIR) an attempt is made to ascertain the probable locality of those regions called Ophir and Tarshish, as the passages of Scripture in which these names occur bring before us all the information we possess concerning the only maritime commerce in which the Hebrews appear to have been engaged. This was in the reigns of Solomon and Jehoshaphat, particularly in the reign of the former, for in the time of the latter they

"went not," the ships having been "broken at Ezion-Geber," 1 Kings xxii. 48. The Phœnicians were the real navigators of the Hebrew fleet, in conjunction with their own belonging to Tyre, and it is repeatedly mentioned in other parts of this work that they were on the most friendly terms with Solomon, assisted him in all his undertakings, and probably even suggested to him the building of "Tadmor in the Wilderness," which became the great emporium of the Eastern commerce through the Syrian Desert.

From those passages of Scripture where Tarshish occurs in conjunction with Ophir, we learn successively that Solomon's navy, navigated by his allies the Phœnicians, went to the latter country for gold—that the Hebrew monarch had "at sea a navy of Tarshish with the navy of Hiram"—and that "once in three years came the navy of Tarshish bringing gold and silver, ivory, apes, and peacocks," 1 Kings x. 11, 21. Again, we read in language somewhat similar, "The servants also of Hiram, and the servants of Solomon, who brought gold from Ophir, brought algum trees and precious stones; for the king's ships went to Tarshish with the servants of Hiram; every three years once came the ships of Tarshish, bringing gold and silver, ivory, and apes, and peacocks," 2 Chron. ix. 10, 21. Without repeating the observations and arguments which the reader will find under the article OPHIR, and without even maintaining any thing farther than their probability, for nothing can be certain which depends on any conjecture however ingenious, we here state the reasons for the conclusion that Tarshish and Ophir are not synonymous terms. It by no means follows that, because the Hebrew-Phœnician fleet could only make one voyage to and from Ophir in three years, it took the same time to reach and return from Tarshish.

It is clear from the passages above cited that Tarshish was a rendezvous of the fleet—that the ships either belonged to Tarshish, or generally traded thither—and that Tarshish was a great central

point whence the fleet returned to the Red Sea. Tarshish was the son of Javan, and in the opinion of Josephus his descendants first peopled Cilicia, from whom the whole country, including the city of Tarsus, had its name. There can be little doubt that the word Tarshish is used with different applications in Scripture, but its primary and just reference is believed to be *Tartessus*, a very important commercial settlement and emporium of the Phœnicians on the Atlantic coast of Spain, at the mouth of the river anciently called Bætis, now the Guadalquivir, and not far from the ancient Gades, now Cadiz. The name *Tarshish* is evidently nothing more than a different pronunciation of *Tartessus*, and all the definite references of Scripture agree with it in situation and other circumstances. Its situation, *in the west*, is indicated in the Book of Genesis (x. 4), where it is mentioned with Elishah, Chittim, and Dodanim, and in the 72d Psalm it is connected with the *islands of the west*. The Prophet Ezekiel shows it to have been an important seat of commerce; it sent silver, iron, lead, and tin to the market of Tyre; and the Prophet Jeremiah (x. 9) mentions its exportation of silver. Isaiah evidently notices it as a Phœnician colony at no great distance from the mother country (xxiii. 1, 6, 10). "Howl, ye ships of Tarshish, for it (Tyre) is laid waste.—Pass ye over to Tarshish; howl, ye inhabitants of the isle." But the vicinity of Tarshish, and the intercourse with it, are more distinctly indicated in the Book of Jonah (i. 2), where Joppa is specified as the port of embarkation for it, and mentioned in such a manner as to show that the intercourse between it and Phœnicia was ordinary, common, and frequent. We are told that "Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa, and he found a ship going to Tarshish; so he paid the fare thereof, and went down into it to go with them unto Tarshish from the presence of the Lord." All these passages prove that

Tarshish is Tartessus, and some of them can apply to no other place. It was a seat of great commerce, and famous for its ships; and even if it is granted that Solomon traded with Tarshish, and did not merely hire vessels from the merchants there, or build them after the models of that place, although there are passages in Scripture which countenance these opinions, there is no well supported evidence to prove that the fleet which visited Ophir at the same time visited Tarshish, or that the voyage to those places lay in the same direction.

Having entered at considerable length into the discussion of this subject in the article OPHIR, it is scarcely necessary to extend it farther; but it may be here observed, that Tarshish had been the emporium of the most distant trade of the Phœnicians westward, and the ships engaged in this trade, having to make the longest voyage then known, were probably distinguished by peculiarities in their size and construction, and were called ships of Tarshish; for it is not so much that the fleet which left Ezion-Geber at the head of the Gulf of Akaba in the Red Sea went to any place called Tarshish, as that the ships of Tarshish went to Ophir for gold. It is indeed true that while in the Book of Kings it is said that the ships went to Ophir, in the Chronicles it is said that they went to Tarshish, without any reference to Ophir, and we must come to something like the conclusion that these two names denote the principal intermediate and ulterior points of the voyage. The opinion that Tarshish was the Phœnician emporium at the mouth of the Guadalquivir has found many learned advocates, who contend that Spain is literally the Tarshish mentioned by Ezekiel in his enumeration of the trade of Tyre. Referring to Spain, Heeren thus observes—"Silver was certainly the principal but could scarcely be the only object obtained. Gold, lead, and ore, were discovered, and, besides these, tin mines were opened by the Phœnicians on the northern coast of Spain, beyond

Lusitania. All these metals are mentioned by the Prophet Ezekiel as the produce of the Spanish mines. 'Spain (Tarshish) traded with thee (Tyre), because of the multitude of thy goods; silver, iron, tin, and lead, it gave thee in exchange for thy wares.' That, in addition to the mines, the Phœnicians were attracted to Spain by the great fertility of the southern part of the country, is proved by the direct testimony of ancient writers. Spain was regarded as the only country which was at once rich in metals, in corn, wine, oil, wax, fine wool, and fruits, which under its mild and benign sky attain to the highest perfection. Their superabundance naturally suggested the invention of pickles and preserves. The trade in saltpetre was a branch of the earliest commerce of Spain.—Upon no portion of the ancient history of navigation and commerce has there been so much written as upon the trade to Ophir; and, as is usually the case, where we have much that is probable and little certain, upon nothing has less been concluded. Like, however, the name of all other very distant places and regions of antiquity—like Thule, Tartessus, and others—we may safely infer that Ophir denotes no particular spot, but only a certain region or part of the world such as the East and West Indies in modern geography. Ophir was the general name for the rich countries of the south lying on the African, Arabian, and Indian coasts, as far as at that time known. From these the Phœnicians had already obtained vast treasures by caravans, but they opened a maritime communication with them, in order to lighten the expense of transport, and to procure their merchandise at the best hand. The name of Ophir was common even in the time of Moses, and was then applied to those southern countries only known by common report. It was therefore now spoken of as a well-known name and country, and it may be fairly presumed that when the Phœnicians entered upon this new line of trade, they only took possession of a

previously well established system, since it was a *regular settled navigation*, and not a *voyage of discovery*. From its taking three years to perform, it would appear to have been directed to a distant region, but if we consider the half-yearly monsoons, and that the vessels visited the coasts of Arabia, Ethiopia, and the Malabar coast of India, and also that the expression, *in the third year*, may admit of no interruption which would much abridge the total duration, the distance will not appear so great. The commodities which they imported were ivory, precious stones, ebony and gold, to which may be added apes and peacocks—all satisfactorily proving that they visited the countries just mentioned, especially Ethiopia, and probably India.”

TARSUS, now called *Tarsoos*, or *Tarsous*, a distinguished city of Cilicia in Asia Minor on the river Cydnus, and not far from its mouth. It was the capital of Cilicia Proper, and was said to have been built by Sardanapalus in one day; but when the Greeks established themselves after the conquest of Alexander the Great the inhabitants of Tarsus rejected this legend of the origin of their city, and adopted the more poetical one founded on the old fable that Bellerophon had been conveyed in the course of his wanderings by the winged horse Pegasus to the country of Cilicia. They engrafted the tradition on this, that Pegasus had stumbled here, and left a deep impression of his hoof, and hence in their language the word Tarsus signified *a hoof* or *heel*. According to another account, Pegasus lost a hoof in this quarter. Strabo, however, states that Tarsus was founded by Triptolemus and his Argive followers, who, when in search of the wandering Io—the beautiful mistress of Jupiter, changed by him into a heifer—found here the traces of her hoofs. Under the Persian supremacy Tarsus was the residence of the dependent kings of Cilicia, who had here a noble palace. The Cydnus, two hundred feet wide, rolled its waters through this populous city, which was

the great thoroughfare of all who were going to or returning from Upper Asia. The Greeks found this city in a flourishing condition, and under the Seleucidæ its inhabitants were chiefly of that nation. Alexander nearly lost his life while bathing in the cold stream of the Cydnus, and here Cleopatra paid her celebrated visit to Antony in all the pomp and pageantry of Eastern luxury, herself attired like Venus, and her attendants like Cupids, in a galley covered with gold, the sails of which were of purple, the oars of silver, and the cordage of silk. In the time of the civil wars of Rome the inhabitants of Tarsus espoused the side of Julius Cæsar, and called their city, out of compliment to him, *Juliopolis*. It was afterwards greatly devastated by the Isaurians, nevertheless, it was a flourishing place in the time of the Crusades. It still survives, the mere shadow of its former self, without trade or commerce, but its walls are of great extent. In the suburb was the tomb of the Emperor Julian, commonly called the *Apostate*.

A school of philosophy and philology was established at Tarsus, and the city became so famous for learning and refinement that it was considered as a rival of Athens and Alexandria. This school flourished greatly during the reigns of the first Roman Emperors. Tarsus produced many learned men, but it was peculiarly honoured by the birth of St Paul, who is supposed to have been entitled to the privileges of a Roman citizen by the place of his nativity being a Roman colony; but Dr Lardner has minutely examined this point, and has adduced several arguments to prove that Tarsus, though a city of considerable importance, was not a *municipium* or town of Roman citizens. Its present inhabitants are Turks, Greeks, and Armenian Christians, and it is the see of a Nestorian archbishop and a Jacobite bishop.

TEKOA, a city in the tribe of Judah about twelve miles south-east of Jerusalem, repaired and strengthened by Rehoboam after the revolt of the Ten Tribes, 2 Chron. xi. 6. It was the birth-place

of the Prophet Amos, who was "among the herdsmen of Tekoah." The ruins of this town, which indicate that it was a place of some splendour, were seen by Captains Irby and Mangles on the site mentioned by St Jerome; they are situated on a slight eminence commanding several bursts of the Dead Sea, and cover a considerable extent of ground. There are several fragments of columns, but no remains of any public edifice. Maundrell informs us that the ruins of Tekoah are visible from the top of the church at Bethlehem.

TEKOAII, a wilderness so called near the town of that name, which Jerome describes in his time, in the fourth century, as in a most desolate condition. He states that beyond the town of Tekoah southward there was no town or village, not even huts or cottages, but only the great wilderness stretching to the Red Sea, and to the borders of the Persians, Ethiopians, and Indians, which was occupied solely by pastoral tribes—a description which applies equally to its state at the present time.

TEL-ABIB, or THEL-ABIB, a place situated on the river Chebar, one of the cuts of the Euphrates running into the Tigris, Ezek. iii. 15.

TELASSAR, or THELASSAR, a place belonging to the children of Eden.

TELEM, or TELAIM, a town in the tribe of Judah, Josh. xiv. 24.

TEL-HARSA, a country or place from which some of Solomon's servants returned, the situation or locality of which is unknown, Ezra ii. 59.

TEL-MELAH, also a country or place to which the preceding observation applies. It is said of those servants that "they could not show their father's house and their seed, whether they were of Israel."

TEMAN, a district of Arabia Petræa called after Teman, a grandson of Esau, mentioned by the Prophets Jeremiah (xlix. 7–20), Ezekiel (xxv. 13), and Amos (i. 12).

THARE, or TARAII, an encampment of the Israelites in the Desert.

THARSHISH. See TARSHISH.

THEBEZ, a town in the tribe of Ephraim near Shechem, at the siege of which Abimelech, the son of Gideon, was killed, Judges ix. 50.

THESSALONICA, a celebrated city of Macedonia, first called *Therma*, and Thessalonica, after the wife of Cassander, who was the sister of Alexander the Great. It was anciently powerful, and still continues to be a place of note. It is situated at the north-eastern extremity of the *Sinus Thermaicus*, or *Gulf of Salonica*, and was a central point of the intercourse between Europe and Asia. Strabo informs us that it was only a village when it was designated by its original name of *Therma*, before Cassander enlarged it, and peopled it with the inhabitants of some neighbouring cities. In the year B.C. 168, Macedonia was divided into four parts, and Thessalonica was the capital of the second. In its municipal affairs it was at one time regulated by magistrates, but under the Greek Empire it was governed by a senate. The city had several deities, and there were even some princes who were objects of public worship; of the former Jupiter was the principal, Apollo was also held in great veneration, and the Cabiri—a series of deities about which there are various opinions—had a temple in Thessalonica. This city was famous for the Olympic games in honour of Jupiter, and the Pyrrhic and Cabirian games in honour of the Cabiri; it had a splendid amphitheatre for the combats of the gladiators, and a circus for the public games. The Emperors Valerius and Gallienus elevated Thessalonica to the privilege of a Roman colony. It was the residence of Cicero during a part of the time he remained in exile.

The remains of antiquity in this city are numerous, and a French author informs us that in his opinion Thessalonica ranks next to Athens in the number of works left by the ancients. Dr Clarke gives a very interesting enumeration of these memorials of former splendour, with copious descriptions. In the citadel may

still be seen some pillars of the Atracian marble, from the quarries of which on the other side of the Gulf the city was no great distance, supposed to be the remains of a temple of Hercules. There is a triumphal arch erected in the reign of the Emperor Marcus Aurelius, with an inscription in honour of Faustida, Commodus, and Antoninus. Opposite a small monastery of dervishes there is a tower called *Namasia-Koulé* by the Turks, thus denominated in consequence of the colossal *torso* of a female statue, said to be that of the sister of Alexander the Great, from whom the city received its name. The Propylæum of the Hippodrome is called by the resident Spanish Jews the *Incantadas*, or the *Enchanted Figures*—a splendid piece of architecture, admirably illustrated in Stuart's "Antiquities of Athens." The Rotunda is an edifice built after the model of the Pantheon at Rome, and is supposed to have been a temple consecrated to the mysteries of the Cabiri, and to have been built in the reign of the Emperor Trajan. Between the Rotunda and the sea was situated the Hippodrome, a magnificent area in the form of an ellipsis. West of it stood the palace of Dioclesian, supported by arches, the vestiges of which are still visible. "The mention of this Hippodrome," says Dr Clarke, "may call to mind the massacre that once inundated its area with human blood; it was here that Theodosius, the Roman Emperor, who is extolled by ancient writers as a sovereign blessed with every virtue, principally wreaked his vengeance on the inhabitants of Thessalonica for the death of one of his officers, having caused six thousand innocent persons, without distinction of age or sex, to be cruelly butchered within the space of three hours, for which Ambrose afterwards prevailed upon him to do public penance in the church."

The walls of Salonica give the town a remarkable appearance at a distance, being white-washed and painted. They extend in a semicircular manner from the sea, inclosing the whole buildings within a *peribolus* of nearly six miles, but a great

part of the space within the walls is open. Thessalonica is one of the few remaining cities which have preserved the ancient form of fortification, and the antiquity of its walls is perhaps unknown. "Like all the ancient and modern cities of Greece," says Dr Clarke, "its wretched aspect within is forcibly contrasted with the beauty of the external appearances, rising in a theatrical form upon the side of a hill surrounded with plantations of cypress and other evergreen trees and shrubs. The houses are generally built of unburned brick, and for the most part they are little better than so many hovels. The citadel stands on the higher part of the semicircular range from the shore, and there is a bastion with a battery at either extremity of the arc towards the sea, but no fosse on the outside of the walls. The Turks call this castle *Yedi-Koulé*, and the Greeks *Heptapyrgium*, under which name it is mentioned by Paul Lucas, signifying the same in either language, that is to say, the *Seven Towers*. It is the old Greek citadel or acropolis, but the towers are said to have been built by the Venetians."

A third part of the modern Thessalonica is occupied by Jews, whose numbers are estimated at 20,000: the remaining population being upwards of 12,000 Turks, 10,000 Greeks, and some Bulgarians. Other accounts make the population 60,000, and of this number are comprehended 30,000 Turks, 16,000 Greeks, 12,000 Jews, and a mixed population of Gypsies and Ethiopian slaves, amounting to 2000. Another reduces the whole to 53,000, of which number 15,000 are Jews, 8000 Greeks, and the rest Turks. There is a number of Greek churches in the city, which is an archiepiscopal see in both the Latin and Greek communions, and the synagogues are numerous. Some of the Christian churches, especially those of St Sophia and St Demetrius, have been converted into mosques. The former corresponds in all its proportions with that which bears the same name in Constantinople. It is described as well worthy of inspection.

It contains an extraordinary *bema*, or pulpit, made of *verde-antico*, with steps leading up to it, and there is a tradition, which has been noticed by almost every traveller who has visited the place, that St Paul preached from it. Pococke mentions the tradition with some difference, as he refers the place of St Paul's preaching to a subterraneous church beneath the mosque of St Demetrius. This latter mosque was once the metropolitan church. Its form is that of a cross, and it is designated by Pococke the most beautiful mosque in the town. It is about seventy yards long and forty wide. On each side is a double colonnade of white marble pillars with Ionic capitals, and the whole of the interior was once lined with marble, a great part of which now remains. There is another mosque called *Eski-Djumna* by the Turks, which was once a temple sacred to the Thermean Venus. It was a perfect parallelogram, seventy feet long and thirty-five feet wide, supported on either side by twelve columns of the Ionic order, of most elegant proportion, but the Greeks spoiled it by endeavouring to make it cruciform. There are two triumphal arches worth noticing, those of Augustus and Constantine. The former is called the *Gate of the Vardar*, and was erected after the battle of Philippi in honour of Octavius and Antony. Its height is eighteen French feet, the lower part of it being buried to the depth of twenty-seven more; the span of the arch is twelve feet. The vault within is sculptured, and the entablature adorned with chaplets. Externally there are two bas-reliefs, representing the two conquerors standing before a horse led by a boy. The masonry of the arch consists of square blocks of white marble six feet thick, and upon one side there is an inscription containing the names of the magistrates then in office. This arch is on the western side of the town, and terminates a street which ran through the whole of the ancient city from east to west. At the eastern extremity, before what was called the gate of Casander,

is the arch of Constantine, still entire as to every thing but its marble covering, which has been almost removed. Its original height was sixty feet, but it is now reduced to about forty by the accumulation of the soil: the span of the main arch is nearly thirty feet. There is a bas-relief on the south side representing the triumph of Constantine, who is in the act of addressing his troops. It is described as a most costly and magnificent monument.

Salonica is governed by a Pacha, who when absent appoints a Moosellem. Its situation for commerce is favourable, and it exports corn, cotton, wool, tobacco, bees-wax, and silk. It carries on a considerable trade in carpets and coarse cloths, and it also exports timber from the forests at the foot of Mount Olympus. The imports of Salonica are principally from England, and consist of cloth, muslin, tin, lead, iron, and hardware, watches, jewellery, glass, porcelain, furs, spices, sugar, and West India coffee. The neighbourhood of the city abounds with game of all kinds, pheasants, red and grey partridges, hares, woodcocks, snipes, wild fowls, and quails; the inhabitants hold hares, however, in detestation. All sorts of provisions are cheap, and the bread is excellent.

Thessalonica is peculiarly celebrated in ecclesiastical history on account of the preaching of St Paul, and the two Epistles written by him to its church. "We shall not quit the subject of Thessalonica," says Dr Clarke, "without adding a few words on the figure made by the Jews of this city in the history of our religion, for as the Greek Church had the honour and blessing of being taught by the Apostles themselves—whatever may be the abject state of superstition into which it has since fallen—it was strange indeed if the inhabitants of our nation, indebted to Christianity for superior advantages of civilization and science, did not regard with some degree of interest the country whence Greece itself received the 'things which belonged unto her peace.' In some respects

Thessalonica is the same now as it was then: a set of turbulent Jews constituted a very principal part of its population, and when St Paul came hither from Philippi, where the gospel was first preached, to communicate the 'glad tidings' to the Thessalonians, the Jews were in sufficient numbers to 'set all the city in an uproar,' Acts xvii. 5. In the several jurisdictions afterwards established for the government of the Church, we find Aristarchus constituted by that Apostle himself to preside at Thessalonica, and Epaphroditus at Philippi. This latter place, as it was the scene of his remarkable imprisonment, is rendered peculiarly illustrious, but the whole of Macedonia, and in particular the route from Berea, now pronounced *Veria*, to Thessalonica and Philippi being so remarkably distinguished by his sufferings and adventures, becomes as a portion of holy land. In the Second Epistle which he sent from Athens to the many commercial inhabitants of this city, we may gather, from his mode of arguing with them, something of their Jewish propensities and covetous dispositions; and, viewing what Thessalonica now is, it is impossible not to be struck with the force of this appeal: '*We behaved not disorderly among you, neither did we eat any man's bread for nought, but wrought with labour and travail night and day, that we might not be chargeable to any of you.*' The major part of the Thessalonians of the present day, that is to say, the Jews, are precisely the sort of men to be influenced by such a style of persuasion, and there is not one of them whose way of life does not afford a reasonable comment upon this passage of St Paul. It was in the Jewish synagogue, both in Thessalonica and at Berea, that the first promulgation of the Christian tenets was delivered to the inhabitants of those cities; therefore, to visit the identical spot where St Paul preached, which has always been an object of inquiry and curiosity among the Christians of Salonica, instead of repairing to the churches which were erected so long

afterwards, attention should be directed towards the places of *Jewish worship*, especially as the rigid adherence of the Jews to all their ancient customs, and to their old resorts for purposes of spiritual and temporal occupation, has been invariable."

The violence of the Thessalonian Jews caused St Paul to leave this city, from which he went first to Berea and then to Athens, at both of which places he remained a very short time. He sent Timothy from Athens to Thessalonica to confirm the Christian converts in the faith, and probably to inquire into their conduct. When Timothy returned he found St Paul at Athens, from which, probably in A.D. 52 or 54, he wrote the First Epistle to the Thessalonians, and the subjects which he discusses are supposed to have been suggested by the account he had received from Timothy. It is now generally believed that this Epistle was the first written of all St Paul's Epistles, but it is not known by whom it was sent to Thessalonica. It appears from the first chapter that the Thessalonian church consisted of Gentile converts. The Apostle assures them that he constantly returned thanks to God on their account, and mentioned them in his prayers; and he acknowledges the readiness and sincerity with which they had embraced the gospel, and the distinguished honour they had acquired by turning from idols to serve the living God. St Paul then reminds them of the bold and disinterested manner in which he had preached amongst them, comforts them under the persecutions which they, like other Christians, had experienced from their countrymen, informs them of two ineffectual attempts which he had made to visit them, but that, being "hindered by Satan," he had sent Timothy to them, whose report had given him the greatest consolation and joy in the midst of his personal afflictions and distress. He exhorts them to purity, justice, love, and quietness, and endeavours to dissuade them from indulging in excessive grief for the loss of departed relatives and friends, from which he takes

occasion to recommend preparation for the last judgment, the approach of which is at all times uncertain. He adds a variety of practical precepts, and concludes with his usual benediction. The Epistle altogether is written, as Bishop Tomline remarks, in terms of high commendation, earnestness, and affection.

The Second Epistle to the Thessalonians was written the same year, and is dated from Athens. It is generally believed that the messenger who carried the former Epistle, when he returned to St Paul, informed him that the Thessalonian Christians had inferred from some expressions in it, in his allusions to the final judgment, that the coming of Christ to judge the world was at hand, and would happen in the time of many then alive. The principal design of the Second Epistle, therefore, was to correct that erroneous inference, and to prevent the mischiefs which would naturally ensue if such an idea prevailed among them. He begins with the same salutation which he employs in the First Epistle—"Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ." He expresses his devout acknowledgments to God for their increasing faith and mutual love in the midst of persecution, and represents to them the rewards which will be bestowed upon the faithful, and the punishment to be inflicted upon the disobedient at the coming of Christ; but in the matter of the final judgment he earnestly entreats them not to suppose, from any thing he has said, or upon any other authority, that this great event was at hand. He, on the contrary, assures them that before the final consummation of all sublunary things a great apostacy would take place, and he reminds them of some information he had given them on the subject when he was at Thessalonica. He adds sundry earnest and affectionate exhortations, desires their prayers for the success of his ministry, expresses his confidence in their sincerity, cautions them against associating with idle and disorderly persons, and recommends diligence

and quietness. The Apostle then adds a salutation with his own hand, and concludes with his usual benediction.

THISBE, or TISBE, a town in Galilee in the tribe of Naphtali, mentioned in the Apocrypha as the birth-place of Tobit, and the only place of the name known with certainty. The Prophet Elijah is called a "Tishbite, who was of the inhabitants of Gilead," from which it appears there was another place of the same or a similar name east of the Jordan. This supposition agrees with Josephus, who says that Elijah was a prophet of *Thesbon*, a town of Gilead.

THYATIRA, anciently called *Pelopia*, and now *Ak-hissar*, or *The White Castle*, a city of Lydia in Asia Minor, and celebrated as one of the Seven Apocalyptic Churches. It received its name of Thyatira from the Greek word signifying a daughter, and was so designated by Seleucus Nicator, who is said to have been informed at this town of the birth of a daughter. It occupied the centre of an extensive plain, and was situated almost at right angles with Smyrna and Pergamos. The country in its neighbourhood was extremely fertile, and supplied the markets of the East with great quantities of cotton and corn. Little is known of the history of Thyatira previous to the conquest of Asia by the Romans. It was at or near this city that Antiochus collected his forces before his defeat near Magnesia by the Consul Lucius Cornelius Scipio, and after that battle the town sent ambassadors with offers of submission, but its final annexation to the Roman Empire did not take place until the fall of the kingdom of Pergamos, when it was garrisoned by the Consul Perpenna. The town suffered greatly by an earthquake in the reign of the Emperor Tiberius, who distinguished it by his munificence. A temple of Adrian is mentioned in an inscription; and Caracalla, after numerous benefactions, allowed it to take the title of *Neocoron*, which appears upon a medal of the town. The plain in which Thyatira is situated being enclosed on almost every

side by lofty mountains, the inhabitants had a peculiar veneration for Diana as the goddess of their hills. This also appears from many inscriptions discovered in the town, in one of which the goddess is styled *Diana Montana*. Dr Smith found an ancient monument which he describes as having been erected in honour of one of her priestesses by the senate and people, and upon a broken wall near a fountain he traced the remains of an inscription in Greek to this effect—"To Diana, the goddess of the mountains."

We have no information respecting the introduction of the gospel into Thyatira, or by whose agency it was effected; but the circumstance of the bishop of this church having been addressed by the Evangelist denotes that the truth had made considerable progress, and that the church occupied an important station in the Christian communions of Asia Minor. As the Apocalyptic epistle is fully considered in another place (see SEVEN CHURCHES OF ASIA), and as its history since the Apostolic times is of no importance, we pass to a short glance of its present state. Ak-hissar, otherwise Thyatira, is described as a considerable place, as appears from the following statistics obtained by Mr Parsons in 1820 from the procurator of the Greek bishop. "The Turks have destroyed all remnants of the ancient church, and even the place where it stood is now unknown. There are in the town one thousand houses, for which taxes are paid to the government, and from two to three hundred small huts; there are about three hundred and fifty Greek houses, and from twenty-five to thirty belonging to the Armenians; the others are all Turkish. There are some mosques, one Greek church, a few Greek priests, and one Armenian." Mr Arundell informs us that "the appearance of Thyatira as he approached it was that of a very long avenue of cypresses, poplars, and other trees, amidst which appeared the minarets of several mosques, and the roofs of a few houses at the

right; on the left a view of distant hills, the line of which continued over the town, and at the right adjoining the town was a low hill, with two round windmills."—"It is its trade," says Rycaut, "the crystalline waters, cool and sweet to the taste, and light on the stomach, the wholesome air, the rich and delightful country, which cause this city to flourish in our days, and to be happier than her desolate and disconsolate sisters." Ak-hissar is under the jurisdiction of the bishop of Ephesus.

TIBERIAS, a city of Galilee on the western shore of the Lake of Gennese-rath, otherwise called the Sea of Tiberias, built by Herod Antipas, and for some time the capital of Lower Galilee. It was called Tiberias in honour of the Emperor Tiberius. This city, now Tabereah, and laid in ruins by the earthquake of January 1, 1837, was anciently very celebrated, and is often mentioned by Jewish writers. A succession of their doctors and judges was preserved here after the siege of Jerusalem to the fourth century, when it became a bishop's see. We are told by Epiphanius that a Hebrew translation of St John's Gospel and the Acts of the Apostles was kept in this city. Herod was obliged to people his new city with Galileans and other strangers, because it was built on ground full of sepulchres, the treading on which pollutes a Jew seven days, and he could scarcely at first prevail on any of that nation to settle in it, although he offered the most liberal encouragement. At the destruction of Jerusalem the town submitted to the Romans, and received the Jews who escaped. In A.D. 1100, it was taken by the Christians under Godfrey; but in A.D. 1116, it was retaken by the Saracens. It long continued a seminary of the Jews, and a considerable number of Christians were among its inhabitants.

Tiberias was greatly injured by an earthquake in 1759, but it appears to have been totally destroyed by that of 1837 already noticed (see SYRIA), consequently the following observations apply

to the appearance of the town before that event. We shall suppose, however, that it still exists, and omit any allusion here to that melancholy visitation, as it is amply described under the above reference. Tiberias stands close to the Lake, in a very disadvantageous situation for defence, and is walled with round towers at certain distances, in many places crumbling to pieces. There are two gates, one of which is built up. The castle is the only building of any considerable appearance; there is also a mosque, having a minaret and several clean white domes; and a few date-trees near it invite the Moslems to stillness and devotion. The town is in a wretched state, and may contain about 3000 inhabitants, of whom the Jews are the most numerous. Tiberias is one of the four sacred places of the Talmud.

The baths of Tiberias are about a mile south of the town, and the earth around emits streamlets of water having a most powerful sulphureous smell. On every side of the town are ruins of walls, columns, and foundations, which indicate the former extent of the city. No antiquities, however, of any importance remain, except a very ancient church of an oblong square form, which is supposed to have been erected in the fourth century. It is called the *house of Peter*. Tiberias is ninety miles from Jerusalem.

TIBHATH, otherwise called BETAH, a Syrian city, taken and plundered by David, the precise situation of which is unknown; 1 Chron. xviii. 8.

TICHON, HOUSE OF, mentioned by the Prophet Ezekiel (xlvii. 16), towards Damascus.

TIMNATH, a town in the tribe of Judah, between Jerusalem and Diospolis, Josh. xv. 10, 57.

TIMNATH-SERAH, a place in the tribe of Ephraim, the residence and burial-place of Joshua, Josh. xix. 50; xxiv. 30.

TIPHSAH, a town of Ephraim, 2 Kings xv. 16.

TIRATHITES, or *Porters*, were the

descendants of Hemath, of the family of the Rechabites, 1 Chron. ii. 55.

TIRZAH, a town of Ephraim or Manasseh, the royal residence of the kings of Israel to the time of Omri, who built Samaria. Its situation is uncertain. The current maps generally follow D'Anville, who seems to have adopted the statement of Brocard, and who places it upon a high mountain three leagues to the east of Samaria. The town seems to have been so pleasantly situated, that "beautiful is Tirzah" became a proverbial and poetical expression of comparison, Cant. vi. 4.

TOB, a district beyond the Jordan to which Jephthah fled, when he was expelled from his father's house, Judges xi. 3-5.

TOCHEN, a town belonging to the Simeonites, 1 Chron. iv. 32.

TOLAD, a place belonging to the tribe of Simeon, 1 Chron. iv. 29, and probably the same as ELTOLAD, yielded by Judah to Simeon, Josh. xv. 30; xix. 4.

TOPHET, a name of the Valley of Hinnom to the south of Jerusalem, on account of the sacrifices offered in it to the idol Moloch by sound of drum, or some similar instrument, called *toph* in Hebrew, to drown the cries of the victims.

TRACHONITIS, a district of Judea on the northern confines of Palestine, from *τραχύς*, *rough*, referring to its rugged and stony appearance. It comprehended a portion of the extensive region of Iturea, in which the only town mentioned is Canatha. A separate part of the district of Trachonitis was called Auranitis, with the city of Chavran. Philip, son of Herod the Great, was Tetrarch of this province, Luke iii. 1.

TRIPOLIS, a Phœnician city mentioned in the Second Book of the Maccabees, now called *Tripoli* and *Tarabulus*, the seat of a pacha, at a little distance from the sea. It derived its name from the inhabitants of Sidon, Tyre, and Aradus having erected here in common a triple town, each with its own walls

and colonists, for the assemblies of their state councils.

TROAS, a small sea-port town in a country of the same name west of Mysia, Acts xvi. 8. Here St Paul saw the vision of the man of Macedonia, saying, "Come over and help us."

TYRE, one of the most celebrated mercantile cities of antiquity, was founded by a colony of Sidonians, and thence called by the Prophet Isaiah the "daughter of Sidon." It belonged to the Phœnicians, and was built on a small island in the Mediterranean, south of Sidon, about two hundred stadia from the shore. Properly there were two places of this name—the Old Tyre, called *Palætyros*, on the shore, and the other in the island, to which some geographers add a third division, namely, Tyre on the peninsula, after the island was joined to the continent. It was about nineteen miles in circumference, including *Palætyros*, and without it about four miles. The history of this city is most affecting, and it has been said with much force, that "the noble dust of Alexander, traced by the imagination till found stopping a beer-barrel, would scarcely afford a stronger contrast of grandeur and abasement than Tyre at the period of being besieged by that conqueror, and the modern town of Soor erected on its arches." Tyre occupies such a prominent position in ancient history, that a complete account of it would include almost all the commerce and navigation of former times. Its merchants were "princes," its traffickers the "honourable" of the earth. Its mariners traded to all parts of the known world, and its colonies were extensively founded. At an early period Tyre became mistress of the sea; even Britain was visited by its ships, and Carthage, the mighty rival of Rome, was one of the proud monuments of Phœnician greatness. The boards of the Tyrian ships were of the fir-trees of Senir, their masts of the cedars of Lebanon, their oaks of the oaks of Bashan, their benches of the ivory of Chittim, their sails of fine linen, brodered work

from Egypt, and their awnings of costly purple. But if the history of Tyre be interesting to the inquirer into the trade, commerce, and navigation of antiquity, it is not less so to the Christian from its connection with prophecy, and from the forcible eloquence with which Inspiration has described the glory of its prosperous days, and the impressive circumstances of its destruction. It was also referred to by our Saviour when he pronounced the doom of Chorazin and Bethsaida, because their inhabitants had witnessed his mighty works, and had remained obstinate in their unbelief. Every scene of activity, noise, joyousness, and wealth, has long passed away from its shores, like the feverish dream of a disturbed sleep. Ships are indeed seen on the broad expanse of the Mediterranean, but none go near the ruined "queen of waters." No merchant in any part of the world enters the name of Tyre in his books, and where thousands assembled for centuries in pomp and pride—where the arrival and discharge of ships were almost an hourly occurrence—where the loud voices of the captains directed the ready mariners—where the songs of the boatmen and the dash of the oars enlivened the rolling ocean—where a thousand other scenes peculiar to great commercial cities have been exhibited—is now a scene of melancholy desolation, misery, and wretchedness. We may well adopt the language of the Prophet, when reflecting on the ancient grandeur and the present condition of this proud seat of Phœnician enterprise, industry, and commerce—"Is this your joyous city, whose antiquity is of ancient days? Who hath taken this counsel against Tyre? The Lord of Hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth."

In the time of Joshua, Tyre is designated a "strong city," and in the reign of David it is termed a "stronghold," 2 Sam. xxiv. 7. Herodotus ascribes to Tyre, situated on the island, a very ancient epoch, and he alleges that its priests represented their temple, which was of

greater antiquity than their city, to have existed nearly four centuries and a half before the Christian era. Josephus refers the foundation of Tyre to the time of the Judges of Israel, but we know that at least continental Tyre was built before the Israelites took possession of Canaan. Sidon was eventually rivalled by its "daughter," and Tyre became the metropolis of several cities which it furnished with colonies. It appears, however, that the Tyrians were not known as such in the time of the Trojan War, the Sidonians only being mentioned, but this is probably a general appellation for the inhabitants of both cities.

Josephus, on the authority of two ancient writers, Menander, the Ephesian, and Dios, a Phœnician, begins the succession of the kings of Tyre with Abibal, who was contemporary with David. Nothing is recorded of his life or actions; but he probably allied himself with the neighbouring nations against the Hebrew monarch, as we find David enumerating the inhabitants of Tyre among his enemies, Psalm lxxxiii. 7. Abibal was succeeded by his son Hiram or Huram, whom Theophilus sometimes calls *Hieromus* and *Hieromenus*, and other writers *Chiramenus*. Hiram maintained a strict friendship with David, to whom he sent ambassadors, probably to congratulate him on his victory over the Jebusites, whom the Hebrew monarch had expelled from their stronghold of Mount Zion. This prince also ordered skilful workmen to proceed to Jerusalem and erect a palace for his ally, and he presented him with a costly and valuable gift of cedar trees. He is termed in Scripture a "lover of David," which implies that he was not only an ally, but a personal and intimate friend of the Hebrew king. When Solomon succeeded his father the same familiar and friendly intercourse was maintained by Hiram, who sent ambassadors to Jerusalem to congratulate him on his accession. Solomon embraced the opportunity of writing a letter to Hiram when those ambassadors returned, in which he explained the intentions of his father

David respecting the building of the Temple at Jerusalem, and requested his assistance. If the letter is to be received as authentic, and Josephus tells us the original both of it and the reply was extant in his time, Solomon thus addressed Hiram—"I request you to grant permission to certain of your people to proceed to Lebanon with some servants of mine, to assist them in procuring timber for the erection of the house of the Lord, as the Sidonians are more skilful in these matters than the Jews." Hiram was pleased with Solomon's letter, and wrote a very flattering reply, in which he not only acceded to his request in complimentary terms, but, if we are to believe Eusebius, he also sent 80,000 Phœnicians to Jerusalem under the guidance of an architect who was a Tyrian by birth, but maternally descended from David's own tribe of Judah. The valuable services which Hiram rendered to Solomon are minutely recorded in the Scriptures, and the Phœnician monarch appears in a very amiable light. Dios, as quoted by Josephus, tells us that the love of wisdom was the great bond of friendship between Hiram and Solomon, but it appears from his statement that their private conduct was any thing but dignified, for they amused themselves with proposing enigmas to each other, and the one who failed in the explanation incurred a forfeiture. Solomon, it appears, notwithstanding his wisdom, was completely foiled by a young Tyrian named Abdemonus, who not only resolved the questions, but proposed new ones, which even perplexed the Hebrew monarch, who was compelled to restore all his gains. An idea may be formed of Hiram's resources from the fact, that, besides furnishing Solomon with able architects and workmen, he advanced the magnificent sum of one hundred and twenty talents of gold for the completion of the Temple at Jerusalem. Solomon in return sent him an annual supply of twenty thousand measures of wheat and twenty measures of pure oil, accompanied with a ceding of twenty cities in the district of Galilee, not far from Tyre.

Hiram inspected those cities, and declined the sovereignty of them in a respectful manner, which made that part of the country be designated *Cabul*, or *displeasing*.

Tyre was in the highest degree of prosperity during the reign of Hiram. He enlarged the city, and joined it to the temple of the Olympian Jupiter, in which he erected a golden pillar. He also built a temple to Hercules and another to Ashtaroth, which he adorned in a magnificent manner, repairing at the same time many of the other temples. It is related that Solomon married one of his daughters, and that this princess induced the Hebrew monarch to forsake the religion of his fathers and worship the goddess of the Sidonians.

A number of kings succeeded Hiram, whose names it is unnecessary to repeat. The reign of Pygmalion is distinguished in ancient tradition for the foundation of Carthage by his sister Eliza, otherwise Dido, the history of which is familiar to every classical reader. Ithobal II. reigned in the time of Nebuchadrezzar, who invested Tyre, and after a siege of thirteen years (such was the power of the Tyrians at the time) he took it, and completely laid it in ruins, as the Prophet Ezekiel had predicted (xxvi. 3, 7). This Ithobal appears to have been offensively proud and arrogant, pretending to know all secrets, to be as wise as Daniel, and even claiming a place among the gods, Ezek. xxviii. 2-10. It is evident from the language of the Prophet that he was slain in this war, for he was to "die the death of the uncircumcised, by the hand of strangers."

The Phœnician historians record that Nebuchadrezzar destroyed the city because he found no plunder in it, and that a number of the inhabitants retreated to an island about half a mile distant from the shore, on which they built a new city and submitted themselves to the Babylonian conqueror, who appointed a personage named Baal to be his viceroy and tributary. When this Baal died the regal government was changed into that

of temporary magistrates, which continued some years, until Balator was declared king in the sixth century before the Christian era. He and his successors were tributaries to the Syrians for seventy years, at the expiration of which the Tyrians recovered their ancient liberty as Isaiah had predicted (xxiii. 15, 17). In the fifth century before the Christian era the Tyrians were tributaries of the Persians, but they were allowed to be governed by their own sovereigns, on account of the services they had rendered to the Persian monarchs in their naval expeditions. About this period a personage named Strato became king of Tyre, whose accession is thus related by Justin. The slaves, who were very numerous at Tyre, entered into a conspiracy against their masters, whom they massacred in one night, except this Strato, who was secretly preserved by his own slave. Having thus not only recovered their liberty but made themselves absolute masters of the city, they resolved to elect a king from among themselves, and unanimously agreed that he should be raised to that dignity who on the following morning first saw the rising sun, concluding from their idolatrous notions that the individual thus favoured would be peculiarly acceptable to the gods. In accordance with this resolution they resolved to meet at midnight in a field east of the city, and there bestow the crown upon the person to whom the sun first appeared. Meanwhile, Strato's slave, who had imparted the whole matter to his master in his secure retreat, was instructed by Strato not to turn himself to the east, as the mass of them would probably do, but to look steadily towards the west, and keep his eyes fixed on the highest tower of the city. The slave obeyed Strato's directions, and was concluded to be a madman by his associates, it appearing absurd to them that any one should look for the rising sun in the west. They were soon, however, made sensible of their error, for while they were all looking anxiously towards the east in expectation of the appearance of the sun,

Strato's slave pointed out to them the lofty edifices of Tyre already illuminated by the solar rays, which procured for him the applause of his companions, and they eagerly entreated him to name the person to whom he was indebted for this ingenious thought, which they would not ascribe to him, or to any person in his condition. He at first refused to comply, but at last, having received a solemn promise of safety for himself, and also for the person whom he should name, he confessed that compassion and gratitude towards his master, who had always treated him with great kindness, had induced him to save both Strato and his son during the common massacre, and that he had acted according to the directions of his master. When the multitude heard this they not only pardoned but highly commended their associate, and viewing Strato as having been miraculously preserved by the gods, proclaimed him king.

The throne of Tyre was enjoyed by Strato's descendants, among whom was Azelmie, in whose reign happened the memorable siege and reduction of Tyre by Alexander the Great. The siege began B.C. 332, and the flourishing condition of the city at this period may be inferred from the fact that it resisted the united strength of the Macedonian conqueror seven months. As Alexander approached their territories the Tyrians sent ambassadors, among whom was the king's son, to meet him with presents for himself and provisions for his army, but when he desired to enter the city, under pretence of sacrificing to Hercules, he was refused admittance. This irritated Alexander, who had gained so many victories, and he resolved to storm the city and enter it by force. The Tyrians, undismayed by this threat, determined to offer the most uncompromising resistance, encouraged in this resolution by their knowledge of the strength of the place, and the promised assistance of their kindred allies the Carthaginians. The city then stood on the island half a mile distant from the shore, surrounded

with a strong wall built to the water's edge one hundred and fifty feet high, and was amply supplied with provisions and all kinds of military stores.

The siége of Tyre by Alexander the Great is one of the most remarkable events in ancient history. The Macedonian conqueror formed a mound from the continent to the island, for which the ruins of Old Tyre, two hundred and forty years after its demolition, afforded him ample materials, there being no other way of approaching this "queen of the waters." He was assisted in raising this mole or causeway, which was two hundred feet in breadth, by the inhabitants of the neighbouring country, who were compelled to give their aid on this occasion. The Tyrians at first viewed this bold undertaking with contempt, as a work which could never be successful, and jestingly asked Alexander if he was greater than Neptune; but when they saw the work, contrary to their expectations, beginning to appear above water, they resolved to send their wives, and children, and all such as were unfit for service, to Carthage. The arrival of Alexander's fleet from Cyprus, however, prevented this design, and they discovered that their kindred allies the Carthaginians could render them no assistance, being fully occupied with their own domestic troubles. Nevertheless, the Tyrians determined to stand to the defence, first from their ships, and afterwards, as the mole approached nearer the inland city, from their lofty walls, by showers of arrows, darts, stones, and other missiles, with which they made most dreadful havoc among the Macedonians who were employed in the work, and who were unable to offer any defence. In addition to this, a violent storm carried away a great part of the mound after it had been with unwearied labour and great loss of life brought near the city.

This unlucky accident discouraged even Alexander, and he began to repent that he had undertaken the siege. He was inclined to send ambassadors again to the Tyrians with offers of peace, but

as they had thrown those whom he had sent before the siege into the sea, he was afraid that those whom he might now depute would meet with similar or worse treatment. He therefore resolved to recommence the work, and he succeeded in repairing the breach which the sea had made. The mound was now brought almost close to the city, and he began to play against the walls with all kinds of warlike engines, while his archers and slingers harassed the defenders, to drive them from their posts. But the Tyrians nobly stood their ground, and by means of a new contrivance of wheels with numbers of spokes, which they whirled about by means of an engine, they shattered in pieces the arrows and darts of the besiegers, protected themselves against their assailants, and killed great numbers of them, without suffering any considerable loss on their own side. When the wall began to yield to the repeated shocks it received from the battering rams, with almost incredible industry the Tyrians raised in a very short time a new wall ten cubits broad and five cubits distant from the original one, the empty space between which they filled up with earth and stones.

It was a considerable time before the Macedonians could make the least impression on this new piece of fortification, but at length, by joining many of his galleys together, and mounting a number of battering engines upon them, in addition to those already placed on the mole, Alexander succeeded in making a breach one hundred feet wide. Yet when he came to the assault his troops were compelled to give way, and they retired with great loss to their ships. Alexander intended to renew the assault on the following morning, but he was mortified to find that the breach had been strongly repaired during the night, and he perceived that he had made little farther progress than when he first began to batter the walls. He now changed his measures, and having brought the causeway close to the island, he caused several towers to be built equal in height to the

battlements, which he filled with the bravest and most resolute of his soldiers. These, in compliance with his directions, formed a bridge with large planks resting on the towers and the rampart of the city wall, and thus endeavoured to enter the city; but they were opposed by the Tyrians with unparalleled bravery, who successfully repelled them with weapons of which the Macedonians had no experience — a kind of three-forked hooks fastened with a cord, one end of which they held themselves, and, being thrown at a little distance, they stuck into the targets of the Macedonians, and enabled the Tyrians to pull them out of their hands, and consequently exposed them, without defence, to showers of darts, arrows, and missiles. Many ingenious devices were adopted to render the attacks of the assailants nugatory; massy pieces of hot iron were thrown among them, which swept away entire ranks at once; but what chiefly discouraged the Macedonians, and eventually compelled them to relinquish the assault, was the scorching sand which the Tyrians by a new contrivance showered upon them, thrown in hot shields of iron or brass, and which getting between their breastplates and coats of mail, tormented them to such a degree that many threw themselves into the sea, and others died in such anguish, uttering dreadful cries, as infused terror into all who heard them. This confusion inspired the Tyrians with renewed courage, and they now charged the Macedonians on their own bridges with such resolution that Alexander saw it necessary to order a retreat. These desperate attacks were frequently renewed by the aggressors, and always sustained with the same undaunted courage by the Tyrians.

Alexander began to repent bitterly his having invested the city at all, and entertained some thoughts of raising the siege and continuing his march into Egypt. The whole of his captains approved of this intention except Amyntas, and when Alexander considered the dangerous consequences which might ensue

by relinquishing the siege, more especially as it would endanger his own reputation, he determined to prosecute it at every hazard. He exhorted his soldiers to courage and exertion, and having surrounded the island city with his fleet, he began to attack it with his battering rams on all sides.

It happened that some Tyrians of distinction, influenced by a dream of one of them, began to entertain the idea that Apollo intended to withdraw his protection from them and assist Alexander. They accordingly fastened his statue with golden chains to the altar of Hercules. They had implicit confidence in this Apollo, which was a statue of enormous size, formerly belonging to the city of Gela in Sicily, and sent by the Carthaginians, who took the place, to their mother city of Tyre. But their ruin had been decreed by the true God, and no confidence in their idols could avert their impending destruction. The Prophets Isaiah and Ezekiel had foretold the overthrow of the "merchant city," and Alexander at length battered down their walls, and took the city by storm after a siege of seven months—thus executing the sentence which the proud and depraved Tyrians had drawn upon themselves and their country. The city was levelled to the ground, and otherwise completely destroyed by fire; and the inhabitants, with the exception of those whom the Sidonians carried away in their ships, were either enslaved or slain by the conqueror, who when he entered the city put eight thousand of them to the sword, crucified two thousand of his prisoners, and sold thirty thousand as slaves. To palliate this extraordinary cruelty inflicted on men who had fought with so much bravery in defence of their own country, Alexander pretended that it was necessary to revenge upon the Tyrians the crimes committed by their forefathers when they murdered their masters, and that, being slaves by origin, crucifixion was the right punishment for persons in their condition. To make this reason the more plausible, he saved all the

descendants of Strato, and among them King Azelmic, who had been absent at the commencement of the siege upon a naval expedition, in conjunction with the Persian admiral, but who had hastened to defend his city when he was informed of the danger with which it was threatened. Azelmic had taken refuge in the temple of Hercules, from which he was brought to Alexander, who received him with great distinction. The conqueror unchained Apollo, returned him thanks for his reported intention of assisting the Macedonians, offered sacrifices to Hercules, and after performing many other superstitious follies connected with the religious belief of the age, he continued his march towards Egypt.

Alexander restored Azelmic to his throne, cleared Tyre of its former inhabitants, repopled it with colonies from the neighbouring states, and designated himself the founder of the new city which rose on the ruins of that which he had destroyed. Tyre regained a considerable degree of power, and we find it, B.C. 313, sustaining a siege of fifteen months by Antigonus, before it was compelled to capitulate. It afterwards belonged to the Ptolemys of Egypt, until Antiochus the Great took it, B.C. 218, when it became subject to the Seleucidæ. Cassius, a Roman governor, sold it to Marion, whose wealth enabled him to purchase the principality. It was subsequently favoured by the Romans with the privileges of a city.

Tyre was a considerable place in our Saviour's time. It was of such importance that Herod Agrippa designed to proclaim war against it, but the inhabitants secured a peace through the agency of the deputies they sent to that prince. Tyre was more than once visited by St Paul on his way to Jerusalem, and on one occasion he "tarried there seven days." It had then some Christian inhabitants, and was the scene of the beautiful spectacle recorded by the Evangelical historian at St Paul's departure—"When we had accomplished those days we departed, and went our way; and the disciples all brought us on our way, with

wives and children, till we were out of the city; and we kneeled down on the shore, and prayed. And when we had taken our leave one of another, we took ship, and they returned home again," Acts xxi. 5, 6. It became a metropolitan see at an early period, at least it was an episcopal seat in the second century, and possessed a magnificent church erected by Paulinus, its bishop, in whose praise Eusebius wrote a "solemn sermon," which is still extant. It was probably at this period that the brighter predictions of the Prophets received their accomplishment, when the "daughter of Tyre was there with a gift;" as a time had been predicted when her merchandise and her hire would be holiness to the Lord; it would not be treasured nor laid up, for her merchandise would be for them that dwell before the Lord, to eat sufficiently, and for durable clothing, Isa. xxiii. 18. The historian of Cæsarea gives this delightful character of the Christian church then at Tyre—"Comely rites and ceremonies of the Church were celebrated; here, with psalmodies and other songs of praise delivered us from above; there, with divine and mystical ministry, the secret pledges of the Lord's passion were solemnized; and withall, men and women of every age, with all the might that in them lay, with cheerful mind and will, in prayer and thanksgiving honoured God the Author of all goodness." Tyre was then under the Patriarch of Jerusalem, with fourteen bishoprics within its jurisdiction. In the persecutions, especially that in the reign of Dioclesian, many spirits fled triumphantly from Tyre to join the "noble army of martyrs." St Jerome tells us that in his time—the fourth century—Tyre was the most famous and beautiful city in Phœnicia, and a mart for all the nations of the world; and he alleges this circumstance as an objection to the accomplishment of Ezekiel's prophecy (xxvi. 14), which declares, "I will make thee like the top of a rock; thou shalt be a place to spread nets upon; thou shalt be built no more, for I the Lord have spoken it, saith the

Lord God." St Jerome argues that the Prophet's declaration is to be understood as intimating that Tyre was to be no longer the "queen of waters," or enjoy the same authority and dominion it possessed under Hiram, but should be subject to the Chaldeans, Macedonians, the Ptolemys of Egypt, and the Romans. Others have supposed that the Prophet does not refer to the ruin of Tyre by Nebuchadrezzar and Alexander the Great, but to its final destruction, of which the other events were forerunners; and the Saracens and Turks were the unconscious instruments who carried these prophecies into fulfilment, for they utterly destroyed Tyre and Sidon that these places might not afford further refuge to the Crusaders. But the prophecy of Ezekiel may also be explained by interpreting it as referring to Old Tyre, which stood on the continent, and the materials of which we have seen were used by Alexander the Great in making the isthmus which still remains, and joins the island to the mainland.

In the seventh century Tyre was taken by the Saracens, and in the twelfth by the Crusaders, when it was still a city of considerable commercial importance. It then received as its archbishop an Englishman, who is commonly called William of Tyre, the venerable historian of the Crusades. The Mamelukes succeeded as its masters; it has ever since been subject to the Mahometans, and is one of those many cities the ruin and devastation of which, as accomplished by the cruelties and ravages of the Turks, were foretold nearly two thousand years before the appearance of that nation. All travellers describe the present appearance of Tyre as truly miserable. It is now represented by a wretched village called *Soor* or *Sour*, a corruption of its Old Testament name of *Zor* or *Tzor*, and altered by the Romans to *Sar* and *Sarra*, and hence the designation *Sarranus* in Virgil. In Maundrell's time nothing was to be seen at Tyre but a "Babel of broken walls, pillars, and vaults; its inhabitants a few poor wretches, harbouring themselves in

the vaults, and subsisting chiefly upon fishing, who seem to be preserved in this place by Divine Providence as a visible argument how God hath fulfilled his word concerning Tyre." Shaw gives a similar testimony, and even Volney, after quoting the description of the greatness of Tyre, its destruction, and the annihilation of its commerce, acknowledges that "the vicissitudes of time, or rather the barbarism of the Greeks of the Lower Empire and the Mahometans, have accomplished this prediction. Instead of that ancient commerce so active and so extensive, Sour (Tyre), reduced to a miserable village, has no other trade than the exportation of a few sacks of corn and raw cotton, nor any merchant but a single Greek factor in the service of the French of Saïde (Sidon), who scarcely makes sufficient properly to maintain his family." Bruce describes Tyre as literally "a rock whereon its miserable fishers dry their nets."

The accounts of the most recent travellers confirm the statements of the authors now quoted. Anciently there were two harbours formed by the island, one towards the north and the other towards the south, and there was an arched passage between the island and the shore from the one to the other, fortified with a chain drawn across it. These bays or ports are still large, and are in part defended from the sea by a long ridge resembling a mole, stretching directly out on both sides from the head of the island, but whether these ridges are walls or rocks is uncertain. The island now attached to the continent by the isthmus constructed by Alexander the Great is said to have been four miles in circumference, but the peninsula on which the modern village of Sour stands—and the island appears to be at present in its natural state—is of considerably less extent, scarcely containing forty acres. If Pliny's statement, therefore, is correct, a considerable part of the island must have been what we call *made ground*. The present village of Sour is probably built for the most part upon the mole thrown up by Alexander,

including a portion of the original island. There are two small rocks in the sea to which the artificial part of the island might perhaps extend. The foundations of the walls which surrounded ancient Tyre in some parts are still discernible, at the utmost margin of the land, and columns may be distinctly seen under water in fine weather. The buildings were in general spacious and magnificent, and above the rest appeared the temples built by Hiram to Jupiter, Hercules, and Ashtaroath.

The present village of Sour is situated nearly at the extremity of this artificial peninsula, about a mile distant from the line of the mainland. Mr Rae Wilson informs us that there "are about two hundred buildings of stone, and the inhabitants may be estimated at four thousand, several of whom are Christians;" but Mr Jowett with more accuracy calculates the population at about fifteen hundred. A more recent visitor thus describes Tyre:—"The present town is walled, and is of very modern date; the space inside is in a great measure open, and the houses are mean. The governor's residence is the only respectable building. There are many columns near the small harbour, and others on the opposite side of the peninsula, but there are no ruins of ancient date, the plan of which can be traced. We saw in a garden a granite column of one block which measured thirty feet in length, and the diameter was in proportion. The eastern end of the cathedral is still standing. We ascended to the top of the ruin by a spiral staircase, and had a view of the town. From this situation the houses had a singular appearance as the roofs are all flat, and were then verdant with a rich covering of grass. Upon the plain there are the remains of an extensive aqueduct. The mole appears like a mere collection of sand, but beneath there may be some construction of more enduring materials." The difference of soil on the isthmus between the original island and the mainland is not surprising, for it is evident that the sea, by covering

the mole with sand, has enlarged it by successive accumulations.

There is excellent water found at Sour in a well within a ruined tower, which from some unknown cause becomes troubled in September, and continues some days full of a reddish clay. This season is observed as a kind of festival by the inhabitants, who then resort in crowds to the well, and pour into it a

quantity of sea water, which they believe to be efficacious in restoring the spring to its purity. The road between Tyre and Sidon passes near the latter through a rich valley, which requires only a little industry to become extremely fertile. The coast is in many places extremely bold and rocky. Tyre is twenty-three miles distant from its ancient parent city of Sidon.

U

ULAI, a river of Persia in the ancient Susiana and modern Chusistan, called also the *Eulæus* and the *Choaspes*, now supposed to be the *Karoon*. It flowed near the city and royal palace of Shushan, Dan. viii. 2-16, and its water was so limpid that the Persian kings would drink of no other. Herodotus informs us that wherever they went they were attended by a number of four-wheeled carriages drawn by mules, in which the water of this river, being first boiled, was deposited in vessels of silver. It is argued that the name *Ulai* or *Eulæus* is derived from the Pehlivi *Av-halaéh*, which signifies *clear* and *pure* water. Ælian relates that Xerxes, during his march into Greece, came to a desert place, and was exceedingly thirsty. His attendants were a considerable distance behind with the baggage, and proclamation was made that if any soldiers possessed a quantity of the water of the *Eulæus* he was to produce it for the use of the king. A person was found who had a little, but it was putrid; nevertheless Xerxes drank it, and considered the soldier who supplied it as one who had saved him from perishing by thirst. The *Ulai* had two mouths, one into the Tigris, and one into the Persian Gulf.

UMMAH, or AMMAH, a town in the tribe of Asher, Josh. xix. 30.

UPHAZ, a country mentioned by the Prophets Jeremiah (x. 9) and Daniel (x. 5) as famous for its gold, supposed to be the same as Ophir.

UR, called *Ur of the Chaldees*, an ancient city of Chaldea, supposed to have been founded by Nimrod; and the Arabs who maintain this local tradition consider as his palace some remarkable ruins, with subterraneous apartments of great antiquity, near the present town of Orfah in Upper Mesopotamia, which in the East is generally identified as the ancient Ur, the residence of Terah and Abraham, and whence the latter removed to the Land of Canaan, which was granted to him and his posterity. If this Orfah be the real Ur of the Chaldees, it must be one of the most ancient places in the world. The Jews still call it *Ur Chasdim*, or *Ur of the Chaldees*, and the Mahometans have a fine mosque in memory of Abraham, in the court of which there is a lake of sacred fish preserved in honour of the Patriarch. Orfah is situated in east long. 38° 51', and north lat. 37° 9', and is a place of pilgrimage as the birth-place of Abraham. It was called Edessa by the successors of Alexander the Great, from a city of that name in Macedonia, and was once the capital of a territory occupying the northern and most fruitful part of Mesopotamia, which formed an independent kingdom some centuries before the Christian era. There is a well known tradition that Abgarus, its last king, wrote a letter to our Saviour, and received an answer, printed copies of which are very common. This territory was annexed to the Roman Empire, and the king sent in chains to Rome. It

successively was subject to the Saracens, the Crusaders, the Tartars, and the Turks. It is the seat of a pachalic, and is a well built town, with a population whom Mr Buckingham estimates at 50,000, a number certainly overrated. It is a place of considerable trade, from its being one of the principal caravan stations on the great route between Bagdad and Aleppo. Some, however, contend that Ur does not indicate a city, but a district in Chaldea, and they reject the popular identity of Orfah with Ur.

UZ, a country in which Job resided, supposed to be so designated from a

grandson of Seir the Horite, who gave his name to the region afterwards occupied by the Edomites, Gen. xxxvi. 28. In the Book of Lamentations (iv. 21) it is thus stated:—"Rejoice and be glad, O daughter of Edom, thou that dwellest in the Land of Uz;" and this clearly indicates that the "Land of Uz" was comprehended in or identical with the country occupied by Esau and his descendants. See EDOM.

UZZEN-SHERAH, a town in the tribe of Ephraim built by Sherah, daughter of Beriah, and grand-daughter of Ephraim, 1 Chron. vii. 24.

Z

ZAANAN, or ZENAN, a town in the tribe of Judah, Josh. xv. 37.

ZAANANIM, a border town in the tribe of Naphtali, Josh. xix. 33, near which was a plain of the same name, where Heber the Kenite "pitched his tent," Judges iv. 11.

ZABADEANS, or NABATHÆANS, were Arab tribes east of the mountains of Gilead, 1 Macc. xii. 31.

ZABULON. See ZEBULON.

ZAIR, where Joram reduced the Edomites, is supposed to be the same as Mount Seir, 2 Kings viii. 21.

ZALMON, or SALMON, a mountainous elevation in the neighbourhood of Shechem, where Abimelech and his followers cut down branches of trees to set the tower of Shechem on fire, Judges ix. 48.

ZALMONAH, an encampment of the Israelites in the Wilderness, Numb. xxiii. 41.

ZAMZUMMIM, a race of ancient giants who inhabited the country afterwards occupied by the Ammonites, Deut. ii. 20.

ZARED, or ZERED, a rivulet supposed to be the Ahsa, the largest of several streams which flow into the southern extremity of the Dead Sea. It is men-

tioned as a kind of boundary river, Numb. xxi. 12; Deut. ii. 13.

ZAREPHATH, called SAREPTA in the New Testament, "which belongeth to Sidon," was one of the Phœnician towns which stood between Tyre and Sidon, where Elijah dwelt with the widow, "blessing her barrel of meal that it did not waste, and her cruse of oil that it did not fail," until the famine ceased. This was one of those Phœnician towns which, though less famous than the two cities just mentioned, were noted for their industry and manufactures. Zarephath was peculiarly celebrated for its intoxicating wine, and it is famous in mythology as the spot from which Europa, the daughter of Agenor, king of Phœnicia, was stolen by Jupiter, and carried into Crete. The town was situated near the sea, about half-way between Tyre and Sidon, on the declivity of the hills on which its modern representative called *Sarphand* is found—a small collection of humble dwellings. There are no ruins standing of the former town, and it must have shared the fate of some other considerable cities in its neighbourhood, the sites of which are now only indicated by numerous stones retaining the marks of the chisel

with mortar adhering to them, and some fragments of columns. A writer who appears to have visited it in the seventh century says that "Sarepta existed as a small town occupied by Christians, and where they failed not to show *the apartment occupied by Elijah, the bed in which he lay, and even the marble vase in which the widow made her bread.*" Sandys notices also a town here, but distinct from the old one:—"We came to a small solitarie mosque not far from the sea, erected, as they say, over the widdowes house that entertayned Elias; close by it are the foundations of Sarepta. It was the seat of a bishop, and subject unto Tyrus. Right against it, and high mounted on the mountayne, there is a handsome newe towne, now called *Sarapanta*. Beyond, on the left hand, is a number of caves cut out of the rockes, the habitationes, I suppose, of men in the golden age, and before the foundation of cities." Eleven erect stones near the sea in this quarter are said by a foolish tradition to have been as many labourers, who blasphemed our Saviour when he passed the field in which they were at work, for which they were immediately transformed into these stones, as lasting memorials of the divine anger against them.

ZARETH-SHAHAR, a town belonging to the Reubenites, Josh. xiii. 19.

ZARTHAN, or ZARETAN, or ZEREDATHAH, a town in the tribe of Ephraim or Manasseh. The brazen vessels for the Temple were cast between Zarthan and Succoth, 1 Kings vii. 46.

ZEBOIIM, one of the five cities of the Plain of Siddim, destroyed for the unnatural crimes of its inhabitants.

ZEBULUN, a cantonment of the Land of Canaan, allotted to the tribe of that name, lying on the south of the tribes of Asher and Naphtali, having the Mediterranean on the west. Its ports were numerous, and it possessed some considerable cities. The boundaries of this tribe as stated in the Book of Joshua (xix. 10-16) have become so unintelligible, that it is impossible to point them out

with accuracy. It extended to the north and also to the west of Issachar, and from the shores of the Mediterranean to the Lake of Tiberias. Twelve cities "with their villages" are mentioned as the inheritance of this tribe; but these were certainly not all the towns of Zebulun, for we find this tribe exceeding the others, with the exception of three, in population. The towns enumerated in the text seem to be merely such as occurred near the boundaries which separated this from the other tribes, and which, with their districts and intermediate villages, completed the boundary chain, for there were a number of towns in the interior.

ZEBULUN, the capital of the tribe of Zebulun, was situated on the Mediterranean, near the mouth of the Jephthael. It originally belonged to Asher. It was adorned with fine buildings, and excited the admiration of Cestius, the Roman general, who took it and burnt it to the ground. In the early ages of Christianity it was an episcopal seat, but it is now in ruins. Elon, judge of Israel, who was of the tribe of Zebulun, was buried in this city.

ZEDAD, written *Sedada* by D'Lisle, a place mentioned as one of the northern boundaries of Canaan, Numb. xxxiv. 8; Ezek. xlvii. 15.

ZELAH, a town in the tribe of Benjamin, where the bones of Saul and Jonathan were deposited in their family sepulchre, Josh. xviii. 28; 2 Sam. xxi. 14.

ZEMARAIM, a town of the Benjamites near Bethel, Josh. xviii. 22.

ZENAN, a town in the tribe of Judah, Josh. xv. 37.

ZEPHATH, a city inhabited by the Canaanites, who were expelled by the Simeonites with the assistance of Judah, and the name of it changed to Hormah, Judges i. 17; Numb. xxi. 3.

ZEPHATHAH, a valley near Mare-shah, where Asa, king of Judah, defeated the Ethiopian army under Zerah, 2 Chron. xiv. 10.

ZEREDA, a place in the tribe of Ephraim where Jeroboam was born, 1

Kings xi. 26. It was probably the same as Zaretan or Zererath.

ZIDDIM, a town in the tribe of Naphtali, Josh. xix. 35.

ZIDON. See SIDON.

ZIKLAG, a city allotted to the Simeonites, Josh. xix. 5, and afterwards assigned to Judah, Josh. xix. 31. It does not appear to have been ever possessed by the Israelites, and in the time of David it belonged to the Philistines, who gave it to that monarch. It was burnt by the Amalekites, but it must have been subsequently rebuilt, as the author of the First Book of Samuel states that it still pertained to the kings of Judah in his time. Nothing is known concerning Ziklag except that it was situated in the southern province of Palestine called Daroma, which began at Eleutheropolis, and extended thence about twenty miles southward.

ZIN, or SIN, a wilderness which comprehends the low sandy plain or valley which extends from the Dead Sea to the inlet Gulf of Akaba, and through which the Jordan appears to have flowed to the Red Sea before the destruction of Sodom and Gomorrah. This plain is throughout its whole extent bounded on the east by the mountains of Seir, which enclose it in such a manner as to render a passage eastward from the valley impracticable to any large and encumbered body of men except through the valley in which the city of Petra is situated. The Wilderness of Zin is bounded on its western side by a lower chain of hills which separate it from the Desert of Paran. The plain is about five miles in breadth, is entirely destitute of water, and in every respect corresponds to the inspired account of the Desert of Zin.

ZION, or SION. See JERUSALEM.

ZIOR, or SIOR, a town of Judah, Josh. xv. 54.

ZIPH, a town in the tribe of Judah near Maon and Carmel, a few miles east of Hebron, Josh. xv. 55.

ZIPHRON, a place north of the Land of Canaan, Numb. xxxiv. 9.

ZIZ, the name of a cliff thought to

be the same as Ziza, placed by Ptolemy in Arabia Petræa, 2 Chron. xx. 16.

ZOAN, a most ancient city of Egypt, Numb. xiii. 22, rendered *Tanis* in the Septuagint, which was situated near the mouth of one of the branches of the Nile, thence called *Ostium Taniticum*. Little is known of this city except that it was one of the most ancient capitals of Egypt. The miracles which Moses wrought evidently took place at the then capital of Lower Egypt, and the Psalmist says that this was in the "field of Zoan," Psal. lxxviii. 12. The Prophet Isaiah (xix. 11) mentions Zoan as the capital or one of the capitals of Egypt, but as Noph or Memphis is also immediately noticed, and as there were not two kings at that time in such close vicinity, it is conjectured that the Pharaohs exchanged their residence between Zoan and Memphis, and the former being open to the summer breezes of the Mediterranean, was in all probability the summer capital. It is argued by Bryant and others that Tanis or Zoan was too distant from the district of Goshen to have been the scene of the miracles recorded in Exodus, and declining the authority of the Septuagint they look for Zoan at Sais, which Bryant situates not far from Heliopolis, and bordering on the Land of Goshen, a little above the point of the Delta. The determination of the locality is difficult, and we must either suppose that the Seventy were mistaken in identifying Zoan with Tanis, or that the phrase, *field of Zoan*, does not mean the city itself, but any place within the territory of which Zoan was the capital. The ruins of Tanis are now called Samnah.

ZOAR, otherwise BELA, one of the Cities of the Plain which was saved to afford a place of refuge to Lot, Gen. xiv. 2.

ZOHELETH, a stone near the fountain Rogel under the walls of Jerusalem, at the foot of Mount Zion, where Adonijah, when he usurped the kingdom of Judah at the death of David held a great entertainment, 1 Kings i. 9. The Rabbins in their vagaries inform us that the

stone served as an exercise to the young men of Jerusalem, who tried their strength by throwing, rolling, and lifting it.

ZORAH, a city of Judah fortified by Rehoboam after the revolt of the Ten Tribes, 2 Chron. xi. 10.

ZORAH, a town of Dan, the birth-place of Samson, Judges xiii. 2.

ZOUR, ZUR, or TZOUR. See **TYRE**.

ZUZIM, an ancient race of giants, who along with the Emim were dispossessed of their territory by the Moabites and Ammonites. They were conquered by Chedorlaomer and his allies in the time of Abraham. The Chaldee and the Septuagint understand the word Zuzim in an appellative sense to indicate *stout and valiant man*.

END OF GAZETTEER.

NATURAL HISTORY

OF THE

OLD AND NEW TESTAMENTS

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THE subjects contained in this division of the present work are only alluded to in a general manner in the preceding GAZETTEER OF THE HOLY SCRIPTURES. In describing the various countries mentioned in the Bible, it was of course impossible to omit an enumeration of their animal and vegetable productions, but as all these, to a greater or less degree, are intimately connected with the illustration of various important passages of the Inspired Record, it was resolved from the first to arrange and describe them separately, to make the work as complete as possible. But it is necessary to state that the following alphabetical treatise, if it may be so designated, pretends to little more than a mere outline of the various subjects described and explained. It is as complete as the proposed limits of this work will permit; but every one who has any idea of what Natural History really is, will at once admit that the range is too extensive and interesting to be compressed into a narrow compass, and yet treated with the minuteness it requires. Volumes have been written on mostly the whole of the subjects to which the reader's attention is directed in the following pages; and all that is here attempted is merely to collect and condense the observations of the learned individuals who have devoted their time and their talents to the illustration and elucidation of the most important and interesting subjects which can occupy the attention of the human mind.

It is by a contemplation of the "wonderful works of God," as displayed in the animal and vegetable kingdoms, that we can perceive the peculiar force and beauty of what Moses records respecting the Creation. At the commencement of the Inspired Record we are directed to the operations of the Almighty Architect of the Universe, at that remote and unfathomable period when "the earth was without form and void," and when "darkness moved upon the face of the waters." At his Omnipotent command, and by the "moving of the Spirit of God," the glorious light appears, which he divides from the original chaotic darkness—the "firmament called Heaven" is separated from the waters beneath—those waters are collected together into seas, or lakes, into which run the numerous rivers, and the dry land thus formed, which these rivers and streams refresh and invigorate, is called Earth. A mighty and universal luxuriance ensues—trees, herbs, fruits, and flowers, of innumerable kinds, to arrest the attention, gratify the taste, or please the eye, and delight with their fragrantcy, are produced; their necessary seeds are planted in the newly formed soil by the hand of Jehovah himself, and they spring up and grow to maturity, nourished and watered by the dews of that firmament which in his Divine wisdom He called Heaven. We are then directed to the creation of the planetary world, the study of which forms the stupendous range of astronomical science—to those "lights in the firmament of the heaven to divide the day from the night," which were ordained to be "for signs, and for seasons, and for days, and for years," and to give "light upon the earth"—from the king of day, whose invigorating beams shed joy and happiness over creation, and from the "lesser light to rule the night," whose silvery rays fall placidly on the mountains, valleys, and plains, the woods, forests, fields, the seas, lakes, and rivers, of widely-extended Nature, to the twinkling stars which appear like myriads of sparkling diamonds in the heavens, reminding us of the fine expression, that "the morning stars sang together, and the sons of God shouted aloud for joy." We are told of the "sweet influence of Pleiades," of the "bands of Orion," of "Mazzaroth

(the Twelve Signs) in his season," and of "Areturus with his sons." Again, we are directed to the creation of the animal world—the seas and rivers teeming with myriads of inhabitants, from the "great whales," and the mighty leviathan, to the feeble minnow of the brooks—from the stupendous Behemoth, to the tiny insect which lives but for an hour in the sun-beam and then dies of old age—from the eagle soaring aloft, and inhabiting the inaccessible cliffs, the "crag of the rock and the strong place," where "her eyes behold afar off," and "her young ones suck up blood," to the humble sparrow on the house-tops, and yet not one of which can fall to the ground unperceived or unnoticed by the ever watchful eye of Omniscience. Nor is the Divine benediction withheld from the innumerable varieties of animated Nature. Like man himself, at their advent, when they sprang into life, and rejoiced as the workmanship of the Almighty, they were blessed by their beneficent Creator, who ordained them to be "fruitful," and to "multiply," and to fill the "seas" and the "earth." Then it was that the first Sabbath was instituted—when Jehovah is represented to us as surveying "every thing that he had made," and pronouncing it to be "very good."

In the Scriptures the subjects of Natural History are often introduced in the most impassioned poetical manner, peculiar to the Oriental imagination, and yet with an accuracy in reference to their appearance and structure as instructive as it is interesting. We are told of a "vein for the silver, and a place of gold where they find it"—that "iron is taken out of the earth, and brass is molten out of the stone"—that "as for the earth, out of it cometh bread, and under it is turned up as it were fire"—that "the stones of it are the place of sapphires, and it hath dust of gold." We are told of the fine gold of Ophir, the precious onyx, the coral, pearls, rubies, and the "topaz of Ethiopia." In vegetable productions, we have the lofty cedars of Lebanon contrasted with the brambles, thistles, and thorns; and balm, honey, spices, myrrh, nuts, and almonds. It is magnificently demanded by Jehovah himself, "Hath the rain a father, or who hath begotten the drops of dew? Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it? Who can number the clouds in wisdom, or who can stay the bottles of heaven, when the dust groweth into hardness, and the clods cleave fast together?" We are introduced to the "wild goats of the rock," the "unicorn with his band on the furrow," the "wild ass which is free," who "maketh the range of the mountains his pasture," and the horse, whose "neck is clothed with thunder," who "smelleth the battle afar off, the thunder of the captains and the shouting." We are told of the peacock's "goodly wings"—of the ostrich, "which leaveth her eggs in the earth, and warmeth them in dust, and forgetteth that the foot may crush them, or that the wild beast may break them"—of the flight of the hawk, and of the soaring flight of the eagle. We are introduced to the Behemoth, or hippopotamus, who "eateth grass like an ox," whose "strength is in his loins," whose "force is in the navel of his belly," who "moveth his tail like a cedar," whose "bones are as strong pieces of brass," like "bars of iron;" and we have the magnificent description of the Leviathan, whose "scales are his pride, shut up close together as with a close seal," so near to each other that "no air can come between them," whose "heart is as firm as a stone, yea, as hard as a piece of the nether millstone.—The sword of him that layeth at him cannot hold; the spear, the dart, nor the habergeon. He esteemeth iron as straw, and brass as rotten wood. The iron cannot make him flee; sling stones are turned with him into stubble. Darts are counted as stubble; he laugheth at the shaking of a spear. He maketh the sea to boil like a pot; he maketh the sea like a pot of ointment." We are told of the industrious ants, "which are a people not strong"—of the conies, a "feeble folk, yet make they their houses in the rocks"—of the locusts, which "have no king, yet they go forth all of them by bands"—of the spider, "which taketh hold with her hands, and is in kings' palaces." It is the contemplation of these varieties, their external form, habits, and propensities, which induces the astonished inquirer to exclaim with the Poet—

"These are thy glorious works, Parent of Good!
Almighty! Thine this universal frame."

The knowledge of the animal, mineral, and vegetable productions of a country is almost as essential as a knowledge of its history, traditions, vicissitudes, and present condition. In reference to the countries mentioned in the Scriptures, this knowledge is indispensable to those who are interested in the study of Sacred Geography. We see wherein they agree with or differ from similar species and productions which either exist in our own country or may have come under our observation, and they tend to elucidate many important passages and incidents in the Scriptures. Natural History is repeatedly introduced by the Sacred Writers in an allegorical manner, comparisons are instituted from the habits of the animal creation, or the peculiarities of the mineral and vegetable world; the Hebrew Poets, Prophets, and Historians, often explain their meaning by such references, and we find the whole Canon of Inspiration

closing with a magnificent description of the New Jerusalem, in which the rarest, most valued, and most costly productions of Nature are brought under our notice. The range which the Inspired Authors take does not indeed include the whole of the Animal, Mineral, and Vegetable Kingdoms, as the grand divisions of Natural History are termed by modern naturalists, but it is sufficiently copious and extensive to add greatly to our knowledge, and to show the varied and almost unlimited information to be derived from the Scriptures.

There are few works on the Natural History of the Bible which are accessible to ordinary readers, and those attainable are for the most part very expensive. They have all this great defect, if it be viewed as such, that they are *too scientific*, and indeed no reader, unacquainted with the Greek and Latin languages, and of the various technical terms used by writers on Botany, Mineralogy, and Natural History, can understand them, without referring constantly to a dictionary. In the following pages every technical term is purposely excluded, as the object is to make the subjects severally described as plain as possible to general readers. These pages are intended for the many, not for the few; and those who are inclined to scientific descriptions, Hebrew, Greek, and Latin words, and to all other technical terms used in the several departments here treated, can be easily gratified in the perusal of various works of more ambitious pretensions.

A

ADAMANT, *shmir*, is sometimes translated *diamond*, and is a general name for a precious stone. It is also used for a species of iron, denoting the hardest and most tempered parts of it, and by some ancient naturalists for the spume of gold, which not being malleable, is usually cast away. The word is not now employed as a scientific term, but chiefly as a poetical expression synonymous with diamond, or simply to convey an idea of extreme hardness. In this sense it is used by some of our best English poets, Milton, Pope, Gray, and others, as it is by the Prophet Ezekiel (iii. 9), when he was encouraged by Jehovah—"As an adamant harder than flint have I made thy forehead;" and by the Prophet Zechariah, in describing the cause of the captivity of the Jews—"They made their hearts as an adamant stone, lest they should hear the Law, and the words which the Lord of hosts hath sent in his spirit by the former Prophets." Bochart argues that this adamant means a peculiarly hard stone used for polishing gems, and for engraving or cutting other hard stones. In the two texts in which it occurs it denotes extreme hardness. Stone of this description abounds in the East.

ADDER, *nachash*, a reptile of the serpent kind commonly called a viper, which differs from the snake in its external features and formation. The adder is much shorter for its bulk, and especially its tail below the belly; it is marked with black spots or lines; its belly is blackish, and of a uniform colour,

while that of the snake is of a pale yellow and blue; it never attains the size of some snakes, and its young are produced alive, whereas those of snakes are produced from eggs. The adder seems to be a general designation in the Scriptures for any individual of the serpent tribe, and is used in a figurative sense by the sacred writers. In the final blessing of his sons by Jacob, Dan is described as a "serpent by the path, an adder by the way, that biteth the horse heels, so that his rider shall fall backwards," Gen. xlix. 17. This delineates the character of the future tribe, the Danites being as noted for their boldness as for their stratagems and craft. The same reptile is meant in both divisions of the verse, according to the genius of Hebrew poetry, in which a thing is often at first mentioned generally, as, "Dan shall be a *serpent* in the way;" and then precisely and explicitly, "an *adder* in the path," or, "a horned viper *upon the path*." It grows to the length of from eighteen inches to two feet, and is distinguished by a small prominence or horn above each eye. It is remarkable for lurking among the sand and in wheel tracks, and in its retreat it bites the heels of the passing horses, whose hinder legs become soon torpid from the activity of the poison. These reptiles, which are found in Egypt, Arabia, and Syria, are the more dangerous, as from their dark colour it is difficult to distinguish them from the sand in which they lurk. The Psalmist speaks of the "deaf adder that stoppeth her ear, which

will not hearken to the voice of charmers, charming never so wisely," Psal. lviii. 4, 5. This alludes to the common practice prevalent in the East, particularly in India, of charming serpents by uttering certain sounds, and which is carefully noticed in another article. Some naturalists affirm that there are species of serpents which can make themselves deaf, to resist the effect of the lulling charms employed for the purpose of securing them. The lurking habits of the adder are again mentioned, Psal. xci. 13, and the fatal effects of its poison, Psal. cxl. 3. The effect of intemperance on the human body is compared to the "bite of a serpent" and the "sting of an adder," or, according to the marginal reading, *a cockatrice*.

AGATE, *shebo*, a precious stone, the second in the third row of the high priest's breastplate, is distinguished for the variety of its colours and figurations. It takes a fine polish, which brings out the beautiful forms so much admired in the variety called Mocha stone. The word *agate* is of Greek origin, and is said to be derived from the river Achates, now the Drillo, in Sicily, where it was found in abundance. Agates are often found as loose pebbles in the beds of rivers, and vary in size from that of a millet-seed to a foot in diameter, but those from one to three inches in diameter are the most common. It is an ornamental stone used in jewellery and for some purposes in the arts, and is commonly known in this country by the name of Scotch pebble, the varieties of which are the most beautiful agates found in Britain. That class of rocks to which geologists assign an origin analogous to that of lava in existing volcanoes furnishes the great supply of agates. This stone is one of the numerous modifications under which flint presents itself almost in a state of purity, and its varied combinations of colour produce the beautiful and remarkable internal forms for which, and the high polish it is capable of receiving, it is in great repute. The stones distinguished by mineralogists and lapidaries as closely allied to the agate are carnelians, so called because some stones are of a flesh colour (from the Latin word *carnis* signifying *flesh*), chalcidony, early found at Chalcedon in Bithynia opposite Constantinople, onyx, sardonyx, and several others.

ALABASTER, a white fossil substance nearly allied to marble and used for ornamental purposes, the name of which is said

to be derived from an ancient town in Egypt called Alabastron, where small vessels or pots were made of a substance found in the neighbouring mountains. It is capable of receiving a polish, though not equal to marble. The ancients esteemed that alabaster most valuable which came from Carmania, Upper Egypt, and Syria. The boxes for perfumes and ointments were chiefly fabricated from the variety called onyx; these were used by the ancients in their toilets, and it was a common custom in the East to anoint the heads of guests as a mark of distinction and regard. Some interpreters argue that the box mentioned in the Gospels as made of alabaster was fabricated of glass, and certainly many boxes and vases for holding perfumes were called by this name, although actually composed of a different substance. Mary, the sister of Lazarus, poured upon the head of our Saviour, in the house of Simon the Leper, "very precious ointment" from an alabaster-box. St Mark tells us that she "broke the box," which has elicited some critical opinions among commentators respecting its form and substance. If we are to believe tradition, however, the pieces appear to have been miraculously united, as we are told that the entire box was purchased by the Emperor Constantine and preserved as a most valuable relic.

ALMONDS, *shekedim*, the fruit of the almond-tree, only one species of which is distinguished by botanists as eatable, though there are many varieties, of which the principal are the bitter and the sweet. This fruit is gathered in March throughout those districts of Syria in which the tree flourishes. Almonds are mentioned among the productions of Canaan, in the present which Jacob sent to Joseph, when the famine compelled the Patriarch to send his sons into Egypt to procure corn. The fruit when ripe is of a dark olive colour, with a velvet or downy covering; the bark or peel breaks in a fibrous manner, and by degrees discloses the well known nut perforated in a singular manner with small holes. The blossom resembles a bell, whence an imitation of it was chosen for some of the ornamental parts of the golden candlestick. When the right to the priesthood was claimed by the Tribes in opposition to the exclusive appointment of the tribe of Levi, all the rods selected for the trial remained as they were, except that of Aaron, which "brought forth buds, and bloomed blossoms, and yielded almonds,"

Numb. xvii. 8. This rod was afterwards preserved in the tabernacle and Temple, and some commentators think that it retained its leaves and fruit as a permanent evidence of the miracle. This extraordinary circumstance settled the question, as we hear of no more murmurings about the priesthood.

ALMOND-TREE, *sheked*, a tree mentioned in the Scriptures in a figurative manner. Its name is from a word signifying *to watch*, and it is used in this sense in the Prophecy of Jeremiah (i. 11, 12). The Prophet tells us, "The word of the Lord came to me, saying, Jeremiah, what seest thou? and I said, I see a rod of an almond-tree. Then said the Lord unto me, Thou hast well seen it, for I will *hasten* my word to perform it." The word rendered *hasten* properly signifies *to watch* or *to be vigilant*, and the meaning of the passage is, that Jehovah's wrath against his chosen people when they rebelled against him was always active. The almond-tree is common in most of the Oriental countries, and it prevails in Italy and the south of France, where there are large plantations of it. It is chiefly grown in England for the sake of its beautiful vernal flowers, but no fruit of its several species ripens except in unusually fine hot summers which have been preceded by mild and uninterrupted springs. Pliny, referring to warm southern climates, says that it blossoms in January and brings its fruit to maturity in March, and this observation is confirmed by modern travellers. Its blossoms are white, and hence the analogy in the Book of Ecclesiastes (xii. 5), where the whiteness of an old man's hair is compared to the season when the almond-tree flourishes. The leaves of the common almond-tree resemble those of the peach, to which it is allied, but they proceed from ends both above and below the flowers, and not, as in the peach, from the ends of the shoots exclusively above the flowers. Its flowers are not very different, though they usually come out in pairs, and present an agreeable variety of colour, from the fine blush of the apple-blossom to a snowy whiteness. The almond-tree does not appear to have been cultivated in Italy in the time of Cato, who calls its fruit *Greek nuts*. In Britain it is chiefly valuable as ornamental in clumps and shrubberies within view of mansion-houses, as it displays its blossoms generally in March, when few other trees have either leaves or flowers.

ALMUG-TREES, *almuggim*, are trees which abounded in the country called Ophir, to which the Hebrew-Phœnician fleet made voyages in the reign of Solomon, and they were also found in Lebanon, 1 Kings x. 11; 2 Chron. ii. 8. It is used in the Scriptures to indicate a light and beautiful kind of wood. The Rabbins generally render it *coral*, and others *ebony* or *pine*, but this is an obvious error, as coral was never used in railings or staircases for which the almug-wood was employed, and musical instruments were also made of it. Some have inferred from Josephus that it is the wood of the Indian pine or fir-tree, but as this was common in Judea, it is not likely it would be thought an object of value in a country so distant as Ophir. Shaw supposes that the almug was the cypress, and he observes that the wood of this tree is still used in Italy and elsewhere for violins, harpsichords, and other instruments. Calmet argues that *almug* or *algum*, taking *al* for the definite article *the*, indicates an oily or gummy wood, especially that producing *Gum Arabic*, which comes from the black acacia. He takes this to be the same as the shittim-wood, frequently mentioned by Moses. It is probable, however, that the word *almuggim* is generic, and denotes firm and hard, without having a direct reference to any particular kind. In the Vulgate the almug is understood to be the thyor-tree, which resembles the cypress. It grows in some of the African countries, and was much esteemed by the ancients, who made their images and doors of it because it would not rot.

ALOES, *akaloth*, a plant or herb from which is extracted the drug called *aloes*, a very bitter liquor anciently used in embalming, to prevent the putrefaction of dead bodies. Nicodemus brought myrrh and aloes to embalm the body of our Saviour. The aloes of Syria, Rhodes, and Candia, are shrubs full of thorns, the wood of which is used by perfumers, after taking off the bark, to give consistency to their perfumes. The Hebrew *alhalim* probably means aloë-trees, which grow in India to the height of about ten feet. At the top of this aloë-tree is a large bunch or cluster of thick indented leaves, broad at bottom and narrowing towards the point, the juice of which is drawn by cutting them with a knife, and the liquor is received in bottles. According to the Oriental geographers the wood of aloes, the smell of which is exquisite, is found only in

those provinces of India in the first climate. The Siamese ambassadors to the court of France, in 1686, brought a present of it from their sovereign, and were the first to communicate any minute account of this tree. It is said to be about the height and form of the olive. The trunk is described as being of three colours, and containing three different sorts of wood; the finest part is used to perfume dresses and apartments. It is esteemed worth more than its weight in gold, and is thought to be a complete preservative against fainting fits and other nervous disorders. Its peculiar fragrance is mentioned in the 45th Psalm. The woman introduced by Solomon as seducing a "young man devoid of understanding," is made to declare, among her other enticements, that she has "perfumed her bed with myrrh, aloes, and cinnamon," Prov. vii. 17; and it is particularly mentioned in the Song of Songs (iv. 14). The word aloes in these passages is the same as that rendered in other places by *lign-aloes*, a tree remarkable for the beauty of its foliage and the fragrance of its wood, Numb. xxiv. 7. Aloes are always mentioned in the Scriptures as costly aromatics, which the Hebrews were accustomed to obtain from the Arabians and others, who probably got them from India. The tree is accounted sacred in some parts of India, Cochin-China, Malacca, and Siam, where it is found, and is never cut down without religious ceremonies. As the Jews believed that the *al-halim* grew in the Garden of Eden, a similar notion is entertained of their aloe by the Orientals, who designate it the *tree of Paradise*. The strong fragrance of its wood not only recommended it as a perfume of the first class for clothes and apartments, but caused it to be offered as incense in the Pagan idolatrous sacrifices. It was also greatly valued for its cordial properties as a medicine. It may be here added, that some modern botanists think that the aloes-tree, which is a native of the island of Socotra in the Red Sea, is the tree indicated in the Scriptures, especially by the Psalmist in his "Song of Loves." Aloes-wood is greatly used in Egypt as a perfume at the present time. "It is a very common custom in Cairo," says Mr Lane, "to hang an aloe plant over the door of a house, particularly over that of a new house, or over a door newly built, and this is regarded as a charm to ensure long and flourishing lives to the inmates, and long continuance to the house itself. The women also believe that

the Prophet visits the house where this plant is suspended. The aloe, thus hung, without earth or water, will live several years, and even blossom."

AMBER, *chasmal*, a mineral of a hard, brittle, tasteless substance, sometimes transparent, but chiefly semi-transparent, and of a glossy surface, the origin of which has been much discussed. It is employed for ornamental purposes in the manufacture of necklaces and other trinkets, and also used in preparing amber varnish for obtaining a peculiar oil used in medicine, and an acid employed in chemical investigations. By *amber* the ancients often meant a mixed metal of gold and silver greatly celebrated for its beautiful lustre, and which when exposed to fire becomes bright and shining. It is used in this sense by the Prophet Ezekiel (i. 4, 27; viii. 2). Amber is harder than common resins, which it resembles in several properties; it is also susceptible of a good polish, and when rubbed it becomes electrical; in fact the word *electricity* is derived from the Greek word for amber (*ήλεκτρον*). When bruised it exhales a slight aromatic odour, and when heated to 448° Fahrenheit it melts, and emits a smell not disagreeable.

AMETHYST, *achlama*, a precious stone, the ninth in order on the high priest's breastplate bearing the name of Issachar, Exod. xxviii. 19. The Oriental amethyst is a gem of a violet colour and great brilliancy, and is said to be as hard as the ruby and sapphire. It comes from Persia, Arabia, Armenia, and the East Indies, and is a rare variety of adamantine spar. The *common amethyst* is merely a rock-crystal found in many parts of the world, and it is principally distinguished from ordinary rock-crystal by its colour, which is occasionally of every shade of violet, or rather purplish violet. It is sufficiently hard to give fire with steel, and to scratch glass. The Oriental amethyst is indicated in the Books of Exodus and the Revelation. This is a rare gem, and seldom brought to Europe. It is of a reddish or yellowish violet colour, and in hardness, in the form of its crystals, and in every physical and chemical property except that of colour, it is the same as the ruby, sapphire, and Oriental topaz. When heated it loses its colour, becomes perfectly transparent, and so brilliant as to be scarcely distinguished from the diamond.

ANISE, a small herb or annual plant which grows naturally in Egypt, Syria, and

other Eastern countries. Its seeds are roundish, furrowed, flattened on one side, pointed at one end, and are of a pale colour inclining to green. They have an aromatic smell, and a warm pleasant taste, accompanied by a degree of sweetness. When infused in water they impart a slight smell, but scarcely any taste; in distillation they give out their whole flavour, and an oil is produced milder and less pungent in taste than any other distilled vegetable oil. Anise seeds are ranked among the hot seeds, and have long been employed for medicinal purposes in various diseases. Our Saviour reproves the Pharisees for their neglect of justice, mercy, and faith, which were the most essential principles of religion, while they were scrupulously exact in paying tithe of "anise, mint, and cummin," Matt. xxiii. 23.

ANT, *the devourer*, a little insect proverbial for its economy, social habits, unwearied industry, and prudent foresight. Solomon recommends the sluggish and the indolent to consider the "ways of the ant and be wise, which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest," Prov. vi. 6-8. Another writer describes the ants as "a people not strong, yet they prepare their meat in the summer," Prov. xxx. 25. From what is apparently stated in these texts, it has been commonly supposed that the ants lay up corn against winter, which they deposit in suitable storehouses sufficiently dry—that if this corn should be wet by excessive rain, they bring it out to dry in the sun—and that they ingeniously destroy the vegetative power of the corn by biting off the ends of each grain. These opinions, however, have been strongly disputed by modern naturalists, who inform us that the ants do not store any food for winter, because they become torpid during that season, and consequently require none—that the corn which they are sometimes seen carrying is used as building materials, for which purpose the wood ants take almost any portable substance in their neighbourhood—and that the supposed grain which they are said to bring out of their cells would, if accurately examined, be found to consist of their own eggs. This denial is met by Messrs Kirby and Spence in the following temperate manner, without arguing in favour of the affirmation:—"Till the manners of exotic ants are more accurately explored, it would be rash to affirm that no ants have stores of provisions; for although

during the cold of our winters in this country they remain in a state of torpidity, and have no need of food, yet in warmer regions, during the rainy season, when they are probably confined to their nest, a store of provisions may be necessary for them. Even in northern climates, against wet seasons they may provide in this way for their sustenance and that of the young brood, which, as Mr Smeatham observes, are very voracious, and cannot bear to be long deprived of their food, else why do ants carry worms, living insects, and many other such things, to their nests? Solomon's lesson to the sluggard has generally been adduced as a strong confirmation of the ancient opinion; it can, however, only relate to the species in a warm climate, the habits of which are probably different from those of a cold one, so that his words, as commonly interpreted, may be perfectly correct and consistent with nature, and yet not be at all applicable to the species that are indigenous to Europe. But if Solomon's words are correctly considered, it will be found that this interpretation has been fathered upon them, rather than really deduced from them. He does not affirm that the ant, which he proposes to the sluggard as an example, laid up in her magazine stores of grain, but that, with considerable prudence and foresight, she makes use of the proper seasons to collect a quantity of provisions sufficient for her purposes. There is not a word in them implying that she stores up grain or other provision. She prepares her bread and gathers her food, namely, such food as is suited to her, in summer and harvest; this is, when it is most plentiful, and thus shows her wisdom and prudence in using the advantages offered to her. The words thus interpreted, which they may be without any violence, will apply almost as well to the species among us as to those that are not indigenous."

There is an old Eastern proverb, that "what the ant collects in a year the monks eat up in a night," which seems to be founded on the supposition that the ants provide themselves with stores of food. It is ascertained that in those Asiatic climates where frost is seldom known in winter, the ants do not make their appearance in that season, and they must consequently require food, unless the cold of such mild winters as these renders them torpid. Juvenal observes, in his Sixth Satire, that "after the example of the ant some have learned to provide against

cold and hunger ;" but Gould, who first, in 1747, investigated the genuine history of ants, proves most satisfactorily that no species of ants in Europe ever eat grain, or feed upon any thing during winter.

The habits of this extraordinary insect have always made it a favourite both with naturalists and moralists. The skill, industry, and labour exhibited in the construction of the domiciles of the different kinds of ants, especially when we consider the size and resources of the architects, disclose to the world one of the most astonishing sights, far exceeding the greatest results of human labour and ingenuity. Whether as masons, carpenters, miners, or carvers of wood, they offer the most extraordinary examples both for admiration and instruction. In the earthen hillock of the mason ant, the interior exhibits a series of labyrinths, lodges, vaults, and galleries, constructed with considerable skill. Of these mason ants, as of the mason wasps and bees, there are several species, differing from one another in their skill in the art of architecture. The turf ants are most common of these mason ants, and are of a blackish-brown colour. Some of their nests are constructed in twenty storeys above and as many below ground, and by these arrangements the ants can regulate the heat by withdrawing to the under-ground apartments when those above become too warm, and proceeding upwards when those below are too cold. The earth employed by mason ants is usually moist clay, either dug from the interior parts of their insect city or moistened by rain. The mining and ash-coloured ants employ earth which is apparently not selected with so much care, as it forms a much coarser mortar than what is used in the structures of the yellow and the brown ants. They have never been observed to bring their building materials of this kind from a distance, like the mason bees and the wood or hill ant, but they prudently fix upon a locality which will afford them all the materials they require. M. Huber examined several ant hills, and his observations illustrate in a distinct manner the habits and ingenuity of the insect architects. "The hillock raised by the ash-coloured ants," he says, "will always present thick walls, fabricated with coarse earth, well marked storeys and large chambers, with vaulted ceilings resting upon a solid base. We never observe roads or galleries, properly so called, but large passages of an oval form, and all

around considerable cavities and embankments of earth. We further notice that the little architects observe a certain proportion between the large arched ceilings and the pillars which are to support them." M. Huber examined the ant hill of the brown ant, one of the smallest of the insect species, and peculiarly remarkable for the extreme finish of its work. It forms its nest of storeys four or five parts of the old French inch in height, and the partitions are not more than the twenty-fourth part of that measurement in thickness. The substance of which they are composed is so finely grained that the inner walls present one smooth unbroken surface. These storeys lie upon one another to the ground floor, which communicates with the subterranean lodges. The brown ants do not follow any regular plan, but modify their constructions according to circumstances. On examining each storey separately, M. Huber observed a number of cavities or halls, lodges of narrower dimensions, and long galleries which served for general communication. The arched ceilings which covered the most spacious places were supported either by little columns, slender walls, or by regular buttresses. Large spaces were also seen, serving as a kind of cross road in which all the streets terminated. The details which this ingenious naturalist has given, as the result of his researches, are extremely curious and instructive. He began by observing an ant hill till some change in its form was perceptible. "The inhabitants," he says, "of that which I selected kept within during the day, or only went out by subterranean galleries which opened at some feet distance in the meadow. There were, however, two or three small openings on the surface of the nest, but I saw none of the labourers pass out this way, on account of their being too much exposed to the sun, which these insects greatly dread. This ant hill, which had a round form, rose in the grass, at the border of a path, and had sustained no injury. I soon perceived that the freshness of the air and the dew invited the ants to walk over the surface of their nest; they began making new apertures; several ants might be seen arriving at the same time, thrusting their heads from the entrances, moving about their antennæ, or horn-like members placed on their heads, and at length adventuring forth to visit the environs. This brought to my recollection a singular opinion of the ancients. They believed that ants were

occupied in their architectural labours during the night, when the moon was at the full."

A French naturalist informs us that he discovered a species of ants which, so far as he could ascertain, were completely blind, and it would be therefore immaterial to them whether they worked by day or by night. Another French naturalist is of opinion that ants never sleep, and all observers agree that they labour during the night. Gould says that they never intermit their work by day or by night, except when compelled by excessive rains, and it is certain that, like bees, they find no difficulty in building in the dark. This extreme of activity finely illustrates Solomon's advice to the sluggard, whom he recommends to study and imitate the ant:—"How long wilt thou sleep, O sluggard! when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep."

Ants have a great dislike to water, when it exceeds a slight shower to moisten their building materials. All the species are social, and there are none solitary, as is the case with bees and wasps; yet, like the hive bees, they do not seem to work in concert, each appearing to act separately. An occasional want of coincidence is observed in their walls and arches, but this does not embarrass them, as they evidently know how to rectify it when they discover an error of this kind. "A wall had been erected," says M. Huber, "with the view of sustaining a vaulted ceiling, still incomplete, that had been projected towards the wall of the opposite chamber. The workman who began constructing it had given it too little elevation to meet the opposite partition upon which it was to rest. Had it been continued on the original plan, it must infallibly have met the wall at about one half of its height, and this it was necessary to avoid. This state of things very forcibly claimed my attention, when one of the ants arriving at the place, and visiting the works, appeared to be struck by the difficulty which presented itself, but this it as soon obviated by taking down the ceiling, and raising the wall upon which it reposed. It then in my presence constructed a new ceiling with the fragments of the former one."

The largest species of British ants is that popularly called the Pismire, and which has been designated the wood ant, from its inviolable habit of living in or near woods and forests. This insect is of a dusky black

colour about the head and hinder parts, and of a rusty brown at its middle. The structures reared by this species are of considerable magnitude, and bear some resemblance to a rook's nest thrown upon the ground bottom upwards. The exterior is composed of every transportable material these ants can find in their vicinity, but generally of the stems of withered grass and short twigs of trees, piled up in a smooth and conical manner, sloping towards the base. They pick up grains of wheat, barley, and oats for building materials, and not for food, as was believed by the ancients. Other species construct nests among or upon the branches of trees, all various in their kinds and dimensions, but all wonderful instances of the art and industry of creatures so small that myriads may be crushed unregarded beneath the foot. It is, however, to the white ants of tropical climes that we are to look for truly astonishing structures, which exceed those of ants and bees in other countries, and are more skilful in architectural contrivances. The white ants are about a quarter of an inch in height, while their nests are frequently twelve feet. It has been appropriately observed, that "were our houses built according to the same proportions, they would be twelve or fifteen times higher than the London Monument, and four or five times higher than the Pyramids of Egypt, with corresponding dimensions in the basements of the edifices." There are several species of these white ants, which have all their ingenious peculiarities. The wonderful erections constructed by these creatures are almost incredible, and are described by several travellers. They do not indeed belong to the same order of insects with our ants, yet they have a resemblance to them in form, and a very close one in their economy.

The ants present a three-fold distinction of sex among individuals of the same species. Besides males and females, there exists an apparently intermediate order of *neuters*, which are the labouring or working ants. These neuters, relieved from every sexual function, discharge those duties necessary for the existence and welfare of their several communities. They collect food, and explore the country for this purpose, seizing every animal substance, living or dead, which they can procure, and carrying it to their nests. They attend to the hatching of the eggs, to the feeding of the young ants, and

to their removal as occasion requires, and they act as aggressors or defenders, fighting the battles of their whole communities. It is conjectured, however, that their anomaly in point of sex is more apparent than real, and that they are originally females. In all the essential features of internal structure, the supposed neuters agree with the female and differ from the male, and their external sexual organs are so nearly similar in appearance, that a French naturalist, who studied them most minutely, declares that he was unable to perceive the least difference between them. But how trifling so ever may be the distinction, it is one which materially affects their external condition. It dooms them to severe toil and exertion, while their weaker or more favoured associates experience the benefits of their labours.

The males of ants have always four wings, and those of the females are much larger than the former, but they only possess them during their pairing season. The neuters, whether we consider them as workers or mere ants, have never been observed to have wings at any stage of their existence. These form the communities of ants, whatever may be the species. From midsummer to the close of autumn, if an ant hill is examined, there will be discovered mixed with the wingless workers called the neuters, a number of larger insects with whitish glistening wings, taking no part in the labours of the community. Among these winged insects there will be seen some much larger than others, though agreeing nearly with them in colour. The larger ones are the females, the smaller are the males, and they are apparently enjoying a state of complete freedom; but a little attention will show that they are under most vigilant restraint, for they are not allowed to move without a guard of workers stationed to prevent them leaving the boundaries of the colony, and if one straggles away unawares, the active sentinels seize it instantly by the wings and limbs, and drag back the intended deserter, who, however, makes no anxious attempt to escape, nor evinces any reluctance to return. The workers prevent the departure of the winged ants most assiduously, particularly the females, and seem only to acquiesce in it when they become too numerous either to be guarded or to be fed. The winged ants evince a peculiar disposition to desert their native colony, and as they

never return after pairing, it would soon become depopulated in the absence of females. The actual pairing does not take place within the ant hill, and scouts have been observed, posted around in various directions, to discover and carry back to the colony as many fertile females as they can find. It is conjectured that the males die soon after pairing, like the males of bees and other insects, for, as the workers take no farther notice of them after they leave the colony, and make no attempts to bring them back, they must perish, as they are destitute of the means to acquire subsistence. The subsequent proceedings are different, and of curious interest. M. Huber, in his artificial ant hills, traced the development of the wings in the female ant from the first commencement till he saw them laid aside as of no farther use. "One day," he says, "with the view of ascertaining the precise condition of the females, I visited certain ant hills, which I knew to be filled with winged ants, and whose departure could not be very distant. Scarcely had I reached the spot when I saw several, both males and females, pass over my head, while at the ant hill I observed several take flight, the males always preceding, and the labourers, as far as they could, accompanying them. I took eight pairs of these and placed them in a box, to observe them on my return, but a violent rain which came on at this moment offered me a sight as singular as it was unexpected. As soon as the shower had passed, I saw the earth strewn with females without wings; they were most likely the identical females I had seen traversing the air. On my return home, I placed my eight prisoners, with some moistened earth, in a garden vase covered with a glass receiver. It was nine o'clock in the evening; at ten the females had lost their wings, which I observed scattered here and there, and were hiding themselves under the earth. On the following day I procured three other females, and this time I observed them with the greatest attention from the moment of pairing until nine in the evening, a period of five hours; but during this time nothing was done to denote the approaching loss of their wings, which remained still firmly affixed. They appeared to be in excellent condition; and when I saw them pass their feet across their mouths, then over the antennæ, and again brush them upon one another, I expected to see their wings fall off, and could not conceive

what retarded this, since the others had lost them so readily. I had no idea that the mere difference of the bottom of a sand-box, where there was no earth, would have had any influence in preventing this; but, in order that it might not affect them, I took some earth, strewed it lightly over the table, and covered it with a bell-glass. I still possessed three fecundated winged females, one of which I introduced under the recipient. I induced her to go there freely, by presenting her a fragment of straw, on which I conveyed her to her new habitation, without touching her. Scarcely did she perceive the earth which covered the bottom of her abode than she extended her wings, with some effort bringing them before her head, crossing them in every direction, throwing them from side to side, and producing so many singular contortions, that all her four wings fell off at the same moment in my presence. After this change she reposed, brushed her corslet with her feet, then traversed the ground, evidently appearing to seek a place of shelter. She did not seem to be in the least aware that she was confined within a narrow enclosure. She partook of the honey I gave her, and at last found a hiding-place under some loose earth that formed a little natural grotto. If I was surprised at seeing this female strip herself of her wings voluntarily, I was even more so on finding that she did not appear to suffer from it; and that, after an act which would seem to us anything but natural, she delivered herself peacefully to her appetite, and sought a retreat, as if nothing out of the ordinary course had happened. This singular fact merited confirmation. I introduced a second female under the bell-glass about two hours afterwards, and with the same precautions, adding to the dry earth a little water. When she perceived that she stood upon moistened earth, she advanced a few paces, felt the ground with her antennæ, and took up a position in order to dispossess herself of her wings. Resting on her belly she opened her wings in a disorderly manner, extended them in every direction, passed her legs behind them, and pressed them closely toward the ground. When she had succeeded in disembarassing herself of them, I observed her walking about tranquilly in her enclosure, and begin constructing a grotto of earth. I still possessed another, which I reserved for the following morning, and being confined to the dry sand, she had not lost her wings,

though it was about sixteen hours later than the two former ones. She appeared in excellent condition, and had not apparently suffered by the delay. Scarcely had she touched the ground, than she hastened to get rid of her wings in the same manner as the others had done. In fine, I repeated the like experiments on several females of different species, and always obtained the same result."

These observations are sanctioned by the experiments of other naturalists, who witnessed the same appearances. The age to which female ants live is not ascertained, but it is conjectured, from the analogies furnished by other insects, that it does not extend to more than a few weeks after laying. When the females are disencumbered of their wings, they prepare for the new duties of their situation, by constructing suitable chambers in the first piece of moist earth which they find suitable for that purpose. The females, after pairing, are usually captured by the working ants, and conducted back to the parent community, and some are seized by straggling parties of workers, who commence small colonies of their own. If a female, after pairing, does not fall in with any parties of workers, she forms a colony by herself, and begins to lay the foundation of a future insect city for her progeny. Here she deposits her eggs, and, when hatched, a few workers are soon reared to assist in the common labours.

Hubert informs us that the eggs of ants are of different sizes, shades, and forms. The smallest are white, the largest transparent. On holding them to the light, he observed a sort of white oblong cloud. Examining more closely, he perceived the egg break, and the grub appear in its place. Heat being essential to their successful hatching, the eggs are carefully placed during the day near the surface of the ant-hill, but sheltered from the direct influence of the sun to prevent a too rapid evaporation of their moisture. During the night, or in cold weather, the eggs are so disposed as to prevent the escape of the heat they naturally possess. The temperature of the ant-hills for the purpose of hatching occupies the attention of the female ants and the nurse ants. When they are hatched, the young grubs are treated in a similar manner with respect to temperature. They are fed by the nurse ants, when any of them are in the colony, and by the mother when she is alone, by a

liquid disgorged from the stomach. They are described as excessively voracious.

The food of ants consists of insects, fruits, and almost every thing eaten by other animals, but honey is the favourite among all the species. They often attack insects alive, and overpower them by their numbers, when they either devour their victim on the spot, or drag it alive into their nests; but if it be too bulky for that purpose, they feed upon it to satiety, and exert, like the bee, a power of disgorging a portion which they impart to their companions in the colony, retaining at pleasure, it is supposed, the nutritious juices unchanged for a considerable time. They consume with astonishing rapidity the carcase of any small bird or quadruped which happens to fall in their way, and it has been observed that an easy method of obtaining natural and completely anatomized skeletons of these animals is to place their dead bodies near a populous ant-hill. They multiply to an amazing extent in tropical climates, and their voracity increases with their numbers. Rats and mice often become their victims; poultry and other small stock are sometimes preserved with great difficulty; they have been known to devour a sheep in one night, leaving it a complete skeleton, while a fowl is merely an hour's amusement: and a French writer informs us that cows have been known to be devoured in their stalls by these daring devastators.

The united hosts of this diminutive insect have even become formidable to man himself. Smith, in his "Voyage to Guinea," relates, that when he was at Cape Coast the castle was attacked by legions of ants, who were preceded by thirty or forty apparently acting as guides. "It was daybreak," he says, "before the van had gained the chapel where some of the black boys lay on the floor; perhaps the rear was then a quarter of a mile off. It was my custom to rise at the first appearance of daylight, in order to be abroad early about my survey, and that morning I was surprised when I found the black ants had taken possession of the chapel, and put the boys in an uproar. One of them soon got gunpowder, and laid a train all along the path of the ants (who will not easily be put out of their road); he then set fire to it, and blew them all up, being several thousands, that had already got into the chapel. The rest, who were bringing up the rear, having smelt what was done to the van, turned, and marched off to their

own homes." This writer adds a curious illustration of the habits of these singular insects. "If the ants have not a language, as many people believe they have, they certainly have some method or other whereby they easily make themselves understood, as I have often experimented in the following manner:—When I have seen two or three straggling ants upon the hunt, I have killed a cockroach, and thrown it down before them. As soon as they have found what it was, they have sent one away for help, while the others have stayed and watched the dead body, till he returned at the head of a large posse, and if they have not been able to carry off the cockroach, another has been detached and sent away, who soon returned with a fresh reinforcement, sufficient to carry away their prey."

The cultivation of the sugar-cane in the West India Islands has been often severely checked by the ravages of ants. They do not eat the plant, though its produce is extremely alluring to their appetite, but they undermine the roots to establish their nests, where they can be protected from heavy rains and the agitation of high winds. Ripe fruits are often attacked by ants, probably for the sugar contained in them, and honey and sweetmeats have strong attractions. Ants are also fond of the lice which infest plants, and are in their turn the favourite food of birds and various animals.

Ants swarm in every region of the globe, and they are often the scourge of those countries they inhabit. We have a remarkable illustration of this in the damage occasioned by them in the sugar-plantations of Granada, about 1777, where their ravages were so extensive, that it was resolved to burn down the whole of the standing crops of canes, to destroy the millions of ants which had fixed their habitations at the roots. These were to be replaced by new crops, and if that proved ineffectual, it was resolved to abandon the culture of the canes altogether. After sustaining a considerable loss, and in vain endeavouring to exterminate the legions of insects, the inhabitants were fortunately prevented from resorting to the final remedy by very heavy rains, which checked the ants in their course of destruction, and destroyed great numbers of them. The ants in these climates are always numerous, but on this occasion they appeared in such myriads that nothing could resist them. The country in many places

was covered with them; they descended the hills in countless battalions, and filled every avenue leading to the plantations. Numbers of domesticated quadrupeds perished; rats, mice, and reptiles of every description, fell an easy prey; and even the birds, which they attacked when they alighted, were so harassed by their torments, that they fell to the ground in agony, and were speedily devoured. Streams of water offered no interruption to their progress; the foremost columns rushed boldly in to certain death, and their accumulated insect carcasses at length formed an embankment which divided the stream, and by this mode the rest passed over in safety. Even fire was in vain employed on this occasion; they precipitated themselves into it, extinguished the flames, and though myriads perished, the rest were able to continue their march unhurt. The appearance of ants, however, in less formidable bodies, is esteemed a benefit in those countries, because they materially assist in destroying snakes and other venomous reptiles, when they can seize them by surprise. We are told of a species in Surinam called the *ants of visitation*, as they appear only at certain seasons, and after a considerable interval. These ants receive a cheerful welcome from the natives; the doors are opened for their reception; the ants enter, traverse every part of the dwellings, and after destroying the rats, mice, cockatrices, and other vermin, take their departure.

The sting of the ant is sharp and painful, and even those of them which possess no sting are capable of exciting a disagreeable puncture, by means of a juice which they discharge upon the skin; but the pain is easily abated by an application of oil and honey. Immense flights of them have been seen on several occasions, rising to a great height, and forming high columns in the air. Notwithstanding their apparent love of social order, and the unaccountable bond of union which renders the society of each other indispensable, scenes of ferocious contention are occasionally exhibited between the inhabitants of neighbouring ant-hills; and these diminutive insects exhibit the same passions of rivalry, ambition, and revenge, which unhappily operate among beings of a higher order. Among them, as among other insects, war seems to be one of the wise arrangements of Providence which tends to check their otherwise increasing numbers. The battles which take place between rival

colonies of ants are often on the most extensive scale, millions of combatants engaging on either side with a most astonishing fury and resolution. Their weapons are their jaws, which are capable of inflicting a deep wound. Some of the most daring and courageous of the species, called the *amazon ants*, live solely by attacking and conquering the nests of the weaker, which they plunder of their eggs and grubs, and convey them to their own nests. These are hatched and reared by a species which are slaves to the amazon ants, and which had been themselves carried off in a similar manner from their parent nest. The amazons are attended, fed, and nourished by the ants they procure in this remarkable manner, who take as much care of their offspring as they do of their own species. Complete order is preserved, and the natural instinct of hostility is extinguished by the slaves being brought up with their oppressors. A society is thus formed between different species of insects which can scarcely be paralleled in the history of the human race.

Different degrees of sagacity belong to the various tribes of ants. Many traits in the history of the larger kinds are scarcely credible, were they not established by the concurrent testimony of most accurate observers. Besides their skirmishes during foraging excursions, and their pitched battles, some tribes of ants, which are partial to the honey exuded or sweated out by certain insects, convey many of these insects into their own nests, and lodge them near the provisions on which they feed, but detain them as prisoners, and assign to them distinct apartments in the subterranean recesses of their dwellings. As if conscious of the advantages they derive from these insects, the ants collect their eggs, and overlook the hatching of them with the same care they bestow on the eggs of their own species. The captive insects live in harmony with their keepers, who invariably defend their prisoners against ants belonging to other nests, who may attempt to get possession of them. They are also occasionally lodged by the ants in fortified structures at a distance from the nest, in situations where they are not likely to be molested by invaders.

Ants have numerous enemies among quadrupeds and birds, which devour large proportions, and some feed almost entirely on these insects. There are various methods of destroying them, such as by pouring

boiling water into their nests, which is additionally efficacious if infused with soot, tobacco, or lime, and kills both the insects and their eggs. Arsenic, mixed with sugar, is also fatal to them.

Such is an outline of the habits of the ant, which Solomon recommends the sluggard to consider. In their history we perceive the reason of the advice. They are distinguished for their unwearied industry and invincible perseverance, their regulated labour, the alacrity and zeal with which the overburdened are assisted, their care in observing the times and seasons, the judgment and sagacity they exhibit in availing themselves of favourable circumstances, and the extraordinary dwellings which even such minute creatures can construct by the co-operation of numbers in one common object. With propriety, therefore, is the ant selected by Solomon to reprove the slothful and the idle by its proceedings, and to show that unwearied industry is in hourly operation among some of the most minute insects which come under human observation.

APES, *kophim*, certain animals imported by the Hebrew-Phœnician fleet from Ophir for Solomon, which so closely approach to the human form in structure, that they have been regarded as a connecting link between man and the lower animals. With respect to the original word in our version of the Scriptures, 1 Kings x. 22; 2 Chron. ix. 21, it is as indefinite as that by which it is rendered, and there is no possibility of determining the species. Apes are mentioned with peacocks as the natives of the country or countries called Ophir, but they were doubtless not the only curious animals collected for Solomon, and they appear to be chiefly mentioned as the most remarkable, or as the rarest, ever seen in Palestine. We are led to infer, from the manner in which the animals are introduced, and from the particulars transmitted to us concerning the commerce of the Hebrew king, that he had formed a noble collection of animals, many of which had probably never before been seen in Western Asia. Solomon was partial to the study of Natural History. We are told that "he spake of trees, from the cedar-tree that is in Lebanon, unto the cypress that springeth out of the wall; he spake also of beasts, and of creeping things, and of fishes." This indicates to us that he commissioned his navigators to bring home living specimens of the more remarkable foreign

animals, that he might acquaint himself with their peculiar habits by actual study and observation; and thus, though trade was the primary object of this navigation, Solomon embraced the advantages and opportunities it afforded him of acquiring a more ample knowledge of God's creation.

It cannot of course be expected that any thing like a history of the remarkable animals called apes, monkeys, or baboons, can be attempted in the narrow limits of this work. If we are to understand the term *apes*, as rendered in the Scriptures, literally, they are one of the four, or, according to some naturalists, five species into which their numerous kindred species are divided. It is the distinguishing feature of apes that they have no tails; their visage is flat, their teeth, hands, fingers, toes, and nails, resemble those of man, and they walk naturally erect. In our language we commonly define an *ape* to be a monkey *without a tail*, and a *baboon* a monkey *with a short tail*, reserving the term *monkey* for those species which have *very long tails*. The early writers of our own country appear to have used these three words indiscriminately, and apply them to the same animals, yet these significations are now exclusively adopted, although they are extremely vague, and do not express the peculiar relations which subsist between the different sections of this group of animals. The modern definition of *ape*, therefore, comprises those animals of this group which have teeth of the same number and form as in man, and which possess neither tails nor cheek-pouches. This definition excludes certain baboons without tails and monkeys, and includes *orangs*, *chimpanzees*, and *gibbons*. These are indeed considered by some learned zoologists as in some respects distinct, but it is also argued that the difference is too slight to warrant their separation. It is well known that they of all others approach nearest in resemblance to the human frame, and their most essential difference consists in a peculiar formation or structure of the extremities, which prevents them from walking with ease on a level surface, but is admirably adapted to enable them to climb trees and grasp branches. When the animals stand erect on their hind legs their arms are so long that they can almost touch the ground, while the legs are scarcely one-third of the entire height. Their legs are not in the same line with their thighs, their knees are turned outwards, and their feet are so fashioned at the ankle, that their

soles turn inwards, and are opposed to each other. This construction enables the apes to grasp branches and trunks of trees with greater ease than if their legs and feet were formed like those of man; they thus become inhabitants of the woods, which they never leave unless compelled, because in woody regions they find their food, and are secure from their assailants. Their fingers and toes are also long, flexible, and deeply separated from each other, and their thumb is completely opposable to the four fingers as well on the back as on the front. The hands as well as the feet are thus equally formed for grasping branches, and for climbing them with ease, rapidity, and nimbleness.

Buffon justly observes that apes are not quadrupeds—they may be called *four-handed*, not *four-footed* animals. Their habits and their dwellings correspond with this singular medium in their structure. They are not confined to the surface of the earth, like quadrupeds in general, nor can they elevate themselves, like the bats, into the air, but they choose a *middle course*, if it may be so called—they reside in forests, and they move from branch to branch, and from tree to tree, with an ease and a velocity which closely resemble actual flight. Yet, when compelled by circumstances to proceed any distance on the open ground, their pace is neither upright, like that of man, nor do they walk upon all-fours like the lower animals. Their long arms serve them instead of crutches, and their pace is exactly like that of a lame man with such assistants. In their native forests they can turn the great length of their fore-arms to the utmost advantage; they are enabled to act on the principle of a rope-dancer with his balancing-pole, and they can secure their balance in the most precarious footing. Travellers have seen apes poised at the very extremity of the slender branches of the bamboo, waving their long arms from side to side, and exhibiting the most graceful and easy motions.

It has been already observed, that apes are distinguished by the want of a tail. A long tail would seriously embarrass the nearly erect motion of the ape, and the length of its fore-arms renders it unnecessary, as these adjust the proper balance of the body, which is what the tail performs in common monkeys. The ape also wants cheek-pouches—cavities or sacks in the cheeks, which open inside the mouth between the cheek and the lower jaw, and in which such

extra-provisions are deposited as the animal may not require at the moment. Only one other species of monkeys of the Old World resemble apes in this respect, while they are sufficiently distinguished from them by their long tails. Some species of the real ape are distinguished by the buttocks, on which the animals sit when fatigued, being naked, or without hair. The teeth of apes, and of all other monkeys of the Old World, are the same in number as those in man, nor is there any difference in form, except perhaps in the old males, and especially the full grown orang-outang, whose tusks are at least as large as those of the lion, and are most formidable weapons. In other respects, the anatomical internal structure of apes almost so closely resembles the human frame, that it has only been discovered of late years that the dissections of Galen were not performed on the human body, but on the Barbary ape.

The character and habits of apes differ in the several species. As far as it has been observed in the animals brought to Europe, they appear to be of a grave and gentle disposition, exhibiting none of that petulance and mischievous curiosity peculiar to monkeys, affectionate to those who treat them kindly, very circumspect and intelligent, and seldom excited to violent passion; but they become peevish and discontented when they are annoyed, crossed, or disappointed. As we know little, however, of these animals in their native adult state, it is conjectured that their gentleness and placidity in Europe by no means characterize them in their own climates, and that they are as formidable and mischievous as the baboons. They do not repose in the manner of ordinary monkeys, but stretch themselves like human beings on their sides, and support their heads by their hands, or otherwise supply the want of a pillow.

The preceding observations are strictly confined to apes, and contain a mere outline of their habits and structure, as it would require a volume to enter into all the minute particulars and descriptions of the several species, or of the group of animals to which they belong. It may be questioned whether these were the apes brought by the Hebrew-Phœnician fleet to Solomon, and it is probable that the term is merely general, and denotes a variety of all the species of this class of animals then known. With the species of America, and of Australasia, or

New South Wales, the ancients were of course unacquainted; and though the precise situation of the country called Ophir, to which Solomon traded, is unknown, or at least a subject of conjecture, there is no dispute that it was in the Old World, either in Africa, Eastern Asia, the Indian Ocean, or the countries on the Persian Gulf. This race of animals, which is very numerous, is almost confined to the Torrid Zone. They abound in the woods of Africa, from Senegal to the Cape of Good Hope, and thence to Ethiopia; and a species is found beyond that line in Barbary, and on the rock of Gibraltar. They are numerous in all parts of India and its islands, in Cochin-China, the south of China, and Japan, and one kind is met in some parts of Arabia. With all these regions the ancient navigators were to a greater or less extent acquainted, and many varieties of them would be procured for Solomon, but the species and the specific objects it is impossible to ascertain beyond mere conjecture.

APPLES, a well known and delightful fruit, of which there are varieties of kinds, and which require here no particular description. The word (*tappuach*) which our translators have taken for the apple-tree, is represented as one of the most beautiful objects in the garden of Nature, emitting a delightful fragrance, and yielding excellent fruit. In the Song of Songs this tree is thus mentioned by the spouse, "As the apple-tree among the trees of the wood, so is my beloved among the sons;" and in the Prophecy of Joel the *apple-tree* is specially noticed among the trees of the field which had withered, because "joy is withered away from the sons of men." This, however, conveys no description of the real apple-tree as it is found in Palestine and the adjoining countries, which is very scarce, and its fruit by no means good; and hence some learned writers are disposed to consider the Hebrew word as a general term for fruit. But the most eminent critics agree in concluding that the citron—a large and beautiful tree, its leaves always green, perfuming the air with a beautiful odour, and affording a deep and refreshing shade to the inhabitants of sultry climes—is here indicated. Josephus tells us that citrons were so plentiful in Judea, that the populace at one of the festivals pelted Alexander Jannæus with them. The supposition that the citron is the apple-tree of our version is strengthened by other passages.

In the Song of Songs the bride again says, "Who is this that cometh up from the wilderness leaning upon her beloved? I raised thee up under the apple-tree (or citron), there thy mother brought thee forth." In the same poem the bride entreats to be comforted with apples, or citrons, and the smell of the bridegroom's nose is compared to that of apples. All these passages allude with greater propriety to citrons than to apples, commonly so called. The fruit of the citron is often seen in the hands or within reach of the Oriental ladies, and is used in the same way as a scent-bottle is in this country. The tree grows to a large size; its snow-white blossoms and its golden fruit may be observed at the same time in due season upon it, and its foliage is studded with minute glands which are the receptacles of the odoriferous juices to which the tree owes its fragrance.

Solomon compares "a word fitly spoken" to "apples of gold in pictures of silver." Some understand the *apples of gold* to indicate fruits of a golden colour, such as citrons and oranges, and render the passage, *apples of gold in baskets of silver*, or in *baskets of silver work*, or *apples of gold in a net-work of silver*. Others argue that the *apples of gold* mean figures of the fruit in the metal, and interpret the passage, *apples of gold enchased in silver*, or *among figures of silver*.

ARCTURUS, in Astronomy, signifies properly THE BEAR'S TAIL, and denotes a star behind the *Great Bear's Tail*. In the Book of Job we read of "Arcturus with his sons" (xxxviii. 32). The word here translated Arcturus is *aish*, and in another passage *ash* (ix. 9), the etymology of which is very uncertain. There are two opinions respecting its exact meaning, the one that it is Arcturus, the principal star in the constellation Bootes; the other that it is the constellation *Ursa Major*, or the Great Bear. Niebuhr informs us that the Arabs have no names in their language related to those Hebrew names which occur in the Book of Job (ix. 9), yet some of them call the Great Bear *Ash*, *Nash*, or *Benat Nash*; and from a conversation he held with a Jewish astrologer at Bagdad, he is of opinion that *ash* signifies the Great Bear. Aben Ezra, in his Commentary on Job, is also of this opinion. He says that *aish* is a Northern constellation composed of seven stars—that "the number of the constellations is twenty-one"—and that "*aish* and *her sons* are the stars of the Great Bear."

ARM, in Anatomy, is that part of the

human body which extends from the shoulder to the elbow. It is frequently used in a metaphorical sense in the Scriptures, denoting any striking manifestation of Divine power, or as affording strength, protection, and complete victory to the righteous, and utter disgrace, misery, and discomfiture to the wicked.

ASHES, the remains of any thing burnt, whether of vegetable or animal origin, and to a certain extent of mineral bodies. Among the Jews and other ancient Oriental nations, to repent in sackcloth and ashes, or to be among ashes, was an external sign of great grief under misfortune, or of self-affliction for sin. It was adopted by Job, and by the king of Nineveh at the preaching of Jonah. There was a sort of liquid made with the *ashes* of the heifer which was sacrificed on the great day of expiation. These ashes were distributed to the people, and used by sprinkling to purify those who had touched dead bodies, or had been present at funerals. The ancient Persians sometimes executed criminals by stifling them in ashes. In the Apostolic and Primitive times the Christians sprinkled themselves with ashes on the first day of the solemn season of Lent, and hence the name *Ash-Wednesday*.

ASP, *pethen*, a serpent, the bite of which is of such rapid operation that it causes death almost the instant it penetrates, without any possibility of remedy. The sight becomes dim immediately after the bite, a swelling takes place, and a pain is felt in the stomach, followed by stupor, convulsions, and death. The Roman naturalist Pliny gives the following account of this celebrated serpent:—"The neck of the asp is capable of distention, and the only remedy against its bite is the immediate amputation of the wounded part. This animal, likewise so much to be dreaded, has a sentiment, or rather a kind of affection, truly wonderful. It never lives alone, the male and female being constantly found together, and if one happens to be killed, the other seeks with the utmost fury to revenge its death. It knows and selects the destroyer from among crowds; it follows him to great distances, surmounts every obstacle, and can only be deprived of its revenge by the most speedy flight, or the intervention of some rapid river. It is difficult to say whether Nature has been more prodigal of evils or of remedies. For instance, she has bestowed upon this reptile, so terrible from the deadly effects of its

poison, a vision so indifferent, its eyes being placed on the sides of its head, that it cannot look straight before it, and it is frequently trodden under foot before it is aware of its danger."

The ancient writers mention this reptile in such an indefinite and vague manner, that it is not easy to determine its species with precision. In name and description, the snake which seems to agree with the Hebrew term is the *aspic* of profane antiquity, and the *bætan* of the Arabs. It measures about a foot in length, and about two inches in circumference; in colour it is black and white. It is celebrated as the instrument of death which Cleopatra, queen of Egypt, is said to have selected to terminate her existence. Some are of opinion that there is a sort of asp really deaf, which is the most dangerous of its kind, and that it is mentioned in the 58th Psalm. Others think that the asp only becomes deaf when it is old; others, again, assert that it hears as well as other serpents, but that, when any one attempts to charm it, it shuts its ears by applying the one close to the earth, and stopping the other with its tail. A Swedish naturalist, who has written on the animals of Egypt, informs us that at Grand Cairo the jugglers have the art of taming the Egyptian asp in the same way as those of India tame the cobra capello, and teaching it to dance for the amusement of the populace; but they take care to deprive it of its poisonous fangs, though even then they avoid its bite when irritated.

As the *charming of serpents* is fully considered in another place (see SERPENT), the following account of the manner in which the Egyptian jugglers overcome the asp is inserted here for the sake of illustration. It is taken from Mr Lane's "Account of the Manners and Customs of the Modern Egyptians, written in Egypt during the years 1833-34-35."—"The charmer professes to discover, without ocular perception, but perhaps he does so by a peculiar smell, whether there be any serpents in a house, and if there be, to attract them to him, as the fowler, by the fascination of his voice, allures the bird into his snare. As the serpent seeks the darkest place in which to hide himself, the charmer has in most cases to exercise his skill in an obscure chamber, where he might easily take a serpent from his bosom, bring it to the people without the door, and affirm that he had found it within, for no one would

venture to enter with him after having been assured of the presence of one of these reptiles within; but he is often required to perform in the full light of day, surrounded by spectators, and incredulous persons, have searched him beforehand, and even stripped him naked, yet his success has been complete. He assumes an air of mystery, strikes the walls with a short palm-stick, whistles, makes a chuckling noise with his tongue, spits upon the ground, and generally says, 'I adjure thee by God, if ye be above, or if ye be below, that ye come forth: I adjure you by the most Great Name, if ye be obedient, come forth, and, if ye be disobedient, die, die, die!' The serpent is generally dislodged by his shock from a fissure in the wall, or drops from the ceiling of the room. I have often heard it asserted that the serpent charmer, before he enters a house in which he is to try his skill, always employs a servant of the house to introduce one or more serpents; but I have known instances in which this could not be the case, and I am inclined to believe that the charmers are generally acquainted with some real physical means of discovering the presence of serpents without seeing them, and of attracting them from their lurking places. It is, however, a fact well ascertained, that the most expert of them do not venture to carry serpents of a venomous nature about their persons until they have extracted the poisonous teeth. Many of them carry scorpions also within the cap, and next the shaven head, but doubtless first deprive them of the power to injure, by perhaps merely blunting the sting."

The habit which the Egyptian asp has of erecting itself when approached induced the ancient Egyptians to believe that it guarded the places which it inhabited. It was consequently one of their sacred animals, and its figure occurs continually in the hieroglyphic and other sculptures of the country. They made it the emblem of the divinity, whom they supposed to protect the world, and it is often found on their temples sculptured on each side of a globe.

ASS, a well-known and useful domestic animal, frequently mentioned in the Scriptures, and of great value in Oriental countries. Among the flocks of the pastoral Patriarchs, "he-asses and she-asses," in Hebrew *chamor* and *athon*, are particularly enumerated, and there is every evidence to justify the supposition that the herds of asses in those times offered specimens of size,

strength, and agility, far superior to any ever seen at the present day. This animal, degenerated in Europe by neglect and ill usage, his good qualities frequently under-valued, humble, patient, contented with the coarse and scanty fare which other cattle neglect, and often the very picture of forlorn dejection caused by bad food and harsh treatment, is very different in Arabia, Persia, and other Eastern countries, from what he is with us. In those countries, instead of being neglected, despised, half-starved, and often treated with the most disgraceful cruelty, the greatest care has been always observed to cultivate the breed by crossing the finest specimens; the pedigrees of the different races are carefully recorded, and his size, strength, and symmetry particularly remarkable. Buffon has well observed that the ass in Western Europe, proverbial for his unhappy situation, and for wanton injuries inflicted by persons whose nature appears by their conduct to be vastly inferior to his, is neglected and despised because we possess a nobler and more powerful animal in the horse; but in the East the care bestowed upon him renders him equal to his proud, fiery, and impetuous rival for most purposes, and in some respects his superior. "The asses of Arabia," says Chardin, "are perhaps the most handsome animals in the world; their coat is smooth and clean; they carry the head elevated, and have fine and well-formed legs, which they throw out gracefully in walking or galloping. They are used only for the saddle, and are imported in vast numbers into Persia, where they are frequently sold for four hundred livres, and being taught a kind of easy ambling pace, are richly caparisoned, and used only by the rich and luxurious nobles." Niebuhr says, in reference to Egypt, "Christians cannot indeed repine at being forbidden to ride on horseback in the streets of Cairo, for the asses are there very handsome, and are used for riding by the greater part of the Mahometans, and by the most distinguished women of the country." Mr Buckingham tells us that "one of the peculiarities of Bagdad is its race of white asses, which, as at Cairo, are saddled and bridled for the convenience of passengers from one part of the town to another, wheeled carriages of every description being unknown. These are equally as large and spirited as the Egyptian ass, and have as easy and speedy a pace. They are frequently spotted over with colours, and

otherwise fantastically marked with red stains of the hannah plant, in a manner that would fit them for any of those grotesque pantomimes in which the English clown Grimaldi distinguished himself, but which species of ornament seems ill-adapted to the general gravity of a Moslem city."—"It was with difficulty," says Adanson, speaking of the asses of Senegal, "that I could recognise this animal, so different did it appear from those in Europe; the hair was of a fine bright mouse colour; and the black list that crosses the back and shoulders had a good effect. These were the asses brought by the Moors from the interior of the country."

These testimonies, which might easily be multiplied, prove that the ass, in those Oriental countries where it is properly attended and treated, is a different animal from the unhappy and degraded race which we see in our streets. It is used by the highest classes of society for the purpose of riding, and the knowledge of this fact shows the absurdity of that ridicule which has been attempted by certain writers, in their observations respecting our Saviour's triumphant entry into Jerusalem riding on an ass. "Asses," says Mr Lane, "are most generally used for riding in the streets of Cairo, and there are many for hire; their usual pace is an easy amble. The ass is furnished with a stuffed saddle, the forepart of which is covered with red leather; and the seat most commonly with a kind of soft woollen lace, similar to our coach lace, of red, yellow, and other colours. The stirrup-cups are in every case very short. The horseman is preceded by a servant, or by two servants, to clear the way, and for the same purpose a servant generally runs beside or behind the ass, or sometimes before, calling out to the passengers to move out of the way to the right or left, or to take care of their faces, sides, feet, or backs. When the women of the higher or middle classes go out to pay a visit, or for any other purpose, they generally ride upon asses. They sit astride, upon a very high and broad saddle which is covered with a small carpet, and they are attended by a man on one or on each side. Generally all the women of a harem ride out together, one behind another. Mounted as above described, they present a very singular appearance. Being raised so high above the back of the *homar alee*, or the *high ass* (for so the animal which they ride, furnished with the high saddle, is commonly

called), they seem very insecurely seated, but I believe this is not really the case; the ass is well girthed and sure-footed, and proceeds with a slow ambling pace, and very easy motion. The ladies of the highest rank, as well as those of the middling classes, ride asses thus equipped; they are seldom seen upon mules or horses."

There is every evidence that the ass was a common domestic animal among the nations of Western Asia some ages before the horse was reduced to subjection. The earliest notice of any kind of cattle after the great Deluge is on the occasion of Abraham's visit to Egypt, where "Pharaoh entreated him well for Sarah's sake, and he had sheep, and oxen, and *he-asses*, and maid-servants, and *she-asses*, and camels." No allusion is made to the horse; and if the Egyptians had possessed it in those remote times in a domestic state, it is not likely that Pharaoh would have neglected to include that noble and useful animal among the gifts he conferred upon the Patriarch; and Moses, who was not only an Egyptian by birth, but familiarly acquainted with that country, would not have omitted to mention the horse, especially as he is most minute in other particulars. It is obvious, therefore, that the horse was not known in Egypt as a domestic animal in the time of Abraham. But it also appears—from the enumeration of Abimelech's presents to Abraham, from the catalogue of Abraham's property on the marriage of his son Isaac, from the detail of Jacob's riches, his present to his brother Esau, and the spoils taken from the city of Shechem—that the horse was unknown even to the Syrian nations as a domestic animal some ages after the time of Abraham, while on all these occasions the ass is invariably mentioned among the other domestic cattle which constituted the wealth of the Hebrew Patriarchs.

It thus appears that the ass was domesticated in the East long before it was introduced among the people of Western Europe. Aristotle informs us that in his time there were no asses in Pontus, Scythia, and the country of the Celts, namely, modern Germany and France, and this animal was exceedingly rare in England even during the reign of Elizabeth. It is said that neither asses nor horses were found in America, although the climate of South America in particular is perfectly adapted for them. They were introduced into the New World by the Spaniards, where they have greatly

multiplied, and troops of them are found at the present time in a state of nature.

The ass is properly a mountain animal, and his long sharp-rimmed hoofs, hollow in the centre, enable him to tread with security on the slippery and precipitous sides of hills and rocky eminences. On the contrary, the hoof of the horse is round, and nearly flat underneath, which makes him efficient and serviceable only in level countries; and experience has amply proved that he is altogether unfitted for crossing rocky and steep mountains. The ingenuity of man early discovered these different qualities, and, assisted by Nature, provided an animal which combines the size and strength of the horse with the patience, intelligence, and sure-footedness of the ass. This animal is the *mule*—a cross between the horse and the ass, inheriting the qualities of both its parents—which appears to have been known at a very early period. It is well known that this animal cannot continue its species, yet, if we are to credit some authorities, there have been instances of its propagation in Northern Africa.

There are different races of asses, as of horses, though they are less noticed, because the former have not been the objects of the same attention as the latter. Some travellers inform us that there are two kinds in Persia, one slow and heavy, kept for burdens; the other, like horses for the saddle, which are quicker in their motions; they are harnessed like horses, and those who ride them sit nearer the buttocks than when on horseback. Dr Russel informs us, in his "History of Aleppo," that there are also two prominent kinds in Syria, one of which resemble those common in this country, the other very large, with remarkably long ears, but both are employed for the bearing of burdens.

The ass is an animal so well known, that any minute description here would be altogether superfluous. As it respects those of Eastern countries, the reader can easily form an idea of their appearance by contrasting them with those of Western Europe. Let him imagine this excellent and useful animal, not the wretched, ill-used, half-starved, and coarsely fed creature, which he has constantly seen in our streets, and whose stubbornness and other real or fanciful peculiarities have become proverbial, but the well attended, lively, handsome, and docile favourite of the Orientals, and the difference will be at once perceptible. With us the ass is most absurdly an object of contempt, with them he

is respected, and his value appreciated. With us it would incur ridicule to be seen mounted on him in our streets, and he has been often used as an animal on which offenders have been mounted who were to be humiliated and degraded; with them princes, nobles, and ladies of the highest rank, and blooming in all the charms of Oriental beauty, select him as their favourite animal, preferring him to the horse for his many useful qualities and mild disposition.

An animal such as the ass, whose excellencies and defects are conspicuous, has often engaged the attention of writers on the history of animals. Of these descriptions none excel the eloquent Buffon and the Abbé La Pluche. After a minute comparison between the horse and the ass, and endeavouring to prove them distinct species—a fact which cannot well be doubted—Buffon thus proceeds: "The ass is an ass, and not a horse degenerated—a horse with a naked tail. The ass is neither a stranger, an intruder, nor a bastard; he has, like other animals, his family, his species, and his rank; his blood is pure and untainted; and although his race is less noble, yet it is equally good and ancient with that of the horse. Why, then, is there so much contempt for an animal so good, so patient, so steady, and so useful? Why do men despise even amongst animals those which serve them best and at the smallest expense? We educate the horse, take care of, instruct, and exercise him, whilst the ass is abandoned to the powers of the lowest servant, or the tricks of children, so that, instead of improving, he must lose by his education, and if he had not a fund of good qualities he would certainly lose them by the manner in which he is treated. He is the sport of the rustics, who abuse him, overload him, and work him beyond his strength. We do not consider that the ass would be in himself, and with respect to us, the most beautiful, the best formed, and the most distinguished of animals, if there were no horses in the world; he, however, holds the second instead of the first rank, and it is from that only he appears to be of no value. It is comparison which degrades him. We look at and give our opinions not of himself, but comparatively with the horse. We forget that he is an ass—that he has all the qualities of his nature, all the gifts attached to his species, and we only think of the figure and qualities of the horse, which are wanting in him, and which he ought not to

possess. When young, asses are sprightly, handsome, light, and even graceful, but they soon lose those qualities either from age or bad treatment, and become slow, stubborn, and headstrong. The ass is ardent in nothing but love, or, rather, when under the influence of that passion he is so furious that nothing can restrain him; and as he loves with a kind of madness, he has also the strongest attachment to his progeny. Pliny assures us that the mother will go through fire to recover her young. The ass is also strongly attached to his master, notwithstanding he is usually ill-treated; he will scent him out at a distance, and distinguish him from all other men. He also knows the places where he has resided, and the ways which he has frequented. His eyes are good, and his smell is acute. His ears are also excellent, which has contributed to his being numbered among timid animals, who, it is pretended, have all long ears, and the hearing extremely delicate. When he is overloaded, he shows it by lowering his head and bending his ears; when greatly abused, he opens his mouth, and draws back his lips in a most disagreeable manner, which gives him an air of derision and scorn. If his eyes are covered, he remains motionless, and when he is laid down, and his head so fixed that one eye rests on the ground, and the other being covered with a piece of wood, he will remain in that situation without endeavouring to get up. He walks, trots, and gallops like a horse, but all his motions are smaller and much slower. He can run, however, with tolerable swiftness, but he can hold it only for a small space, and whatever pace he uses, if hard pressed, he is soon fatigued."

"I confess," says the Abbé La Pluche, "that the ass is not master of very shining qualities, but then he enjoys those which are very solid. If we resort to other animals for distinguished services, this at least furnishes us with such as are most necessary. His voice is not altogether melodious, nor his air majestic, nor his manners very lively, but then a fine voice has very little merit with people of solidity. With him the want of a noble air hath its compensation in a mild and modest countenance, and instead of the boisterous and irregular qualities of the horse, which are frequently more incommodious than agreeable, the behaviour of the ass is simple and unaffected, without superciliousness and self-sufficiency. He marches with an uniform pace, and though he is not extraordinary

swift, he pursues his journey for a long time, and without intermission. He finishes his work in silence, serves his master with a steady perseverance, and discovers no ostentation in his proceedings—certainly a considerable accomplishment in a domestic. His food requires no preparation, for he is contented with the first thistle which presents itself in his way. He does not pretend that any thing is due to him, and never appears squeamish or dissatisfied; he thankfully accepts whatever is offered to him; he has an elegant relish for the best things, and very civilly contents himself with the coarsest. If he happens to be forgotten, or is fastened a little too far from his fodder, he entreats his master, in the most pathetic manner he can display, to be so good as to supply his necessities. When he has finished his expostulations, he patiently waits the arrival of a little bran or a few withered leaves, and the moment he despatches his meal he returns to his business, and marches on without a murmur. His occupations have a tinge of the meanness of those who set him to work, but the judgments formed both of the ass and his master are equally partial. The employments of a judge, a man of consequence, and an officer of the revenue, have an important air, and thus habit imposes on the spectators; on the contrary, the labour of the peasant has a mean and contemptible appearance, because his dress is poor, and his condition despised. But we really make a false estimate of these particulars. It is the labour of the peasant which is most valuable, and alone truly necessary. Judges and advocates are in some measure indispensable, but they are made so by our folly and misbehaviour, for they would be no longer wanted if we could conduct ourselves in a proper manner. On the other hand, we could on no account, and in no season or condition of life, be without the peasant and the artizan. These people may be considered as the souls and sinews of the community, and the support of our life. It is from them we are constantly deriving some accommodations for our wants, and our houses, our clothing, our furniture, and our sustenance, rise out of their labour. What would become of two-thirds of all mankind if they were destitute of either men or animals to convey the commodities and materials they employ and manufacture? The ass is perpetually at their service; he carries fruit, herbs, coal, wood, bricks, tiles,

lime, and straw. The most abject offices are his ordinary lot, and it is a singular advantage to this multitude of workmen as well as to ourselves, to find a gentle, strong, and indefatigable animal who, without either expense or pride, replenishes our cities and villages with all sorts of commodities. A short comparison will complete the illustration of his services, and in some measure raise them out of their obscurity. The horse very much resembles those nations fond of glitter and hurry, who are perpetually singing and dancing, and extremely studious to set off their exterior, and mix gaiety in all their actions. They are admirable in some distinguished and decisive occasions, but their fire frequently degenerates into romantic enthusiasm; they fall into wild transports; they exhaust themselves, and lose the most favourable conjunctures for want of management and moderation. The ass, on the contrary, resembles those people who are naturally heavy and pacific, whose understanding and capacity are limited to husbandry or commerce, and who proceed in the same track without discomposure, and complete with a positive air whatever they have once undertaken."

These observations apply to the ordinary species of the ass, especially as he is found in Western Europe in his present neglected and degraded condition. We now turn our attention to the WILD Ass, or *Para* in the Hebrew, repeatedly mentioned by the sacred writers, who represent him as a creature roaming at liberty, in the desert or on the mountains, feeding on grass, blowing out his breath when vexed, and of such swiftness as to outstrip every pursuer.

The wild ass of the East is doubtless the parent stock to which we owe the useful domestic animal, which seems to have degenerated the farther it has been removed from the parent seat in Central Asia. Wild asses were well known to the ancients, and they always attracted the notice of travellers in Asia and Africa. They are distinguished from the domesticated ass by their very superior grace and form; they are taller, and much more dignified; they hold their heads higher, and their legs are more elegantly shaped. Even the head of the wild ass, though large, like that of the common ass, in proportion to the body, has a finer appearance from the forehead being more arched, and the neck is longer, and has a more graceful bend. It has a short mane of dark and

woolly hair, and a stripe of dark bushy hair also runs along the ridge of the back from the mane to the tail. The hair of the body is generally of a silver grey, inclining to a flaxen colour in some parts, and white under the belly and inside of the thighs. The hair is soft and silky, and is greasy to the touch. The wild ass feeds chiefly on the bitter plants of the desert, and is said to prefer the saltiest and most brackish water to that which is fresh. Their swiftness is noticed by several ancient naturalists. They associate in herds under a leader, but sometimes solitary individuals are found, who are probably stragglers from the main body. They are most usually found single, or a few together, in countries where the deserts are not very extensive, but even in such countries they are by no means common. Wild asses are most abundantly found in the deserts of Tartary, and of the countries between the Tigris and the Indus, especially in the central parts of those regions. They inhabited Mesopotamia, Asia Minor, Syria, and Arabia Deserta, in ancient times, from which they seem to have been in the course of ages almost entirely expelled or extirpated. An ancient author alleges that wild asses are found in Africa, but no traveller has met them, and it is almost certain that they are confined to Asia. The Persians and Tartars hold its flesh in the highest esteem, and hunt the wild ass in preference to all other descriptions of game. An author assures us that he saw no fewer than thirty-two wild asses slain in one day by the Schah of Persia and his court, which were all sent to the royal kitchens at Ispahan. The notice of Xenophon, whose description refers to the same desert on the skirts of which Job resided, is particularly interesting from its connection with the Scripture intimations. After narrating the march of the younger Cyrus through Syria, he says, "They proceeded through Arabia [properly, Mesopotamia, the desert part of which, west of the Euphrates, was often considered part of Arabia Deserta by the ancients], still keeping the Euphrates on their right hand. This country appeared to the eye a complete flat, and as smooth as the sea. Whatever herb or plant grew there had an aromatic scent, but no trees whatever appeared. Of wild creatures the most numerous were *wild asses*, with plenty of ostriches, besides bustards and roe-deer, which afforded sport to our horsemen. The wild ass, however, being

swifter of foot than our horses, would, on gaining ground upon them, stand still and look around, and when their pursuers got nearly up to them they would start off, and repeat the same trick, so that there remained to the hunters no other method of taking them but by dividing themselves into dispersed parties, which succeeded each other in the chase. The flesh of the wild asses taken in this manner was found to be like that of the red deer, but more tender."

These observations of Xenophon are confirmed by Mr Morier in his "Second Journey through Persia." He informs us that his party gave chase to two wild asses, which "had so much the speed of our horses, that when they had got at some distance they stood still and looked behind at us, snorting with their noses in the air, as if in contempt of our endeavours to catch them. The Persians sometimes succeed in killing them, but not without great dexterity and knowledge of their haunts. To effect this, they place relays of horsemen and dogs upon the track

which they are known to pursue, and then hunt them towards the relays, when the fresh dogs and horses are started upon the half exhausted animal." These remarks illustrate two passages in the Prophecy of Jeremiah, descriptive of the wildness and love of liberty evinced by this animal—"A wild ass, used to the wilderness, that snuffeth up the wind at his pleasure;" and again, when their image is allied to all the horrors of a parched desert, "The wild asses did stand in the high places; they snuffed up the wind like dragons; their eyes did fail because there was no grass," Jer. v. 24; xiv. 6.

The Persians take the wild ass alive to improve the breed of tame asses. For this purpose they sink pits of a convenient size and depth, which they half fill with plants, both as a temptation to the animal and to break its fall. The breeds of asses in greatest esteem and request among the Eastern nations are those produced by crossing the tame kind with those reclaimed from the wildness of Nature.

B

BADGERS'-SKINS are repeatedly mentioned as a part of the covering of the tabernacle. The word *tahash*, rendered *badger*, has caused considerable discussion. Some take it to indicate a preparation of leather, as morocco, while the ancient versions regard it as a colour of leather or skins, and point out crimson, or different shades of blue. Some of the Jewish traditions concur in this view, but the Rabbins insist that it is the name of an animal, though they greatly differ about the species. Gesenius favours this interpretation, and adds that several Hebrew interpreters understand it to indicate the weasel or martin. There can be little doubt that an animal is meant, as we find this skin also employed in making shoes or coverings for the feet, Ezek. xvi. 10. In Arabic the word signifies the *dolphin*, with which the ancients often classed the seal, and *seal-skins* is not an inaccurate rendering of the passages in which it occurs. Seal-skins, on account of their durability, are used to cover trunks and boxes to defend them from the weather. It is well known that the skin of the seal may be tanned into as good leather as calf-skin, and is said to be

known in the leather-trade by the name of *dog-skin*.

There is certainly considerable difficulty in ascertaining what the badgers'-skins really were, as rendered in our version of the Scriptures. In several passages they are enumerated with "rams'-skins dyed red, and shittim-wood," Exod. xxv. 5; xxvi. 14; xxxv. 7, 23. It appears from the last passage referred to that several persons among the Israelites had these *tahash-skins* or *badgers'-skins* in their possession, and the animal was evidently by no means rare. But the badger is an inhabitant of cold countries, not of Arabia, and is rare even where it breeds. Those who contend that the animal was the seal, which could be easily procured by the Israelites, are supported by the testimonies of several travellers. Thevenot informs us that when he was at Tor, a port on the Red Sea, the inhabitants could not exhibit any part of a particular fish which they called a *sea-man*, but he afterwards procured what he calls the *hand* of one. "This fish," he says, "is taken in the Red Sea, about some little isles close to Tor. It is a great strong fish, and hath nothing extraordinary

but two hands, which are indeed like the hands of a man, saving that the fingers are joined together with a skin like the foot of a goose, but the skin of the fish is like the skin of a wild goat. When they spy the fish they strike him on the back with harping irons, as they do the whales, and so kill him. They use the skin of it for making bucklers, which are musket proof." Niebuhr also observes, "A merchant of Abushehr called that fish *tahash*, which the captains of English vessels called *porpoise*, and the Germans *sea-dog* or *dolphin*. In my voyage from Muscat to Abushehr I saw a prodigious quantity together, which were all going the same way, and seemed to swim with great vehemence." It must be left undetermined whether this is a species of seal, as nothing is said of its peculiar habits and structure, but it may be the *tahash* of the Hebrews.

BALM, *tseri*, is the celebrated resin obtained from the Balm of Gilead tree, which was a native of and almost peculiar to Judea. It is related to various other trees famous for the fragrant gums which they yielded. We are told that a small piece of this resin filled a large space with its perfume. The balsam-tree of Gilead is about fourteen feet high, with diverging branches bearing evergreen leaves at their extremities. The fruit is a kind of berry, of an egg shape, marked with four seams and two cells. An author describes the *Balsam of Aaron* as a fine oil which emits no scent or smell, and is very proper for preparing odoriferous ointments. It is obtained from a tree called *behen*, which grows in Mount Sinai and Upper Egypt, and it is presumed, in certain parts of Judea. Travellers assert that it is the perfume with which Aaron was wont to anoint his beard, and hence its connection with his name.

The Balm of Gilead tree has so disappeared from the country in which it anciently flourished, that not one is now to be found. It was early an article of merchandize, and was esteemed peculiarly valuable. The merchants who carried Joseph into Egypt were on their journey to that country "with their camels bearing spicery, and balm, and myrrh," Gen. xxxviii. 25; and it is mentioned as part of the present which Jacob sent to Joseph. The Prophet Ezekiel informs us that "Judah traded in honey, oil, and *balm*" (xxvii. 17), as the most precious of perfumed oils. It does not occur in the Hebrew of the Song of Solomon, but it is supposed to have abounded in the gardens

of En-gedi planted by that monarch. It was cultivated in great perfection in the gardens near Jericho, on the banks of the Jordan. Josephus thus speaks of the Vale of Jericho from actual observation, as it appeared in his time:—"Here is the most fruitful country of Judea, which bears a vast number of palm trees, besides the balsam-tree, whose sprouts they cut with sharp stones, and at the incisions they gather the juice, which drops down like tears." This statement is corroborated by the ancient writers who have alluded to Judea. "This tree," says Pliny, "which was peculiar to the Vale of Jericho, was more like a vine than a myrtle. Vespasian and Titus carried each of them one to Rome as rarities, and Pompey boasted of bearing them in his triumph. When Alexander the Great was in Juria (Judea), a spoonful of the balsam was all to be collected on a summer's day, and in the most plentiful year the great royal park of these trees yielded only six gallons, and the smaller one only one gallon: it was consequently so dear, that it sold for double its weight in gold." He elsewhere says, "Of all other odours whatever balsam is preferred, produced in no other part but in the Land of Judea, and even there in two gardens only, both of them belonging to the king, one no more than twenty acres, and the other still smaller."

Justin makes this tree and its produce the source of the national wealth of the Jews. In the estimate of the revenues derived by Cleopatra from the region round Jericho, which had been given to her by Antony, and which Herod afterwards farmed from her, it is said that "this country bears that balsam which is the most precious drug that is there, and grows there only." Josephus farther informs us, in his account of the visit of the Queen of Sheba to Solomon, "They say that we are indebted for the root of that balsam, which our country still bears, to this woman's gift." There is no doubt that it was transplanted early into the southern part of Arabia Felix, where it is indigenous, and the first successful plantation seems to have been at Petra, but notwithstanding the authority of Josephus, it cannot be admitted that Judea was first indebted to Sheba, or Saba, wherever we may fix that country, for the balsam, as we have the positive authority of Moses that the place where it was produced and sold to merchants was Gilead in Judea, nearly one thousand years before the time of

the Queen of Sheba. It must be admitted, however, that it was not a native of Judea. "We are still to observe," says Bruce, "that even when it had been, as it were, naturalized in Judea, and acquired a name in that country, still it bore evident marks of its being a stranger there; and its being confined to two royal gardens alone shows that it was maintained there by force and culture, and was by no means a native of the country; and this is confirmed by Strabo, who speaks of it as being in the king's palace and garden of Jericho. This place, being one of the warmest in Judea, indicates these apprehensions about it."

Fragrant essences or balsams, especially that of Mecca, are still used by the Oriental women. These are chiefly the productions of Arabia.

BARLEY, a well known grain, readily distinguished from other grain by its pointed extremities, and by the rough appearance of its outer skin. We learn from the most ancient authors that it formed a principal part of the food of man in the early ages, and continues so at the present time in those countries where the progress of agriculture and the increase of wealth have not yet enabled the inhabitants to exchange the coarser barley loaves for the more palatable wheaten bread. Of all the cultivated grains barley is that which comes to perfection in the greatest variety of climates, and it is consequently found over the greatest extent of the habitable world. It can bear the heat and drought of tropical regions, and it ripens in the short summers of those which verge on the frigid zone.

In countries such as Egypt, Barbary, and the south of Spain, two crops may be reared the same year, one in spring from seed sown the preceding autumn, and one in autumn from seed sown in the spring. This explains the passage in Exodus, when the effect of the hail is mentioned which desolated Egypt in consequence of the refusal of Pharaoh to release the Israelites. The sacred historian informs us that "the flax and the barley were smitten, for the barley was in the ear, and the flax was balled; but the wheat and the rye were not smitten, for they were not grown up." We are thus enabled to fix the season of the year at which the important transactions in Egypt recorded by Moses took place, and it is interesting to know that this exactly agrees with the state of the crops in that country at the present time. Barley

is gathered before the wheat, and as wheat harvest takes place in May in Lower Egypt, and during April in Upper Egypt, the barley must have been in ear in February. These facts concur in denoting the season as in or about that month, for we find that the month Abib, which corresponds to our March, was the month of their departure from Egypt, and it was accordingly directed to be the first month in the year to the Hebrews.

In Palestine barley was sown in autumn, and reaped in the spring at the passover. This grain is repeatedly mentioned as one of the productions of the Promised Land. It is called a land of "wheat and barley," and the grain was extensively cultivated by the Hebrews. Ruth came in the beginning of barley-harvest to glean in the fields of Boaz, namely, in the spring, and these fields were in the neighbourhood of Bethlehem. The wealthy Hebrew was struck with the appearance of the fair and devoted Moabitess, and said to his reapers, "Let her glean even among the shearers, and reproach her not; and let fall some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not." The Law of Moses directed very liberal treatment of the poor at the seasons of harvest, and ingathering of the crops. The corners of the fields were not to be reaped, the owner was prohibited from gleaning his own field, and a sheaf accidentally left behind was not to be taken away, but left to the poor. The privilege of gleaning after the reapers, namely, following the reapers while at work, was occasionally conceded to the poor, not as a matter of right, but as a favour granted to particular persons whom the owner of the field wished to befriend. It appears that barley was winnowed by the Hebrews in the evenings on their threshing-floors, which was probably to obtain the advantages of the breezes which rise in the evening, and continue more or less throughout the night. This is peculiarly applicable in those parts of the East where the heat of the sun is very powerful and oppressive during the day.

The Rabbins sometimes designate barley the food of beasts, because the Jews fed their cattle with it, yet they frequently used barley bread, and David's friends brought him barley among the other necessities when he was lurking in the Desert. Barley loaves are often mentioned, and that such loaves were used as food even in our Saviour's time we learn from the remarkable miracles

he wrought. A cake of barley bread is mentioned in the time of Gideon, judge of Israel, and it is noticed in such a manner as to imply that wheat bread had already become the substantial food of the Hebrews, barley having become limited in its use as the food of cattle, and of the poorest classes of the community. Ideas of poverty and degradation became associated with cakes of barley, and we find among the Romans that cohorts and individual soldiers who misconducted themselves were, among other punishments, allowed only barley bread instead of wheat, which indicated dishonour and insignificance. Nevertheless it was always extensively cultivated by the Jews. We find Absalom ordering his servants to set fire to a field of barley belonging to Joab. Solomon sent no fewer than 20,000 measures of barley annually to Hiram, king of Tyre, as one of the recompences for the services which that friendly prince rendered to him; and it was carefully cultivated by the Ammonites, who paid as part of their tribute to Jotham, king of Judah, ten thousand measures of it. This grain is often mentioned by the Prophets.

BAT, *attelleph*, a singular creature enumerated among the unclean animals and birds in the Mosaic Law, Lev. xi. 19. Its equivocal properties seem to exclude it from the list of either birds or beasts, and it is extremely well described in another passage. "Moreover, the bat, and every creeping thing that flieth, is unclean to you; they shall not be eaten," Deut. xiv. 19. Nevertheless bats are reckoned delicate eating in some parts of Southern Asia, where there are species of a very large size which are salted, and are reputed to be as delicate as pullets. There are no particularly large species in Western Asia in the latitude of Palestine, and perhaps Moses introduces it as a general name for all bats. The most common in Syria do not much exceed in size those of this country.

The body of the bat is a little larger than that of the mouse, which it resembles in form. It is furnished with wings of a leathery membrane, not composed of feathers, which it expands when flying. Some of the bats of Africa and Ethiopia have long tails, like those of mice, which extend beyond their wings; some have four ears, others only two. It does not, like birds, lay eggs, but produces its young alive, and suckles them like four-footed animals. They

are fastened to its teats, and when the female is obliged to leave them, in order to go out and seek food, she takes them from her teats and hangs them up against the wall, where they adhere by clinging. It has been said that the bat never becomes tame, but White, in his "Natural History of Selborne," thus describes the mode of feeding a tame bat:—"It would take flies out of a person's hand; if you gave it anything to eat, it brought its wings round before its mouth, hovering and hiding its head in the manner of birds of prey when they feed. The adroitness it showed in shearing off the wings of flies, which were always rejected, was worthy of observation, and pleased me much. Insects seemed to be most acceptable, although it did not refuse raw flesh when offered, so that the notion that bats go down chimneys and gnaw men's bacon seems an improbable story. While I amused myself with this wonderful quadruped, I saw it several times confute the vulgar opinion that bats, when down on a flat surface, cannot get on the wing again, by rising with great care from the floor." It feeds on flies, insects, and fat things, such as candles, oil, and grease. Cuvier observes of one species that "they live principally on fruit, of which they destroy a good deal, but they nevertheless know how to pursue birds and small quadrupeds;" and it is probable that they occasionally prey upon the large insects peculiar to the climate they inhabit. When examined, the bat is found to be a delicate and singular creature covered with a fine fur of very pale yellow, with the integuments forming what are called the wings, which, when expanded, are ribbed with bright red lines of the bony prolongations by which they are managed and supported.

The Hebrew word *attelleph*, or *bat*, denotes a *flier in darkness*, and is particularly applicable to bats, because they sleep during the day, and only become active and leave their retreats when night approaches. The bat appears only at night, and not even then unless the weather is fine and the season warm. It builds no nests, but harbours in caverns and deserted dwellings, and it swarms in towns. It brings forth its young either in caves, dark holes, or on the tops and coverings of houses. In those houses where some of the windows are left without glass, or with only lattices, for the sake of coolness, or in public rooms which are open in front, they harbour by day in the best and

most frequented apartments, several of them clinging together to the vaulted or flat ceilings. The height of the ceilings and the lightness of their colour prevent them from being observed, and they remain clustered together from morning to night, occasioning no inconvenience when their numbers are inconsiderable, nor do they almost move, except occasionally putting out their heads, which they immediately retract. It requires some violence to disturb them, and if one or two of them be detached they remain on the wing and return to their places; but they occasion great annoyance in the evening, if the shutters happen to be closed, or their usual means of egress prevented, by flying about the apartment until they are allowed to escape.

Some curious experiments have been made by naturalists to ascertain the habits of this extraordinary creature. One writer, a foreigner, informs us—and we cannot compliment his humanity—that he extracted the eyes of bats, and covered the empty sockets with leather, yet in this condition they flew round his room avoiding the walls, and out of the door without touching the door case; they also avoided all obstacles with equal facility even when the whole head was covered with varnish. These observations are confirmed by a German naturalist, who tells us that “in their rapid and irregular flight amidst various surrounding bodies they never fly against them, yet it does not seem that the senses of hearing, seeing, or smelling, serve them on these occasions, for they avoid any obstacles with equal certainty when the ear, eye, and nose, are closed.” Carlisle, however, observed that the British long-eared bat was entirely at a loss, if, when blinded, its ears were stopped, for in that condition it struck against the sides of the rooms, and seemed to be quite unaware of its situation.

Every reader has heard of the celebrated vampire bat, which is found in the Brazils, Madagascar, and other countries, and said to suck the blood of men while they sleep. It is a hideous-looking animal, and probably its very appearance has clothed it with superstitious terrors. Various stories of them sucking persons when asleep are to be found in most books on Natural History, and some of these are sufficiently circumstantial, and apparently authentic. Cuvier says that this “species have been accused of

causing men and beasts to perish by sucking them, but it contents itself with making very small wounds, which may sometimes become envenomed by the climate.” Zoologists are agreed that some bats suck the blood of animals as well as the juices of succulent fruits, but it is now generally admitted that the supposition is groundless, and it is more than probable that the vampire superstition, and the blood-sucking qualities attributed to the bat, have some connection with each other. The habits of an animal which is any thing but attractive, are always liable to be blended with fable.

BAY-TREE, or a *green tree that groweth in his own soil*, as it is expressed in the marginal reading, occurs only in the 37th Psalm. Many of the Rabbins, followed by a number of commentators, adopt this reading literally, as denoting an indigenous tree growing in luxuriance in its own native and congenial soil; but some of the ancient versions, followed by other commentators, allege that the cedar is indicated. Others, again, think that the laurel is intended.

BDELLIUM, a jasper or other precious stone which Moses mentions as abounding in the Land of Havilah, Gen. ii. 12; and we are also informed that the manna of the Israelites resembled it in colour, Numb. xi. 7. The bdellium, once famous for its medical virtues, is a kind of gum resin, but the tree from which it is gathered is not ascertained beyond mere conjecture. That specified by Moses, however, is obviously a mineral, and is generally understood to be the pearl, as it is rendered in the Arabic version, having no reference to the vegetable production so called. If we suppose the “Land of Havilah” to indicate a region near the Persian Gulf, the propriety is obvious of noticing the bdellium among its most valuable and costly productions.

BEANS, a well known production of gardens and fields, enumerated among the articles of food sent to David in the Wilderness. It is not known what particular kind is indicated in the Scriptures. There are two distinct sorts of beans cultivated—the one, the common garden and field bean; the other, that which is called the French bean, or kidney bean. The bean is also mentioned by the Prophet Ezekiel (iv. 9).

BEAR, *dob*, or *the growler*, a wild animal to which there are several references in the Scriptures, showing that it was common and dangerous in Canaan, and particularly

injurious to the flocks. The bear thus noticed was the brown bear, which is congenial to almost every climate from the shores of the Frozen Ocean to the burning wastes of Lybia and Numidia, and this animal is still found in different parts of Western Asia, though it is no where common. It even continues to linger in the wildernesses bordering on Palestine, but in the country itself instances are rare of meeting this animal. White and black bears, being confined to northern latitudes, must have been unknown to the inhabitants of Palestine.

The account which David gives of a lion and a bear attacking a lamb of his flock, and of his slaying both, is probably the first notice of the bear on record, and illustrates the dangers attending pastoral occupations in countries where beasts of prey had not given place to man. Proprietors of flocks could not safely entrust so hazardous a charge of the zeal of hired servants, or even of slaves, and we accordingly find their flocks were frequently committed to the care of their sons, who were supposed to have a personal interest in preserving the property of their parents. The next notice of bears is that of two she ones who rushed out of the wood of Bethel, and killed forty-two of the young men who insulted Elisha, 2 Kings ii. 24. The bears of Syria are occasionally noticed in subsequent history. Matthew Paris relates that, as Duke Godfrey was riding for recreation in a neighbouring wood during the siege of Antioch, he saw a poor stranger loaded with wood fleeing from an enraged bear, whereupon Godfrey gallantly went to the rescue. The bear turned upon him, and he was unhorsed, his horse being wounded by the bear. He then fought on foot, and after a most severe struggle, in which he received a very dangerous wound, he buried his sword up to the hilt in his savage adversary. Seetzen says that he was informed in the country that bears still existed on the mountains of Palestine. There are bears near one of the summits of Mount Lebanon, called Djebel Makhmel.

The Syrian bear frequently preys upon animals, but for the most part it feeds on vegetables. It has been observed that its skin is of a brown colour, but sometimes it is of a whitish colour, varied with deep yellow spots. These changes are supposed to be occasioned by the woolly fur beneath, and that of the head becoming exposed. The following is a description of a female bear

killed on Mount Lebanon. It was of a uniform yellowish-white, had elongated ears, forehead slightly arched, fur woolly beneath, with long, straight, or but slightly curled hair externally, and a stiff mane of erected hair about four inches long between the shoulders. The animal killed was neither old nor young, and measured about four feet two from the nose to the tip of the tail, the tail being six inches. The flesh of this bear was good, but the liver sweet and nauseous. The skins of the Syrian bears are sold, as is also their dung, which is used as a medicine for diseases of the eye both in Syria and Egypt.

It is the general characteristic of bears to lay themselves up in caves or hollows during winter, which they are said to pass in a dormant state, and without taking food. There are various classifications of bears, which it is unnecessary here to enumerate. Some of them differ considerably in their external appearance as well as in their habits. The brown bear and the Pyrenean bear are in Europe, the former a solitary animal, affording to the Kamschatkans not only the necessities but even the comforts of life. This bear was at one time common in the British Islands. In America there are several varieties. Of the Asiatic bears the Syrian is already noticed. Among the other varieties are the Siberian, which is probably a variety of the brown bear, the Thibet bear, the head of which is remarkably thick, its ears large, having a compact body supported by clumsy limbs, and its general colour black; the sloth bear, of which Bewick has given an excellent portrait in his work on Quadrupeds, observing that "it is an animal which has hitherto escaped the attention of naturalists"—a most unwieldy animal, whose colour is deep black; the Malagar bear, said to be remarkable for its sagacity; and the Bornean bear, a singularly formed animal. The existence of bears in Africa has been questioned. The Polar bear is found in the icy regions of the Pole. It frequents all the Asiatic coasts of the Frozen Ocean, and abounds in Nova Zembla, Spitzbergen, Greenland, Labrador, and the coasts of Baffin's and Hudson's Bays. This bear is well known, and is described by various voyagers to the North Pole in their accounts of the Esquimaux. The fossil remains of bears, some of which are now extinct as a species, have been found in various parts of Europe.

The sacred writers often allude to the

habits of the bear by way of analogy. We are told of "mighty men who are chafed in their minds, as a bear robbed of her whelps in the field," 2 Sam. xvii. 8. Solomon observes—"Let a bear robbed of her whelps meet a man, rather than a fool in his folly," Prov. xvii. 12; and Hosea (xiii. 8), in his announcement of God's anger against the Israelites for their idolatry, utters the language of Jehovah—"I will meet them as a bear that is bereaved of her whelps." The rage of the female bear when her young have been killed or taken from her has been often noticed, and is the subject of many instructive and interesting anecdotes in the works of voyagers and travellers. Though she is wounded she will not withdraw; and it has been repeatedly seen that though her young are killed she will not understand them to be dead, but place meat before them, raise them up with her paws, and solicit them to eat by every endearing motion. She has been known to withdraw and look back, as if expecting her young to follow, then return, walk round the dead bodies, paw them, lick their wounds, and uttering bitter moans all the time. It is said that the attachment between the young and their dam is reciprocal, and that no circumstance of danger can drive them from their living or dead mother.

A "wicked ruler over the poor people" is likened to a "roaring lion and a ranging bear," Prov. xxviii. 15. The roaring of bears is mentioned by Isaiah (lix. 11), and the Prophet Amos thus describes a man who shunning one danger falls into another: "As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him," Amos v. 19. It is figuratively said that in the future times of peace "the cow and the bear shall feed," and "their young ones shall lie down together," meaning, that the heifer and the she-bear will not only feed together, but even lodge their young, for whom they are proverbially jealous and fearful, in the same place.

BEAST, a general name for an animal destitute of reason, though the word is usually employed to indicate a quadruped living on land. After the Deluge the flesh of certain animals was given to man as food, and it appears that their several names were originally bestowed by our progenitor before the Fall; but the blood of beasts was forbidden to be eaten, or even to be shed with violence. The distinction was made by

Divine authority between clean and unclean; some were fitted for a domestic state, and others to roam at large wild and savage. Provision is made in the Law of Moses for the resting of domestic animals from labour, and the strongest injunctions are given to desist from inflicting cruelty on animals which contribute so materially to the existence and comfort of man.

BEES, the name of all the species of a very numerous and well-known tribe of insects. The species are so numerous that in Britain alone nearly two hundred and forty have been discovered. The honey and honey-combs of these remarkable insects are often mentioned by the sacred writers, but the bees themselves are seldom noticed, and, with only one exception, in a figurative manner. Moses reminds the Israelites that during one of their rebellions in the Wilderness the Amorites "chased them as bees." David speaks of his enemies having "compassed him about as bees;" and every one who has been exposed to the resentment of these courageous insects will perceive the force of the analogy. The ancient writers always speak of the bee as a formidable adversary. Aristotle and Pliny dwell on the power of its sting, by which large animals, even horses, have been destroyed; the latter writer informs us that in some districts of Crete they became so troublesome as to compel the inhabitants to retire, and some ancient writers mention sieges in which the assailants were repelled by the besiegers opposing their assaults with swarms of bees. Their rage is well known to be terrible, especially when disturbed in their hives. An instance of this, from many which might be selected, is given by Mungo Park. On one occasion, some of the people of his party went in search of wild honey, and they happened to disturb a large swarm near their resting-place. "The bees came out in immense numbers, and attacked men and beasts at the same time. Luckily most of the asses were loose, and galloped up the valley; but the horses and people were very much stung, and obliged to scamper in all directions. The fire, which had been kindled for cooking, spread and set fire to the bamboos, and our luggage had like to have been burnt. In fact, for half an hour the bees seemed to have completely put an end to our journey. In the evening, when the bees became less troublesome, and we could venture to collect our cattle, we found that many of them were very much

stung and swollen about the head. Three asses were missing; one died in the evening, and one the next morning, and we were forced to leave one at Sibikillin, in all, six; besides which our guide lost his horse, and many of our people were much stung about the face and hands."

Bees have occupied the attention of the most distinguished naturalists both in ancient and modern times, and volumes have been written on these extraordinary and wonderful insects. These are so well known that any lengthened details in the present work would be superfluous. The various species of wild bees are very abundant during the spring and summer months, frequenting grassy banks, fields, and gardens. Their males are generally seen flying about hedges, while their females construct their nests under ground, in roots of trees, or occasionally making use of the nests of other species; while some do not excavate cells, but make use of any hole convenient for their purpose. Another species construct their cells on the side of the steepest banks they can find. They vary in colour, or have some distinguishing peculiarities which are familiar to those who have studied their habits and formation. The hive bee or the honey bee is that, however, which has pre-eminently claimed the investigation of naturalists; in its wild state it generally constructs its nest in hollow trees, but throughout Europe it may be said to be rare to find it otherwise than as a domesticated insect. It lives in society with many of its own species, and each community or swarm is composed of three descriptions of bees—the male or drone, the neuter or worker, and the female or queen.

The *drone* is easily distinguished from the workers and queen by its greater breadth; its large eyes meet at the top of the head, and the belly has only four segments visible from the upper side. Its wings are much larger in proportion than the other, reaching to the extremity of the abdomen. The numbers of drones in a hive vary from some hundreds to two thousand, and they seem to be regulated by no particular rule, as a small hive often contains as many as a large one. The drone has no sting, and it arrives to the maturity of a perfect insect twenty-four days after the laying of the egg, when it appears in its winged state.

The *neuter*, or *worker*, is of a dark brown colour, approaching to black; the lower part

of the belly is conical, and composed of six segments; the legs are black. The worker attains its perfect state within twenty-one days after the laying of the egg. The number of workers in a well-stocked hive will often amount to fifteen or twenty thousand. Their business is to collect honey and several substances from flowers and buds of trees, to build the combs, and attend the young. In this latter department of duty their labour appears to be divided, a certain number always remaining feeding the young, who are called nurse-bees, while the young are actively employed abroad.

The *queen bee* is of a dark brown colour, the head thickly furnished with yellow hairs, except the forehead, where the hair is nearly black. The feelers are yellow beneath and brown above, and composed of twelve joints; the breast is covered with pale brown hairs; the lower part of the belly resembles a kind of cone, and is nearly smooth, exhibiting six segments above; the legs are of a brownish colour; the wings are short, and small in proportion to the size of the insect. In the queen bee the sting is bent. There is only one queen in a hive, who is treated with the greatest attention by all the other bees. Although the interior of the hive is quite dark, they can distinguish the queen, who emits a peculiar sound, and if the workers do not touch her occasionally with their feelers, they proceed to procure another queen from the larvæ of the neuter, as if she were lost. If the queen die, or is accidentally killed, her body is treated with great respect, and even preferred to any other queen. The discovery of the loss of the queen bee is soon made, and great disorder follows until a new one is produced. If a strange queen is introduced into a hive where their own has been removed, she is kept a prisoner, until she dies of hunger, as the workers never sting a queen. Yet if eighteen hours elapse after the loss of the former one, the stranger is treated with respect, and set at liberty; if twenty-four hours elapse, she is acknowledged sovereign of the community. If a strange queen is introduced into a hive which contains a reigning one, both are instantly surrounded by the workers, and as escape is impossible, a battle ensues, which ends in the death of one of the two combatants, and the survivor becomes ruler of the hive.

The sole occupation of the queen is to lay eggs in cells prepared for that purpose by the workers, whose business it is to take

charge of the young. The eggs she lays, until she is about eleven months old, are generally such as will produce neuters, and after that period she commences laying the eggs of males. These operations are performed at stated seasons and during certain months, and the number she lays is astonishing. When the larva emerges from the egg, it is supplied with food by the nurse bees. This food is a mixture of a mealy substance, honey, and water, which is converted into a whitish jelly in the stomachs of the nurse bees. The proportions of this substance vary according to the age of the young, and sometimes it is not given directly to them, but disgorged into the cells. When the young are nearly full grown the food is sweeter, and is applied by the nurse bees to their mouths, somewhat in the same manner as birds feed their young.

The queens of this young brood are kept prisoners in their cells after they have attained maturity, and the old queen begins to exhibit signs of agitation when the larvæ are about to change into perfect insects. Her agitation is soon communicated to the hive—a general confusion takes place, till at length a large portion of the bees rush out of the hive with the old queen at their head, and this constitutes the first swarm, which is invariably conducted by the former sovereign. If she had not left the hive, the young queens would have been certainly killed by her, as two sovereigns can never exist in one community. A few days after the departure of the first swarm, complete order is restored in the hive, and the nurse bees continue their attendance on the young, carefully watching the royal cells, and removing the wax from the surface on the outside. The young queen cuts away with her jaws the part of the silken covering at the mouth of her cell, and she would make her escape were it not for the vigilance of the workers acting as sentinels, who repair her efforts by opposing some particles of wax, and detain her nearly two days, until she has acquired sufficient strength to fly immediately on her liberation. It is conjectured that they know when to allow their royal captive to be at liberty, by a series of rapid monotonous sounds produced by the flapping of her wings, and that these become more audible and stronger as the young queen acquires strength.

When freed from her captivity, the young queen seeks out the other royal cells, and

would destroy their inmates by tearing open their abodes and stinging them to death, were she not prevented by a sufficient number of guards, who bite and drive her away. It is said that she can avert their ill treatment by emitting certain sounds which operate as charms upon her assailants, and render them motionless, when she embraces the opportunity of their weakness to renew the attack on the royal cells, but that as these sounds become familiar to the guards they recover from their influence, and drive her away. These attacks and repulses succeed each other until the hive becomes in a state of agitation, and a number at length rush out with this queen at their head, who form a second colony. If the hive is sufficiently populous to send off a third, or fourth, or a fifth swarm, the same procedure takes place. It follows that there are often few bees left to guard the royal cells. The young queens constantly make their escape in twos and threes at a time; a contest ensues between them, and the strongest remains queen of the hive, who immediately destroys all the royal larvæ and young, that she may reign without a rival. A general massacre of the drones ensues after a swarming, who, having no stings to defend themselves, fall victims to those of the neuters. It is said that bees send out scouts before leaving the hive, to seek a convenient situation for their new abode, and as soon as they take possession of it they commence building the comb. The young queen, who leads the new colony, is of course in a virgin state when the swarms leave the hive, but about three days after quitting her cell, and the fifth day of her existence in the winged state, she quits the hive, after making herself acquainted with its local situation, by flying from it and returning several times, and soars high in the air, preceded by a flight of drones. It is at this time, while on the wing that her intercourse with the male takes place, and in about forty-six or forty-eight hours afterwards she commences laying her eggs, her first deposit producing workers.

It ought here to be observed that, valuable as the bees are in many respects, Nature has provided checks to their too rapid increase, which would be productive of great inconveniences, and actually become a scourge. The hornet, wasp, and some species of moths, commit great devastation among hive bees. Wasps, in

particular, often take possession of a hive, and after destroying or causing the bees to quit it, consume all the honey it contains, and construct their own nests in it. The *honey moth* and the *honey-comb moth* are severe scourges to the bees in their hives. They contrive to gain admission, and deposit their eggs in the combs, notwithstanding the vigilance of the guards constantly stationed at the entrance of hives, and their larvæ generally oblige the bees to retire in a short time. The *death's-head hawk moth*, which is almost as large as our common bat, sometimes makes its way into hives, and consumes the stores of the industrious inhabitants. It is said that this insect has the singular power of emitting a sound resembling that of the queen bee, which renders the workers equally powerless. The eggs of the *wax-moth* generate most destructive larvæ, which no sooner burst from their eggs than they commence operations, attacking the comb, which they perforate in a variety of intricate passages, burrowing and feeding as they proceed, until they reach the bottom of the cells where the bees are lodged, and where they entrench themselves in security, not unfrequently compelling the bees to leave the hive. Ants of almost every kind penetrate into hives, attack the young brood, and plunder the combs of the honey, to which they are extremely partial. Spiders often expand their snares near a hive, and entrap numbers. Toads and frogs occasionally place themselves at its entrance, and devour many. The fox is a dangerous enemy in the winter, as he can make a passage into the hive, and devour the honey. Rats are equally injurious; the house and field mice often blockade the entrance into the hive when the winter approaches, and the bees are less liable to defend themselves. Some birds, especially sparrows, house larks, and swallows, are bitter enemies to bees, which are also liable to a particular insect called the bee louse. Various other birds and animals prey on them, such as the honey-buzzard, woodpecker, king-fisher, and the peacock. The insects are also liable to several disorders, which cause a great mortality among them. Wet springs and summers are very hurtful to bees, and after such seasons honey is generally dear.

The preceding is merely a brief outline of the habits and structure of this extraordinary insect. In another article the reader

will find some observations on the internal arrangements and contents of their cells—the “honey and the honey-comb.” See HONEY.

BEETLE, an insect mentioned among the “creeping things that go upon all-fours, which have legs above their feet, to leap withal upon the earth,” not included among the “unclean creatures” of which the Jews were prohibited to eat. It is classed with the locust, the “bald locust,” and the grasshopper. Bishop Patrick informs us that “the beetle and the grasshopper seem to be a wrong translation, for they were not human food, as were the locusts.” It is not accurately known what kind of “living creature” is intended by the word rendered “beetle,” Lev. xi. 22.

BEHEMOTH, a plural word, which is used by way of pre-eminence to denote *one animal*, whereas the singular of the same word is what grammarians call a *noun of multitude*, and is properly rendered by *cattle* or *beasts*. The identity of this animal, as described in the Book of Job, has occasioned considerable discussion. Various learned writers contend that the Behemoth is the *hippopotamus*, or *river-horse*, which is now generally admitted; Calmet and many others think it is the elephant; some Rabbins think it to be an ox of enormous size, which consumes every day the verdure of a thousand mountains, and at each draught swallows as much water as the Jordan yields in six months, but it is providentially ordered that whatever he eats in the day grows again during the night! They farther assert that there were originally two Behemoth, a male and a female, but that they might not destroy the whole world by multiplying, the female was killed, and the flesh, which is salted, is reserved as the first dish at the feast of the Blessed in Paradise! The Christian Fathers, in their way, conclude that *Behemoth* is the *devil*!

The description of the Behemoth in the Book of Job (xl. 15–24) certainly appears to correspond with the elephant rather than the river-horse, and the opinion of the oldest commentators, who so understand it, is confirmed by the fact that the Arabs, whose name for the elephant is *fihl*, frequently add the epithet *mehemoth*, if he is very large. The inhabitants of Siberia also call the elephant preserved in their country *mammouth* or *mammoth*. These facts are important, yet, if the elephant was intended, it is more than probable that in the minute description of the

Behemoth we would have had some reference to its peculiar characteristics—its proboscis or trunk, its tusks, its docility and sagacity. It is chiefly for this reason that the river-horse has been preferred. The principal objections to this conclusion are, that its tail is too inconsiderable to be compared to a cedar, and that some notice would have been taken of its tremendous roar. It has also been contended, on these grounds, that the Behemoth belonged to a species of enormous animals now extinct—a possible inference, but one which is not proved.

We do not see how we would be warranted in departing from the very general opinion that the hippopotamus is indicated under the name of Behemoth, and this will be the more apparent after an examination of the description given by the inspired writer. The elephant was never an inhabitant of Egypt, yet the Behemoth is mentioned along with the Leviathan as known in the countries bordering on Egypt, where the scene of the Book of Job is laid. Until some instances be produced, therefore, in which the elephant is not only represented as an inhabitant of Egypt, but also is associated with the crocodile, the weight of evidence must decide in favour of the river-horse. The hippopotamus was formerly known in the lower regions of the Nile, though it is seldom found at the present time in Egypt, but it still continues to inhabit the rivers of Africa, and the lakes of Abyssinia and Ethiopia. Next to the elephant and the rhinoceros, the river-horse is the most bulky animal with which we are acquainted. It is nearly the same size as the latter, and has occasionally been found not less than seventeen feet long by fifteen in circumference and seven in height. Bruce mentions some that were more than twenty feet long, and one writer says that its skin alone is a load for a camel. Its bulk is so great that twelve strong oxen were found necessary to draw one ashore which was killed in a river near the Cape of Good Hope. The ancient Egyptians regarded the river-horse as a tutelary divinity, paid it sacred honours, and made representations of it on their obelisks; yet they sometimes attacked it with spears and daggers, and after inflicting many mortal wounds, they left the animal to expire through loss of blood. In like manner, the Negroes of several regions of Africa regard it as a deity, yet they not only attack it, but eat its flesh with avidity.

The river-horse has a very large head; the

jaws extend upwards of two feet, and are armed with four cutting teeth, each of them about twelve inches in length. Although an inhabitant of the water, it has four hoofs unconnected by membranes. Its skin is dark, and nearly destitute of hair, and is remarkably thick and impervious. The skin is as thick under the belly as in other parts. Its tail is not considerable, in proportion to its body, but it is thicker and firmer than that of the elephant, and admits of a better comparison to the cedar—the animal having a complete control over it, moving and twisting it at pleasure. Its legs are short, and from the unwieldiness of its body its motions upon land are slow and heavy, which makes it very timid. When pursued or wounded, the river-horse hastens to the water, and in this element only can all his powers and resources be manifested. He swims dexterously, and even walks under water, but he cannot remain long without coming to the surface to breathe. In the day time he is so cautious of being discovered, that when he requires a fresh supply of air the place is hardly perceptible where he is, as he does not venture even to put his nose out of the water; in unfrequented rivers, however, he is less fearful, and often emerges his head. In shallow rivers he makes deep holes to conceal his vast bulk. When he quits the water, he usually puts out half his body, and smells and looks around, but sometimes he rushes out with great impetuosity, treading all beneath him. He comes often on shore, particularly at night, where he sleeps, and reposes in reedy places near the water, feeding on roots and vegetables, and doing great damage to cultivated fields not less by the treading of his broad heavy feet than by the extent of his appetite. A herd of females is said to have only one male. The right over the females is strongly contested by the males, who engage in ferocious combat, and the attack of two such powerful animals is terrible. They tear each other's flesh with their tusks, their blood flows in torrents, and they often both perish in the encounter. The female brings forth one young at a time, which she suckles in the water.

The river-horse is not of a ferocious disposition, and we are informed that he is easily tamed when young. His vast strength is to be dreaded when he is irritated, and it is said that he can at once bite a man in two. When wounded, he rises and attacks boats

with great fury, often sinking them by striking, or biting large pieces out of their sides. It is extremely dangerous to navigate canoes or boats in rivers frequented by these animals, as the slightest movement of their bodies will upset them.

Such is an outline of the animal generally believed to be the Behemoth of the Scriptures, and we shall now see how far the description given of him in the text warrants the conclusion. First, the Behemoth is said to eat "*grass like an ox*," and we accordingly find that the river-horse feeds on the roots of grass, which he readily tears up with his teeth. It was believed that he subsisted partly on fish, but this has been disproved, and, although living in the water, he resorts to the land for his food. We are next told that his "*strength is in his loins, and his force is in the navel of his belly*." This is also characteristic of the river-horse, whose short thick legs support his enormous bulk, and whose weight is such that he commits incredible mischief, destroying by the trampling of his feet an infinitely greater portion of herbage than he requires to satisfy his appetite. We are told that he "*moveth his tail like a cedar*," which seems merely to refer to the strength of the tail, and the tail, though thick and smooth, and seldom more than half a yard long, is compared with propriety to the trunk of a tree. When eager after any thing the river-horse extends his tail perfectly straight, which is an indication of great strength. Then follows an indication of his general form—" *His bones are as strong pieces of brass; his bones are like bars of iron*." He is declared the "*chief of the ways of God; He that made him can make his sword to approach unto him*." This latter sentence is of difficult construction, but is generally applied to the tusks with which the river-horse is furnished; these are weapons of great power, and enable him when enraged to tear whatever comes in his way. His habits are now noticed—" *He lieth under the shady trees in the covert of the reed, and fens; the shady trees cover him with their shadow, the willows of the brook compass him about*." We have seen that the river-horse commonly sleeps in reedy islands, and, if possible, in situations surrounded by thick forests and impenetrable marshes, where the female brings forth her young. It is said of him, that "*he drinketh up a river, and hasteth not; he trusteth that he can draw up Jordan into his mouth*." The river Jordan is

here used figuratively for any deep and large stream, such as it was at the time of its overflowing, and clearly indicates an amphibious animal. Lastly, it is said that "*his nose pierceth through snares*." Travellers inform us that the river-horse is generally taken by snares and pitfalls, the inhabitants having few other ways of killing him. Hasselquist tells us that the Egyptians had a curious manner of relieving themselves from an animal so destructive to their fields as the river-horse. "They observe the places," he says, "which they frequent most, and there lay a large quantity of pease; when the beast comes ashore, hungry and voracious, he falls to eating what is nearest him, and filling his belly with the pease, they occasion an insupportable thirst. He then returns immediately into the river, and drinks upon these dry pease large draughts of water, which suddenly cause his death, for the pease soon begin to swell with the water, and not long after the Egyptians find him dead on the shore, blown up as if killed by the strongest poison." This circumstance remarkably explains the figurative expression—" *he drinketh up a river*." "The method of catching the Hippopotamus," says Dr Sparrman, "consists (besides shooting it) in making pits for it in those parts which the animal passes in its way to and from the river; but this method is peculiar to the Hottentots, and is only practised by them in the rainy season, as the ground in summer is too hard for that purpose. It is said that they have never succeeded in killing this huge aquatic animal with poisoned darts, though this mode of killing game is practised with advantage by the Hottentots for the destruction both of the elephant and rhinoceros. The colonists likewise were not entirely unacquainted with the method mentioned by M. Hasselquist as being common in Egypt, namely, to strew on the ground as many pease or beans as the animal can possibly eat, by which means it bursts its belly and dies."

BERYL, the eighth stone in the high-priest's breastplate, inscribed under the tribe of Naphtali. It is a mineral species, among the varieties of which are found two most beautiful and costly gems—the emerald and the precious beryl. The most valuable kind of beryl resembles the emerald in colour, but superior to it in hardness. Its green often passes into a honey yellow and sky-blue. The varieties of it are found chiefly in Siberia.

and Brazil. It may be here observed that the *proper significations* of the Hebrew names of precious stones are unknown.

BOAR, an animal, in its wild state, the parent of the domestic swine. The Oriental wild boars chiefly inhabit the woods, out of which they rush, and ravage fields, plantations, gardens, and vineyards, and other cultivated inclosures. It is of little consequence what they eat compared to the havoc they occasion by trampling with their feet, turning up roots, breaking branches, and injuring stems with their tusks, often completely ruining a fine garden or vineyard in one night. The ravages of these animals are equally detrimental to corn fields. Wild boars, where they are numerous, forage in herds, led on by some old boars, and run with great speed and fierceness.

BOX-TREE, *tashur*, is an evergreen casually mentioned by the Prophet Isaiah (xli. 19.)

BRAMBLE, *atad*, a species of buckthorn

CALAMUS, a sweet cane or reed, employed for perfuming, and imparting an agreeable smell to garments. It was an article of merchandize in Tyre, Ezek. xxvii. 19.

CALF, the young of a cow, is frequently mentioned in the Scriptures, because calves were often used for sacrifices. A "calf of the herd" was probably so distinguished from a sucking calf. The "fatted calf" (Luke xv. 23) was one reared and fed for a particular feast.

CAMEL, *gemal*, an animal very common in the East, and repeatedly mentioned in the Scriptures. It has been a native of Asia from the earliest times, and has continued to be the great Oriental vehicle of commercial intercourse to the present time. The Patriarchs were rich in camels, which are always enumerated when their flocks are mentioned. When Joseph's brethren had cast him into the pit, and sat down to refresh themselves after the commission of their crime, "they lifted up their eyes and looked, and behold, a company of Ishmaelites came from Gilead with their camels, bearing spicery, and balm, and myrrh, going to carry it down to Egypt," Gen. xxxvii. 25. Gideon "arose,

originally a native of Syria and Palestine, from which it was introduced into Europe in the reign of Augustus Cæsar. Many of the buckthorns are remarkable for the length and abundance of their spines. It was used for the purpose of burning.

BRASS, frequently mentioned in the authorised version of our Bible, is a mixed metal, of which the ancients knew nothing, and there can be little doubt that copper is intended.

BRIERS. See THORNS.

BRIMSTONE, a well known substance extremely inflammable, which can be melted and consumed by fire, but is impervious to water.

BULL, or BULLOCK, a reputed clean animal, and one of those generally used in sacrifices. The Egyptians held this animal in particular veneration, and rendered him divine honours; and the Jews are thought to have imitated them in their worship of the Golden Calves.

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and slew Zebah and Zalmunna, and took away the ornaments that were on their camels' necks," Judges viii. 21. Part of Job's substance consisted of three thousand camels—an immense number, which were increased to six thousand after the remarkable trials he experienced. A writer informs us that Aristotle speaks of persons who have possessed as many camels as three thousand, the precise number stated to have belonged to Job. The third messenger of evil informed the Arabian Patriarch that "the Chaldeans made out three bands, and fell upon the camels, and carried them away." This glance at the pastoral life, which the first chapter of the Book of Job affords, is very interesting. The oxen were engaged in ploughing, and the asses were near them, while the flocks of sheep and the herds of camels had been led far into the Desert in different directions for pasture. An expedition to Job's neighbourhood, with so rich a prize as camels in view, was probably common in those times, when the various tribes who inhabited that country lived chiefly by plunder.

There is no satisfactory evidence that

camels were ever found existing in a wild state. Some ancient writers indeed notice this animal as wild in Arabia, and a French author, who has carefully considered the subject, asserts that it so existed in the time of Adrian. The natives of Central Africa also maintain that it is found wild among those mountains where Europeans have never penetrated; but it is extremely probable that such camels owed their parentage to those which had escaped from the control of man, and Cuvier observes, with respect to those alleged wild camels of the deserts of Central Asia, that it must always be recollected that the Calmucks gave liberty to all sorts of animals from a religious principle.

The countries over which the camel is principally distributed are Arabia, Syria, Persia, the south of Tartary, some parts of India and Africa, from Egypt to Mauritania, and from the Mediterranean to the Senegal. The camel is also numerous in the Canary Islands. In Europe, Pisa seems to be the only place where it is bred, but the race is considered as rapidly degenerating. The date of its introduction into Tuscany is uncertain. The Arabian camel was introduced into Spain by the Moors, and there were numbers of them in the southern districts after the conquest of Granada, but they are no longer found as a species in the Spanish territory. An attempt was made to introduce them into Spanish America, but the conquerors discouraged their importation, and they gradually dwindled away.

The physical constitution of the camel seems peculiarly adapted by Providence to the condition of the countries in which it is found, and to the wants of the inhabitants. It is contented with the humblest fare, it has an extraordinary power of enduring thirst, and its feet are peculiarly fitted for the soil it has to traverse. The camel is placed by Moses among the unclean animals, because "he cheweth the cud, but divideth not the hoof," Lev. xi. 4. A learned author observes on this subject that, in the case of certain quadrupeds, a doubt may arise whether they freely divide the hoof or ruminates. This doubt arises in the case of the camel, who not only ruminates, but in some sort divides the hoof. The foot is divided into two toes, which are very distinctly marked above, but below the division is limited to the anterior portion of the foot, the toes being confined by the elastic pad upon which the camel walks. But as this

peculiar conformation of the foot renders the division incomplete, Moses declares, for the purposes of the Law, that it does not divide the hoof. It is ingeniously conjectured that the prohibition of the flesh of the camel as food was made to keep the Israelites distinct from the other descendants of Abraham, with whom their connection in almost every respect was close, and they would consequently entertain no wish to continue in Arabia, and to return to that pastoral life from which it was the intention of many of their laws to wean them. The Arabs would be in a wretched condition if they were prohibited either the flesh or the milk of camels. Their milk is constantly used, and though they do not kill the camel or any other animal for ordinary food, yet when one happens to be lamed in a caravan it is killed, and a general feast is held. Camels are also killed by them on festival occasions, or in honour of a distinguished guest, and sometimes as a sacrifice to fulfil a vow. The flesh is described by those who have tasted it as coarse-grained, and inferior to good beef, but it is juicy and palatable when the animal is young and fed with care and attention.

Mr Buckingham gives us some information respecting the camels of Mesopotamia. "The prevailing opinion in Europe," he says, "is, that of the two kinds of this animal, the single-humped is the camel, and the double-humped is the dromedary. The fact, however, is nearer the reverse. The double-humped camel is found only in Bactria and the countries to the north and east of Persia, and these, being natives of a colder climate, and living in more fertile countries than the other species, are shorter, thicker, and more muscular, covered with a dark brown shaggy hair, and heavier and stronger by far than any other camels. From this race of the double-humped animals I am not aware of dromedaries being ever produced. The only camel seen in Arabia, Africa, Egypt, Syria, and Mesopotamia, is the single-humped. This, inhabiting a hot climate, and having always a scanty supply of food and water, is taller, more slender, of a paler colour, and altogether lighter in form and flesh than the Bactrian camel. Its hair is as short, and its skin as sleek, as that of the horses or bullocks of England. It is from this race only that dromedaries are produced; these are merely single-humped camels of good blood and breed, which, instead of being used for

burthen, are appropriated only to carrying riders and performing journeys of speed. They bear indeed the same relation to other single-humped camels that race-horses do to other horses; care being taken, by preserving the purity of their descent, and improving their blood, to keep them always fit for and appropriated to this particular purpose. They are trained in Egypt into dromedary corps, for the supply of lancers and couriers, and perform wonderful journeys both as to speed and distance."

Mr Lane says, "I am here reminded of an assertion of the Arabs respecting the camel—that it has in itself a provision against hunger besides its well known supply against thirst—an assertion which appears to me highly deserving the attention of naturalists. The camel, they say, when deprived of its usual food for several successive days, feeds upon the fat of its own hump. The hump, as I have myself observed under these circumstances, gradually disappears before the limbs are perceptibly reduced, and when the animal is again put to pasture the hump grows again to its usual size before the limbs recover their wonted fat. This explanation of the use of an excrescence which would otherwise seem a mere inconvenient incumbrance, offers an evidence that the camel is more remarkably and more perfectly adapted to the peculiar circumstances in which Providence has placed it than has generally been supposed, and perhaps may be applied with equal propriety to the hump of the bull and cow, and some other animals in hot and arid climates." These observations coincide with Burckhardt, who has rendered to the cause of science and general knowledge very important services by the accurate information he has given us respecting this remarkable animal. "The first thing," he says, "about which an Arab is solicitous respecting his camel, when going to undertake a long journey, is the hump. Should he find this well furnished with fat, the Arab knows that his camel will endure considerable fatigue, even with a very moderate allowance of food.—The fact is, that as soon as the fat subsides the camel begins to desist from much exertion, and gradually yields to fatigue. After a long journey the creature almost loses the hump, and it requires three or four months of repose and copious nourishment to restore it, which, however, does not take place until long after the other parts of the body have been replenished with flesh. Few

animals exhibit so rapid a conversion into fat as camels. A few days rest and plentiful nourishment produce a visible augmentation of flesh, while, on the contrary, a few days employed in travelling without food reduce the creature almost immediately to little more than a skeleton, excepting the hump, which resists the effects of fatigue and starvation much longer."

The camel of the Syrian Desert is smaller than the Anatolian, and bears heat and thirst better, but it is much affected by cold, which kills many of them even in the Desert. On the other hand, the Anatolian camel, which has a thick woolly neck, is stouter, carries heavier loads, and is extremely serviceable in mountainous districts. This camel never thrives in the Desert. The camel produced between a male Turkman and a she Arab is a weak animal, unfit for fatigue. A dromedary and she Turkman camel produce a very handsome small camel, with two little humps, one of which the natives cut off immediately after its birth, to render it fitter for bearing a load. This breed has a very thick growth of long hair under the neck, reaching almost to the ground. The male dromedaries are kept solely for breeding. The young camels are weaned the second year, and they begin to breed in their fourth year. They are prevented from sucking by a piece of wood about four inches long and sharp pointed, which is driven up the palate, and comes out at the nostrils, but this does not disable them from feeding on the herbage of the Desert. In years of scarcity the camels always prove barren. The Arabs ride on the male in preference to the female, though the latter is said to move more expeditiously.

The Bedouin camels are all marked with a hot iron, that they may be recognised if they straggle or are stolen. Every family of a tribe has its own mark, which is generally placed on the camel's left shoulder. If a camel runs away, the owner traces it by its footsteps many hours. The Arabs also know by what has fallen from the camel on the road, the number of days, as far back as five or six, which have elapsed since it had been at the place.

There is a considerable difference between the races of camels in the northern and southern countries. Those of Syria and Mesopotamia are covered by a thick hair and attain to a considerable size, while those of the Hedjaz in Arabia have very little hair.

The camels of Nubia have short hair like that of a deer. The Arabian camels are generally brown, though many black ones are found among them. They become lighter in colour in proportion as they approach the south of Egypt; and Burckhardt informs us that in Nubia these animals are mostly white, at least he never saw a black one.

The best camels for carriage are said to be those of Mesopotamia near the Euphrates. They are scarce in mountainous countries, but Burckhardt assures us that it is an erroneous opinion to think that camels are not capable of ascending hills.—“The country richest and most abundant in camels is undoubtedly Nedjed (in Arabia), entitled on that account *the mother of camels*. It furnishes Syria, Hedjaz, and Yemen with camels, which in those countries are worth double the price paid originally for them in Nedjed. During my residence in Hedjaz a good camel was there estimated at the price of sixty dollars, and such was the want of pasturage and scarcity of provisions that within three years, upon a moderate calculation, there died 30,000 camels belonging to the Pacha of Egypt, at that time commanding in Hedjaz. The Turkmans and Kurds from Anadolia (Asia Minor) purchase every year eight or ten thousand camels in the Syrian Deserts, of which the greater number are brought there by dealers from Nedjed.”

The Bedouin Arabs prefer female camels, while in Egypt and Syria the males are chiefly in request, on account of their strength in bearing heavy loads, but the Bedouins generally prefer male camels for riding. The common load of an Arabian camel is from four to five hundred pounds upon a short journey, and a hundred less if the distance is considerable. Their loads are always made to correspond with the length of the journey, and the number of wells in the way. Burckhardt here corrects some popular but very erroneous statements respecting the peculiar constitution of this valuable animal. “The capability of bearing thirst,” he says, “varies considerably among the different races of camels. The Anadolian, accustomed to a cold climate, and countries copiously watered on all sides, must every second day have its supply of water, and if this be withheld in summer time until the third day on a journey, the camel often sinks under the privation. During the winter, in Syrian latitudes and in the Northern Arabian Desert, camels

very seldom drink unless when on a journey; the first succulent herbs sufficiently moisten their stomachs at that season of the year. In summer the Nedjed camel must be watered on the evening of every fourth day; a longer exposure to thirst would probably be fatal to him. I believe that *all over Arabia, four whole days constitute the utmost extent* to which camels can stretch their capability of enduring thirst in summer, nor is it necessary that they should be compelled to thirst longer, for there is no territory in the route of any traveller crossing Arabia where wells are farther distant than a journey of three entire days or three and a half. In case of *absolute necessity* an Arabian camel might perhaps go five days without drinking, but the traveller must *never reckon upon such an extraordinary circumstance*; and after the camel has gone three whole days without water, it shows manifest signs of great distress.” After noticing that the Egyptian camels are least capable of bearing fatigue, because they are from their birth well watered on the banks of the Nile—that those which bear thirst most patiently are the Darfur camels, though many of them die in their long journeys—and that the African races are generally hardier than those of Arabia, Burckhardt proceeds:—“I have often heard anecdotes related of Arabs who on their long journeys were frequently reduced to the utmost distress by want of water, yet I never understood that a camel had been slaughtered for the sake of finding a supply in its stomach. Without absolutely denying the possibility of such a circumstance, I do not hesitate to affirm that it can have occurred but very seldom; indeed, the last stage of thirst renders a traveller so unwilling and unable to support the exercise of walking, that he continues his journey on the back of his camel in hopes of finding water, rather than expose himself to certain destruction by killing the serviceable creature. I have frequently seen camels slaughtered, but never discovered in the stomachs of any, except those which had been watered on the same day, a copious supply of water. The Darfur caravans are often reduced to incredible sufferings by want of water, yet they never resort to the expedient mentioned. It may, perhaps, be practised in other parts of Africa, but it seems unknown in Arabia, nor have I ever heard either in Arabia or Nubia that camel’s urine mixed with water was used to allay the creature’s thirst in cases of distress.”

Some races of camels can proceed at a quick speed, and extraordinary stories are told of their persevering feats in travelling. Burckhardt mentions one in Egypt which performed the distance of about one hundred and fifteen miles in eleven hours, including a double passage across the Nile in a ferry boat, which would occupy twenty minutes. "Without so much forced exertion," he adds, "that camel would probably have gone a distance of one hundred and eighty, or even two hundred miles, within the space of twenty-four hours." But when they are allowed their own favourite pace, which is a gentle and easy amble, at the rate of five or six miles an hour, they will carry their riders with ease during an uninterrupted journey of several days and nights.

The camel lives as long as forty years, but after twenty-five or thirty his activity begins to fail, and he is no longer capable of enduring much fatigue. The full growth of the animal is not completed before the twelfth year. If one becomes lean after he has passed his sixteenth year, the Arabs allege that he can never again become fat, and they generally sell him at a low price to peasants, who always feed their cattle better than the inhabitants of the Desert. When the camel reaches his full degree of fatness his hump assumes the shape of a pyramid, extending its base over the entire back, and occupying one-fourth of the whole body. None of this description, however, we are assured by Burckhardt, are ever seen in cultivated districts, where camels are obliged to work; they are only found among the wealthy Bedouins in the Desert, who keep herds of them solely for the purpose of improving and propagating the breed, and who seldom force more than a few of the herd to labour. The Arabs distinguish in their camels various defects and vices which greatly influence their value. Many of the caravan camels are broken-winded from excessive fatigue and the carrying of too heavy loads. When this occurs, the Arabs cauterize the animal's chest. They resort to this process in cases of wounds on the hump, and of injuries frequently occasioned by bad pack-saddles. The camel kneels to receive his load, and no degree of pain will induce him to throw it on the ground, but he cannot be forced to rise if his strength has failed from excessive hunger and fatigue. They are liable, besides, to various diseases, against some of which the Arabs know no

remedy; and they believe that antidotes are mentioned in the sacred books of the Jews, which that people withhold through hatred and malice.

The camel furnishes the Arab with flesh and milk; he weaves clothing and even tents of its hair, his belt and his sandals are produced from its hide, and its dung affords him fuel. In the East the hair of the camel is made into cloth, and the raiment of John the Baptist was of camel's hair. The hair is principally imported into this country for the manufacture of pencils for the painter, that which is procured from Persia being held in the greatest estimation. But these are trifles when compared with the vast advantages obtained by this valuable animal, who has been emphatically called the *ship of the Desert* by the Arabs. Throughout Turkey, Persia, Egypt, Arabia, Barbary, and other contiguous countries, all kinds of merchandise are carried by camels, and without his aid the great Deserts of the East would be almost impassable. Merchants and other travellers assemble and unite in caravans, which are always composed of more camels than men, and this habit has prevailed from the earliest times, to avoid the insults and robberies of the Arabs. Those camels which form a part of mercantile caravans are, unlike those of the predatory Arabs, unloaded every night, and allowed to feed at liberty; and in a country where they find the pasturage abundant they eat as much in one hour as serves them for ruminating the whole night, and to nourish them for twenty-four hours. If they do not fall in with such pasturage they eat any thing they can get—wormwood, thistles, nettles, furze, and other thorny and prickly vegetables, which they indeed seem to prefer to softer herbs.

Camels possess no ordinary share of sagacity, which they often display in traversing the dreary regions of the Desert. They are said to be extremely sensible of injustice and bad treatment, and the Arabs allege that if a person strike them without a cause it is difficult to escape their vengeance, for they remember it until an opportunity occurs of revenging themselves. Yet they return no farther rancour when they are once satisfied, and it is even sufficient if they believe that they have gratified their revenge. We are told that the crafty Arab, who has by chance enraged a camel, will lay down his garments in some place near where the animal must pass, and arrange them in such a

manner as to resemble a man sleeping under them. The camel knows the clothes of the man who has ill used him, seizes them with his teeth, shakes them violently, and tramples on them in rage. When he has appeased his anger in this manner he leaves them, and then the owner of the dress may appear without any danger, load and guide the camel—who has recovered his wonted docility—wherever he pleases. “I have sometimes,” says Sonnini, “seen dromedaries in Upper Egypt, weary of the impatience of their riders, stop short, turn round their long neck to bite them, and utter cries of rage. In these circumstances the rider must be careful not to alight, as he would infallibly be torn to pieces; he must also refrain from striking his beast, which would only increase his fury. Nothing can be done but to have patience, and appease the animal by patting him with the hand, which frequently requires some time, when he will resume his way and his pace of himself.”

Such indications, and the dissimilarity of the camel to other animals, induced Buffon to conjecture that his nature has been considerably changed by constraint, slavery, and perpetual labour. Of all animals, he observes, the camel is the most ancient, the most complete, and most laborious slave. He is the most ancient slave, because he inhabits those countries first peopled by the human race, and climates where men were first polished. He is the most complete slave, because among the other species of domestic animals, the horse, the dog, the ox, or the hog, we still find individuals in a state of nature, and which have never submitted to man; but the whole species of the camel are enslaved, for none of them exist in their primitive state of liberty and independence. He is the most laborious slave, because he has never been nourished for pomp like horses, nor for amusement like dogs, nor for the use of the table like the ox, the hog, and the sheep; and because he has been always made a beast of burden, men never having taken the trouble of harnessing or yoking him in machines, but have regarded the body of the animal as a living carriage which they may load or unload even during sleep. Buffon, however, errs in asserting that the camel is thus rigorously treated in all countries. He is kept for pomp as well as utility in various regions both of Asia and Africa, and in Tartary he is regarded with as much attention as the horse.

CAMELEON, *coach*, a kind of lizard found in Arabia, Nubia, and Abyssinia, which the Israelites were prohibited to eat, Lev. xi. 30. It is remarkable for the extraordinary facility with which it forces its way into the sand when pursued—a proof of its strength and activity, which seems to be indicated in the Hebrew word *coach*, signifying *force* and *prowess*. There is also a species which is of a very large size, and abounds in the Levant; it is green, with small scales.

CAMPFIRE, *copher*, rendered *cypress* in the Septuagint and Vulgate versions, is an odoriferous shrub, called *henna* by the Arabs. It is smooth-looking; its bark is of a deep colour, foliage light-green, which, together with the softened mixture of white-yellow, with the red tint of the ramifications supporting them, present a combination as agreeable to the eye as the odour is to the scent. The flowers grow in dense clusters or bouquets, and hence the simile of the bride in the Song of Songs—“My beloved is unto me as a cluster of camphire in the gardens of Engedi.” These clusters are as much appreciated for their perfume at the present day as they were in the time of Solomon. “The flowers,” says Sonnini, “the shades of which are so delicate, diffuse around the sweetest odours, and embalm the gardens and apartments which they embellish; they accordingly form the usual nosegay of beauty. The women, ornaments of the prisons of jealousy, whereas they might be ornaments of a whole country, take pleasure in decking themselves with these beautiful clusters of fragrance, to odour their apartments with them, to carry them to the bath, to hold them in their hand, in a word, *to perfume their bosoms*. They attach to this possession, which the mildness of the climate and the facility of culture seldom refuse them, a value so high that they would willingly appropriate it exclusively to themselves, and they suffer with impatience Christian and Jewish women to partake of it with them. The henna grows in great quantities in the vicinity of Rosetta, and constitutes one of the principal ornaments of the beautiful gardens which surround that city. Its root, which penetrates to a great depth with the utmost ease, swells to a large size in a soil soft, rich, mixed with sand, and such as every husbandman would have to work upon. The shrub, of course, acquires a more vigorous growth there than any where else; it is at the same time more extensively

multiplied; it grows, however, in all the other cultivated districts of Egypt, and principally in the upper part. It is not at all astonishing that a flower so delicious should have furnished to Oriental poesy agreeable allusions and amorous comparisons. The flower of henna is disposed in clusters, and the women of Egypt, who dearly love it, and are fond of carrying it, as I have said, on the spot where the text indicates, *in their bosoms.*"

The leaves of this plant are still more in request. When dried and reduced to powder they furnish the famous dye with which the Orientals give a deep orange tincture to the nails of their fingers and toes, to the soles of their feet, the palms of their hands, and sometimes to their hair. Some writers argue that this practice of staining the hands and nails explains one of the Mosaic injunctions, Deut. xxi. 12. "If large black eyes," says Soncini, "which they are at pains to darken still more, be essential to Egyptian beauty, it likewise requires, as an accessory of first rate importance, that the hands and nails should be dyed red. This last fashion is fully as general as the other, and not to conform to it would be reckoned indecent. The women could no more dispense with this daubing than with their clothes. Of whatever condition or religion they may be, all employ the same means to acquire this species of ornament which the empire of fashion alone could perpetuate, for it assuredly spoils fine hands much more than it decorates them. It is with the greenish powder of the dried leaves of the henna that the women procure for themselves a decoration so whimsical. They dilute it in water, and rub the soft paste it makes on the parts which they mean to colour; they are wrapped up in linen, and at the end of two or three hours the orange hue is strongly impressed on them. Though the women wash both hands and feet several times a day with lukewarm water and soap this colour adheres for a long time, and it is sufficient to renew it about every fifteen days; that of the nails lasts much longer, nay, it passes for ineffaceable. In Turkey, likewise, the women make use of henna, but apply it to the nails only, and leave to their hands and feet the colour of nature. It would appear that the custom of dyeing the nails was known to the ancient Egyptians, for those of mummies are most commonly of a reddish hue. But the Egyptian ladies still farther refine on the general practice; they,

too, paint their fingers, space by space only, and, in order that the colour may not lay hold of the whole, they wrap them round with thread at the proposed distances, before the application of the colour-giving paste, so that, when the operation is finished, they have the fingers marked circularly from end to end with small orange-coloured belts. Others, and this practice is more common among certain Syrian dames, have a mind that their hands should present the sufficiently disagreeable mixture of black and white. The bells which the henna had first reddened become of a shining black by rubbing them with a composition of sal-ammoniac, lime, and honey."

Mr Lane, in his work on the modern Egyptians, gives us a more minute illustration of this singular custom which prevails among Oriental women. The females of the higher and middle classes, and many of the poorer men, stain certain parts of their hands and feet (which are, with very few exceptions, beautifully formed) with the leaves of the *henna tree*, which impart a yellowish red or deep orange colour. Many thus dye only the nails of the fingers and toes; others extend the dye as high as the first joint of each finger and toe, some also make a stripe along the next row of joints. There are several other modes of applying the henna, but the most common practice is to dye the tips of the fingers and toes as high as the first joint, and the whole of the inside of the hand and the sole of the foot, adding, though not always, the stripe above-mentioned along the middle joints of the fingers, and a similar stripe a little above the toes. The application of this dye to the palms of the hands and the soles of the feet is said to have an agreeable effect upon the skin, particularly to prevent its being too tender and sensitive. The henna is prepared for this use merely by being powdered, and mixed with a little water, so as to form a paste. Some of this paste being spread on the palm of the hand, and on other parts of it which are to be dyed, and the fingers being doubled, and their extremities inserted into the paste in the palm, the whole hand is tightly bound with linen, and remains thus during a whole night. In a similar manner it is applied to the feet. The colour does not disappear until after many days; it is generally renewed after about a fortnight or three weeks. This custom prevails not only in Egypt, but in several other countries of

the East, which are supplied with henna from the banks of the Nile. To the nails the henna imparts a more bright, clear, and permanent colour than to the skin. When this dye alone is applied to the nails, or to a larger portion of the fingers and toes, it may with some reason be regarded as an embellishment, for it makes the general complexion of the hand and foot appear more delicate, but many ladies stain their hands in a manner much less agreeable to our taste; by applying, immediately after the removal of the paste of henna, another paste composed of quick lime, common smoke black, and linseed-oil, they convert the tint of the henna to a black or to a blackish olive hue. Ladies in Egypt are often seen with their nails stained with this colour, or with their fingers of the same dark hue from the extremity to the first joint, red from the first to the second joint, and of the former colour from the second to the third joint, with the palm also stained in a similar manner, having a broad dark stripe across the middle, and the rest left red; the thumb dark from the extremity to the first joint, and red from the first to the second joint. Some, after a more simple fashion, blacken the ends of the fingers and the whole of the inside of the hand."

CANE, SWEET, *kaneh bosem*, is the same as the *calamus* or *sweet calamus* mentioned as one of the ingredients of the holy anointing oil. It is not certain whether it is the aromatic *calamus* which it is usually considered. Pliny, speaking of that shrub, says that it grows in Arabia, India, and Syria, and that the last is the best, whereas the Prophet Jeremiah couples the sweet cane with the "incense of Sheba," and says that it comes from a "far country." Pliny, or rather Theophrastus, from whom his statement is borrowed, describes its locality as near Lebanon, at the distance of one hundred and fifty stadia from the sea. He also mentions it as a production of Arabia, and this assertion is corroborated by another ancient writer. It is probable that Pliny, aware that a species of the *calamus*, or sweet cane, grew in Syria, supposed it was the valuable kind used by the Syrians, but which they really obtained from the Arabians, who in turn either produced it in their own country, or procured it from India. The last supposition is the more probable, as the Indian variety is now allowed to be far more valuable than the common sort, from which

it differs less in form than in its more pungent taste and stronger perfume. The Prophet Isaiah mentions it as an article of great value, and in a manner which leads us to conclude that it was used in the service of the Temple. The leaves of the Indian variety of the *calamus*, or sweet cane, diffuse a very strong fragrance, but the perfume proceeds from the root, which is dried, powdered, and exhibited in several preparations.

CANKER-WORM, *ilek*, is also rendered CATERPILLAR, Psalm cv. 34; Jer. li. 57, but it is mentioned as a distinct insect elsewhere, Joel i. 4; ii. 25. This Prophet notices it among other noxious insects, the Hebrew names of which are derived from their destructive qualities, but it is uncertain what names they ought to bear in our own or any other European language. "Our translators," observes Pococke, "have very well rendered them by the names of such known creatures as concur in hurting and devouring the fruits of the earth, so that whatever escapes one is devoured by another." The canker-worm is thought by some to be a species of locust. The Prophet Nahum (iii. 15) speaks of it as having wings, flying about, encamping in hedges by day, and committing its depredations during the night.

CARBUNCLE, *boreketh*, a precious stone like a large ruby or garnet, of a dark deep red colour, resembling bullock's blood, which is said to glitter even in the dark, and to sparkle more than the ruby. An ancient author mentions a stone, understood to be the carbuncle, which when held to the sun appears like a burning coal. The ancients obtained the most esteemed of these stones from Africa, but the best garnets are now obtained from Pegu in the Burman Empire. The carbuncle was one of the stones of the high priest's breastplate under the name of Reuben, Exod. xxviii. 17.

CASSIA, *kidda*, a sweet spice which was one of the ingredients of the holy oil used in the consecration of the sacred vessels of the tabernacle. It is a shrub so nearly resembling cinnamon that some have regarded it merely as a variety. It is, like it, the bark of a tree which grows in various parts of India.

CATERPILLAR, *chisel*, is an insect distinguished from the locust, properly so called, in various passages of Scripture. The Prophet Joel notices it as "eating up" what

the other species had left, but it is by no means certain what particular species the caterpillar signifies. Some understand it to be the *chafer*, which is a great devourer of leaves. Michaelis supposes it to be the *mole cricket*, which in its grub state is very destructive to corn and other vegetables, by feeding on the roots. The editor of Calmet argues for the *cock-roach*.

CEDARS, CEDAR-TREES, and CEDAR-WOOD, are repeatedly mentioned by the sacred writers. The cedar is a majestic and beautiful evergreen, rising to the height of thirty or forty yards, and being sometimes from thirty-five to fifty feet in girth. It has leaves not unlike those of the rosemary, and distils a gum to which various qualities are attributed. The wood of it is solid, beautiful, inclining to a brown colour, and possessing a strong aromatic smell; and the tree bears a small apple like that of the pine. Cedar-wood has the reputation of being indestructible, and instances are recorded of its having been taken from buildings uninjured after a lapse of two thousand years. It has, however, been remarked, that "in relation to these properties there is much vulgar error and confusion, the cedar of Lebanon being often confounded with trees of different genera."

Mount Lebanon and the range of Taurus are the native spots of this stately and magnificent tree, remarkable for its wide-spreading arms, each of which is almost a tree in itself. Its maturity is said to be not so slow as some imagine, and the observations of those who have cultivated it even in England prove that in rapidity of growth it almost equals any forest tree. For example, there is a cedar-tree at Highclere, the seat of the Earl of Caernarvon, which, from every inquiry made about the precise date of planting it, when fifty-eight years old measured ten feet one inch in circumference at three feet from the ground. One brought direct from Mount Lebanon, and planted by Dr Uvedale in the manor-house garden at Enfield about the middle of the seventeenth century, had a girth of fourteen feet in 1789. We are told that eight feet of the top of it was blown down by the hurricane in 1703, but still it was forty feet in height, and its top was again injured in 1791. Its measurement in 1821 was seventeen feet in girth, at one foot from the ground, and sixty-four feet in perpendicular height; it contained in all, including the branches, about

eight hundred feet of cubic timber. A remarkable cedar was blown down at Whitton in Middlesex in 1779. The trunk of this tree was sixteen feet in circumference at seven feet from the ground, and twenty-one feet at the insertion of the great branches twelve feet above the surface; there were ten principal limbs, averaging twelve feet each in girth. The tree had attained the height of seventy feet, and the branches covered an area of one hundred feet in diameter. Some attribute this cedar to the age of Elizabeth. Two of the cedars planted in the Royal Gardens at Chelsea in 1683 had in eighty-three years acquired a circumference of more than twelve feet at two feet from the ground, while their branches extended over a circular space forty feet in diameter. The Chelsea cedars are most picturesque trees at the present time, but there are still more magnificent ones at Zion House, Warwick Castle, Stowe, Blenheim, and other seats of our nobility. It has been introduced into Scotland, where it seems to grow fully better than in England. There are fine specimens at Niddrie Marischall near the city, and at Prestonhall, in the county, of Edinburgh, and at Hopetoun House in the county of Linlithgow, where they were brought and planted by John Duke of Argyle in 1748. It is said that two acres of the cedar of Lebanon have been planted in Ireland, where they are growing like larches.

Gilpin says, in his celebrated work entitled "Forest Scenery," that we cannot expect to see the cedar in perfection in our climate, and that the forest of Lebanon is perhaps the only part of the world where its growth is perfect, yet we may in some degree form a conception of its majesty and beauty from the resemblances of it at this distance from its native soil. But the cedar is properly an Alpine tree, and it is quite a mistaken notion that, because it comes from a warm country, it should always be placed in a dry soil with a warm exposure. "The country in Syria adjacent to Lebanon is indeed warm," observes Sir Thomas Dick Lauder, in his edition of Gilpin's work, "but the mountain itself is of a great height and of a very different climate. The cedars of Lebanon grow in a wet mountain soil, and are exposed to as much frost and snow as occurs in most parts of Scotland. We therefore never find that the cedar is hurt by frosts in this country; but being placed in

gardens, and in a dry situation, both with regard to the soil and climate, it turns out to be a mere bush compared to that lofty tree which it ought to be. It appears to us that the cedar has all along been mistaken, precisely as the larch was at first, and that it should be planted heavily and hardily. But the great difficulty at present is to get plants, and he who should be the means of bringing into the country large quantities of the seed gathered from the proper parent trees in Libanus, or elsewhere, would be a very great benefactor to these islands. There are, however, numbers of pet cedars in Scotland as well as in England, so that, notwithstanding the indolence of British planters with respect to this tree, we believe that the celebrated forests of Lebanon cannot now boast of so many cedars as our own island can do. Solomon's fourscore thousand hewers produced a considerable havoc, and time has done the rest of the work of destruction."

The cedar abounds in America, and particularly in the United States. The trees are highly ornamental in the cities and towns—New York, for instance, where they grow luxuriantly in the public walks of the city, and have a most picturesque and romantic effect. The late celebrated Mr Cobbett, in one of his multifarious works entitled "The Woodlands, or a Treatise on preparing the ground for Planting," &c. quotes an author (Miller) who reckons thirteen varieties of the cedar, but he confines his own observations to two only, the *red* and the *white cedar*. He introduces what Michaux, in his "American Sylva," says respecting the *red cedar*. "The foliage is evergreen, numerously subdivided—it diffuses a resinous aromatic odour when bruised; dried and reduced to powder, it has the same effect as the common juniper. The name of *red cedar* is descriptive only of the perfect wood, which is of a bright tint; the sap is perfectly white. The most striking peculiarity in the vegetation of the red cedar is that its branches, which are numerous and close, spring near the earth and spread horizontally, and that the lower limbs are during many years as long as the body of the tree. The trunk decreases so rapidly that the largest stocks rarely afford timber for ship-building of more than twelve feet in length. Its diameter is very much diminished by deep oblong crevices in every part of the trunk, which are occasioned by the large branches persisting after they are dead. The

wood is odorous, compact, fine-grained, and very light, though heavier and stronger than that of the white cedar and cypress. To these qualities it unites the still more precious character of durability, and is consequently highly esteemed for such objects as require it in an eminent degree. The nearer the red cedar grows to the sea, and the farther southward, the better is its wood. I have observed that the turners of Philadelphia make the large stop-cocks of this wood. In the Southern States it is commonly chosen for coffins."

Thus far our miscellaneous author quotes from Michaux, and he now gives us his own observations. "The red cedar," says Mr Cobbett, "is surpassed by no wood in *lightness*, and yet it yields not to the locust or the live-oak in *durability*. Many are the instances in Long Island where you see *posts* of this wood that must have stood for a century and more, though exposed to the weather all the while. These trees grow on the very barrenest and most exposed parts of the coast, where no other trees will even live. In winter time, in many parts of the country, their boughs are a great resource for the feeding of ewes that have lambs, in the absence of all other green or moist food. These trees would thrive on any of the poorest of our hills of chalk, of sand, of gravel, or of rock. But as to the *white cedar*, this tree wholly differs from the red cedar, for it loves wet land, and even a *swamp*; and not only a *swamp*, but a swamp covered by every spring-tide, even where water is saltish—a thing that agrees with no other tree that I know of, for even the alder will not live if frequently visited by water that is what is called brackish."

These delineations will tend to illustrate the cedars of Lebanon, which grew in that mountainous region often amid perpetual snow. These cedars have now almost disappeared, and those which remain are merely the degenerated representatives of the ancient forest. But the cedar-wood often mentioned in the Scriptures as odoriferous cannot be that now called the cedar of Lebanon, as its timber had comparatively little fragrance. The *cedar-wood* was partly used for purifying, Lev. xiv. 4, 6, 49, 51, 52; Numb. xix. 6. The common supposition is, that this kind of cedar-wood was a species of juniper which produced berries and leaves remarkable for their thorny stiffness. One variety is noticed as peculiar to Syria and Phœnicia,

and as serving for nautical purposes, as in the prophecy against Tyre:—"They have taken cedars from Lebanon to make masts for thee," Ezek. xxvii. 5.

It has been already observed that cedar-wood is prominently mentioned in the Scriptures. Hiram sent cedar to David, which he "prepared in abundance;" and every reader is aware of the important uses to which it was applied in the erection of the Temple of Jerusalem by Solomon, and in his other magnificent undertakings. But the tree itself is often noticed in such a manner as to show that it was peculiarly esteemed by the ancient Orientals of the Old Testament times. Solomon, we are told, spoke of trees, "from the cedar of Lebanon to the hyssop that springeth out of the wall," namely, from the highest to the lowest and most insignificant in comparison. It is generally employed by the Prophets in a figurative sense to denote power, strength, and longevity. Thus, the power of Jehovah is mentioned as irresistible—"The voice of the Lord breaketh the cedars of Lebanon." David joins the palm-tree and the cedar in a manner equally characteristic—the former noted for its flourishing head, the other for the multiplicity, length, and thick verdure of its branches:—"The righteous shall flourish like a palm-tree, and spread abroad like a cedar of Lebanon." No tree in the forest is more remarkable for its close woven canopy, and its grandeur and form are consequently the favourite subjects for illustration. In the words of Gilpin, "its mantling foliage, or shadowing shroud, as Ezekiel calls it, is its greatest beauty, which arises from the horizontal growth of its branches forming a kind of sweeping irregular penthouse. And when to the idea of beauty that of strength is added, by the pyramidal form of the stem and the robustness of the limbs, the tree is complete in all its beauty and majesty."

CHALCEDONY, a precious stone in colour like a carbuncle, Rev. xxi. 19. It is said to have derived its name from Chalcedon, or Calchedon, an ancient city of Asia Minor on the coast of the Propontis, and at the entrance of the Bosphorus, nearly opposite Constantinople. In the neighbourhood of this city, now a poor village, it was formerly found. Some have supposed this to be the stone translated *emerald*, Exod. xxviii. 18.

CHAMOIS, *zemer*, an animal enumerated among those lawful to be eaten in the Mosaic

Law. The Septuagint render the word *zemer* as *camelopard*, and in the Arabic version the *giraffe* is understood, which is probably correct, for the chamois, one of the antelope family, is not met so far southwards as Egypt and Palestine. The giraffe, or camelopard, is a beautiful animal found in the central parts of Africa, and belongs to that order of animals which chew the cud. Its neck is of such an extraordinary length that at first view it seems quite disproportioned to its figure, but the necessity is obvious when we find that by this means the animal is enabled to crop the young shoots from the trees, which constitute its principal food. The giraffe generally stands about eighteen feet high from the forehoofs to the head; its colour is a light fawn, with three-cornered brown spots. Its first run is fleetier than that of the swiftest horse, but it is not capable of continuing its exertion, and this animal can be overtaken by well trained horses after a chase. It is of a quiet, timid, and gentle disposition.

CHESNUT-TREE, *armon*, although so rendered in the Scriptures, there can be little doubt indicates the Oriental plane-tree, which was a favourite tree among the ancients. Its name originated from a word signifying *broad*, and applies to its diffusive shade, which recommended it to the Eastern nations. The Hebrew word *armon* comes from a root which signifies *to be stripped*, and harmonizes with the plane-tree, the bark of which spontaneously comes off and leaves the trunk apparently bare, whereas the real chesnut has a wide-spreading top, and its bark does not peel off. The Oriental plane is esteemed in the East among the most shady and most magnificent trees. Gilpin informs us that "Lady Craven speaks of some she saw in the Turkish dominions of a size so gigantic, that the largest trees we have in England, placed near them, would appear only like broomsticks." It thrives best by the sides of rivers, and is of a quick growth. The stem is covered with a smooth bark, which falls off annually; the bark of the young branches is of a dark brown, inclining to purple; the leaves are large, palmated, cut into five segments; their upper sides of a deep green, and the under sides pale. It grows readily in this country when planted in a favourable soil. There is a very beautiful specimen of it at Lee Court, near Blackheath, on the bank of a small rivulet, and it is one of the first trees of the kind introduced into Britain. Its circumference at

six feet from the ground is fourteen feet eight inches; it is sixty-five feet high, and contains upwards of three hundred feet of timber.

As the chesnut-tree, however, is the rendering in our version, it may be briefly observed, that when it is in maturity and perfection it is a noble tree, and grows not unlike the oak, but its branches are more straggling. There are many magnificent specimens of it in this country.

CINNAMON, *kinman*, a bark well known among the articles of spicery. The *cinnamon laurel*, or *sweet bay*, is a native of various parts of India, but especially of the Island of Ceylon. There are several species, some of which yield cinnamon and others cassia, and these barks appear to differ little from each other except in the degree in which the aromatic principle exists in them. It was long understood that the cinnamon laurel of Ceylon yielded true cinnamon, and another called the *cassia laurel*, on the coast of Malabar, produced cassia; but it is now ascertained that at least two distinct species yield the cinnamon commonly sold in this country, and it is not accurately known which out of several yields cassia. The cinnamon consumed in this country is chiefly from the Island of Ceylon. The shrub varies from two to ten feet in height, and is spread into numerous branches. The leaves when young are red at the top; the fruit is about the size of a damson, and is of a black colour when ripe. In addition to the aromatic oil contained in its bark the root of the cinnamon yields camphor, the stem produces oil of cinnamon, the leaves give oil of cloves, and the fruit a peculiar turpentine ethereal oil. The bark, after being peeled off, requires little preparation beyond a short exposure to the sun to dry it. The time for stripping the bark is from May, at the end of the rains, till November.

Cinnamon was one of the ingredients in the perfumed oil with which the tabernacle and its vessels were anointed, Exod. xxx. 23. The mention of it at such an early period as the time of Moses, while the Israelites were in the Arabian Desert, shows that even before that time there had been a constant intercourse between the neighbourhood of the Mediterranean and India. It is noticed, moreover, in a manner which indicates that it and the other aromatics set apart for religious uses were neither very rare nor difficult to obtain. The question arises, By whom was this commercial intercourse with

the countries of the Far East carried on? It is plain that it was not done by the Egyptians, who in many respects were favourably situated for being the agents of that intercourse; nor is it probable that the Persians had any concern in it, for we know little of their condition at this early period, except that they were not a commercial people, and abhorred the sea as much as the Egyptians. The same observations apply to the Indians themselves, who are not known to have exported any of their commodities to the shores of the Arabian and Persian Gulfs. There is thus every evidence that the Arabians first opened the commerce with India—not the Bedouin Arabs—whose habits are wholly averse to commercial pursuits—but those Arabians who inhabited the coasts, probably the aboriginal Arabians of Kahtan, as distinguished from the descendants of Ishmael. The mode of their intercourse with India must have been either by caravans traversing Persia and Caramania, or by water across the Indian Ocean. The Romans valued cinnamon very highly, and obtained it in large quantities; and by them, as by other ancient nations, it was supposed to be a product of Arabia. But this proves with the more certainty that the Arabians were the agents of the supply, and that the parties who received it, as they had very slight and confused notions of India, confounded its products supplied by the Arabians with the native articles of Arabia, also objects of commerce. They were in the habit of doing this with articles which we know with still more certainty than in the case of cinnamon never were produced in Arabia, and which the Arabians must have brought westward from India. It is undeniable, therefore, that the trade with India was in the hands of the Arabians long before the periods mentioned in common history. This is completely proved in the Scriptures; and it is not an improbable supposition that some of the spices which those Arabian merchants, to whom Joseph was sold, were carrying to Egypt, were the products of India—at least it proves that a spice trade was even then in the hands of the Arabians. That caravan of merchants would seem to indicate a land-journey from Persia, otherwise the route in which they travelled was far out of their way; but it is certain that the Arabians had an early traffic by sea. Dr Vincent observes, that it is evident from all history, as far as history goes back, that the

Arabians were the first navigators of the Indian Ocean, and the first carriers of Indian produce; and that they were so from analogy, necessity, and situation, before history commences. "The Arabians," he says, "have a sea coast round three sides of their vast peninsula; they had no prejudices against navigation either from habits or religion. There is no history which treats of them which does not notice them as pirates and merchants by sea, and robbers and traders by land. We can scarcely touch upon them accidentally in an author without finding that they were the carriers of the Indian Ocean. Sabea, Hadramaut, and Oman, were the residences of navigators in all ages, from the time that history begins to speak of them; and there is reason to imagine that they were equally so before the historians acquired a knowledge of them, as they have since continued down to the present day."

CLAY, a substance frequently mentioned in the Scriptures, and universally known. It was and still is used in the East for sealing. Pococke informs us that the inspectors of the granaries in Egypt, after closing the door, put their seal upon a handful of clay, with which they cover the lock. There is an allusion to this ancient custom in the Book of Job (xxxviii. 14). Clay thus sealed is also applied in the East to the locks of apartments in which valuable property is deposited. In such cases the lock, which is easily picked, is considered an inadequate safeguard; a mass of clay is daubed over it, and impressed with a wooden seal. This does not of course prevent robberies, but it at once makes known if any one has contrived or forced an entrance by the door, through which alone access can be obtained.

COCK, a well known domestic bird which requires no description. Among the Jews crowing of the cock marked a division of time, Matt. xxvi. 34; Mark xiii. 35.

COCKATRICE, a kind of serpent, otherwise called a *basilisk*, of which the most ridiculous fables have been narrated. When basilisks or cockatrices are mentioned in the Scriptures, no such reptile is intended as that which has been so long the subject of ignorant and superstitious credulity, and nothing occurs in the sacred volume beyond words expressive of a very poisonous serpent, intended in the opinion of many commentators to typify sin, misery, destruction, and divine judgments. In the marginal reading of our Bible the cockatrice is identified with the

adder. Dr Harris observes, that "the *tzephoni* (cockatrice) is evidently an advance in malignity beyond the *peten* (asp) which precedes it; and it must mean a worse kind of serpent than the adder (*nachash*)." The Editor of Calmet argues at great length that the formidable serpent known by the name of the *cobra di capello* among the Portuguese is indicated. This, however, is fanciful, and the cockatrice of the Scriptures may be understood to be a poisonous serpent of the adder species.

COCKLE, *baasha*, an offensive weed mentioned only in the Book of Job (xxxi. 41), probably a species of poppy, which, like some of the rest, had a disagreeable smell, and sprang up in such profusion as to disappoint the hopes of the husbandman. The cockle of this country is a pretty flower which grows among corn, but it never proves injurious to the crop.

CONEY, *shaphan*, an animal mentioned by Solomon as "feeble," yet making its "house in the rock." It is classed among the unclean animals in the Levitical Law. The coney has been generally identified with the rabbit solely on the authority of the Rabbinical writers, but this is an evident error, for the rabbit is not an Asiatic animal, and it is well known that it is quite the reverse of being partial to a rocky habitation. The *jerboa* has accordingly been identified with the coney, but the animal called *daman* by the Syrians, *nabr* by the Arabs, and *ashkoko* by the Abyssinians, corresponds better than any other animal with the brief notice of the coney in the Scriptures. It is found in Lebanon, among the mountains and rocks of Syria, Judea, Arabia, and Abyssinia, and it probably extends to Southern Africa. The general colour of this animal is grey mixed with a reddish brown, white under the belly, and blackish about the fore feet. Its ears are remarkably rounded, and not very large; its hind legs are considerably longer than its fore ones, and it has no tail. It lives so much among the rocks that Bruce, who has given a full description of it, assures us he never saw one upon the ground, or at any distance from large stones at the mouth of the caves, holes, and clefts of the rocks in which it resides. It lives in families, subsists on grain, fruits, and roots, and certainly chews the cud, as the *shaphan* is said to do, Lev. xi. 5. They do not appear to have any cry; when walking they seem to steal along as if in fear, with the belly near the

ground, advancing a few steps, and then pausing. They are mild, feeble-like, and timid; they are easily tamed, though when roughly handled at first they will bite. Bruce farther informs us that in Arabia and Syria this animal is known by the soubriquet of *Israel's sheep*, "for what reason," says he, "I know not, unless it be chiefly from its frequenting the rocks of Horeb and Sinai, where the Children of Israel made their forty years' peregrinations."

Bruce strongly advocates the identity of the *ashkoko* with the Hebrew *shaphan*, or coney, showing that the Scripture intimations are quite inapplicable to the rabbit, and as every thing is important which tends to illustrate the natural history of the sacred volume, the reader is presented with his observations. "Many are the reasons against admitting this animal mentioned by Scripture to be the rabbit. We know that this last was an animal peculiar to Spain, and therefore could not be supposed to be either in Judea or Arabia. They are gregarious, indeed, and so far resemble each other, as also in point of size; but in place of seeking houses in the rocks, we know the coney's desire is constantly sand. They have claws or nails, with which they dig holes or burrows, but there is nothing remarkable in them, or their frequenting rocks, to be described by that circumstance; neither is there anything in the character of the rabbit that denotes excellent wisdom, or that it supplies the want of strength by any remarkable sagacity. The *shaphan*, then, is *not the rabbit*, which last, unless it was brought to him by his ships from Europe, Solomon never saw. It is not the rabbit's peculiar character to haunt rocks. He is by no means distinguished for feebleness, or being any way unprovided with means of digging for himself holes. On the contrary, he is armed with claws, and it is his character to dig such not in rocks, but in the sand. Nor is he any way distinguished for wisdom more than the hare, the hedgehog, or any of his neighbours. Let us now apply these characters to the *ashkoko*. He is, above all other animals, so much attached to the rock that I never once saw him on the ground. He is in Judea, Palestine, and Arabia, and consequently must have been familiar to Solomon." Our traveller then argues from several passages of Scripture in favour of the *ashkoko*, and concludes by informing us that the Abyssinian Christians and the Mahometans

hold its flesh unclean, but that the Arabs of Arabia Petræa and Mount Libanus use it as food. "Those of this kind," he says, "which I saw were very fat, and their flesh as white as that of a chicken. Though I killed them frequently with the gun, I never happened to be alone so as to be able to eat them. They are quite devoid of all smell and rankness, which cannot be said of the rabbit."

COPPER, one of the six primitive metals, and the easiest beaten next to gold and silver. It is evident that copper is intended in all those passages in our translation of the Bible where brass is mentioned. This metal was known in the most ancient times, and it appears to have been used for all the purposes for which we now use iron. The Philistines bound Samson with fetters of copper, and Job speaks of bows of that metal. The Prophet Ezekiel alludes to the vessels of copper brought to the markets of Tyre.

CORAL, *ramoth*, a marine production bearing some resemblance to the stem of a plant divided into branches. It is of various colours, black, white, and red, and the latter is esteemed the most valuable. It is classified by the author of the Book of Job and by the Prophet Ezekiel among precious stones. The bark of coral is inhabited by myriads of minute creatures, which form altogether a perfect community, since that which is eaten by one contributes to the nourishment of the whole. The calcareous substance with which these insects are associated is formed with them, until at last enormous masses are formed with succeeding generations of their countless multitudes, which, as these are near the surface of the water, endanger navigation, or rising above it, form islands which acquire soil and vegetable produce, and become inhabited. The Red Sea abounds with coral masses, reefs of which extend every where, and in some places rise ten fathoms above the water. One of the largest islands in it is formed entirely of coral rock, which rises without any inequality of surface to the height of twenty feet above the level of that Sea. The Arabian Gulf has been in all ages celebrated for its coral, and it must have been well known in the time of Job. The coral rock is so soft and easily cut, that many houses on the south-western coast of Arabia are built entirely with it. This extraordinary massive production is not formed by the insects which inhabit it any more than the shell is the work

of the oyster, but the polypus and its calcareous dwelling are the results of those astonishing energies impressed by the Creator on this department of Nature.

CORIANDER, a plant resembling parsley, to the white seed of which the manna of the Israelites is likened, Exod. xvi. 31. The seeds are aromatic, and are so generally employed in culinary purposes that their round and finished shape is well known. The plant is diffused over all the countries of the Old World, and hence the simile of the manna is intelligible to the inhabitants of the greater portion of the globe.

CORMORANT, *shalak*, an unclean and voracious water bird, Lev. xi. 18. Under the common appellation *shalak* are several species of the cormorant, which live upon fish, are excellent divers, and have a long, straight, and compressed bill, with the upper mandible hooked at the point to confine the prey with greater security.

CORN, *dagen*, the generic name for grain in the Old Testament.

CRYSTAL, *zekukiht*, implies purity and transparency, and is probably applied to the diamond, which is well known to be the most brilliant and most valuable of all the precious stones.

CUCKOW, *shachaph*, an unclean bird by the Levitical Law, Lev. xi. 16. It is not certain what kind of bird is intended by Moses under this name, and it is generally supposed that sea-fowl are indicated. Some think, from the nature of the word, that the *tern*, a slender bird, resembling in its long wings and forked tail the common swallow, and called in France and England the *sea-swallow*, is here alluded to. Others are in favour of the *sea-mew* or *gull*. One critic inclines to view it as the *horn-owl*; but Dr Shaw argues with great probability that the cuckow is the *saf-saf*, the name of which is not unlike the Hebrew in the text.

CUCUMBER, *kishuim*, a well known

vegetable, the Arabic and Syriac names of which are from the same root as the Hebrew. There are many varieties of the cucumber in Egypt and Arabia, which are not so liable to disagree with the digestive functions as those of this country, and this is probably owing to the mellowing effects of the sun's rays, which no heating contrivance of human invention can achieve. In Asia, and especially in Egypt, cucumbers when in season are eaten by all classes to an extent scarcely credible in this country. They are remembered among the refreshing and delightful repasts which the Israelites enjoyed in Egypt when they became tired of the manna, Numb. xi. 5. No modern traveller seems to have found the cucumber growing wild. In the scene of desolation described by the Prophet Isaiah (i. 8), the "daughter of Zion" is said to be "as a lodge in a garden of cucumbers." This vegetable, like melons, is seldom protected by enclosures in the East, but cultivated in large open fields exposed to the depredations of men or beasts. To prevent this a small artificial mount is raised when requisite, and a frail hut or booth is constructed on it, sufficient for one person, who in this confined solitude constantly watches the ripening crop.

CUMMIN, *cammon*, an umbelliferous plant of annual growth found wild in Egypt and Syria, and cultivated in the most ancient times on account of its agreeable aromatic fruit, which possesses stimulating and carminative properties. It closely resembles the coriander and the carraway in structure, and its seeds when ripe are suspended by very delicate threads easily removed. Cummin grows about a foot high, and is very little branched; its flowers are white or reddish, and its fruit is contracted at the side. It is said to be greatly used in flavouring Dutch cheese. Cummin was in high repute in our Saviour's time, and tithe of it was paid by the Scribes and Pharisees.

D

DATES, the fruit of the palm-tree. See **PALM**.

DEER, or **FALLOW-DEER**, *yachmar*, a wild quadruped of a middle size between the stag and the roebuck, was reputed clean in the Levitical Law, and allowed to be eaten,

Deut. xiv. 5. The horns turn inwards, and are flattened and toothed behind, which procured for it the designation of the *flat-horned deer* among the ancients. In winter the colour of the deer is darkish brown; in summer it is bay, spotted with white. It is

known in this country as an ornament to our parks and country mansions. Even in a wild state the deer is a timid animal. Young deer are often noticed in the Scriptures as beautiful creatures remarkable for their swiftness, Prov. v. 19; Cant. iv. 5; viii. 3.

DIAMOND, *yahlom*, a crystalline gem, which on account of its high lustre and extreme hardness has always been regarded as the most valuable of the precious stones. Its lustre arises from its great refractive power, and its hardness preserves it undiminished. The *diamond* is rendered *jasper* in the Septuagint version. It is mentioned as the sixth stone in the high priest's breastplate, bearing the name of Naphtali, but it is questionable whether it was in use in the time of Moses. The diamond occurs in the East Indies and Brazil, and also, it is said, in the Ural Mountains. It is commonly colourless or greyish, but sometimes it is green, yellow, red, brown, blue, and black, the two last being considered very rare. When heated without the contact of air it suffers no change, but if ignited in contact with it it is totally converted into carbonic acid gas, thus proving that it is carbon in a state of purity.

DOG, a domestic animal well known, proverbial for his sagacity and attachment to his master, which was declared unclean by the Levitical Law, and greatly despised by the Jews. The most offensive expression they could use was to call a man a *dead dog*. The state of dogs among the Jews was probably the same as it is now in the East, where, having no owners, they run about the streets of cities in bands, and are fed by charity and caprice, or live on such offal as they can pick up. "In the streets of Constantinople," says Dr Wittman, "there is an incredible number of dogs, which appear to be all of the same race, nearly resembling our shepherd dog. They are a great nuisance. The howlings of these hungry and half-starved animals during the night are truly hideous. As they have no masters to acknowledge them and to administer to their wants, they have to seek their precarious subsistence abroad, which they rake up from among the filth thrown out from the houses. So defective indeed are the police in point of cleanliness, that these dogs and the vultures are the only scavengers of Constantinople." The above refers to the condition of that city about the year 1800, but it is now considerably improved.

Burckhardt mentions a species of *wild*

dog, called *deboun* by the Arabs, found in a particular district of Arabia, which is used as food by the Fellah inhabitants. Dogs are eaten by a Mahometan sect settled at Alexandria in Egypt, and by the descendants of that people, of whom there are a few at Cairo. "This animal, however," says Mr Lane, "is considered very unclean. The Sooffees hold themselves to be polluted by the touch of its nose if it be wet, and if any part of their clothes be so touched they must wash that part with seven waters, and once with clean earth. Some others are only careful not to let the animal lick, or defile in a worse manner, their persons or their dress. The dogs in the streets (of Cairo) are frequently beaten both by boys and men from mere wantonness. In every district of the city are many small troughs which are daily replenished with water for the dogs. In all streets where there are shops there are such troughs, and one is under almost every shop occupied by a seller of sherbet. It may be here mentioned that the dogs of Cairo, few of which have masters, compose regular and distinct tribes, and the dogs of each tribe confine themselves to a certain district or quarter, from which they invariably chase away any strange dog that may venture to intrude. These animals are very numerous in Cairo. They are generally careful to avoid coming in contact with men, as if they knew that the majority of the people regarded them as unclean, but they often bark at persons in the Frank dress, and at night they annoy every passenger. They are of use in eating the offal thrown out from the butchers' shops, and from houses. Many dogs also prowl about the mounds of rubbish around the metropolis, and these with the vultures feed upon the carcasses of camels, asses, and other animals that die in the town. They are mostly of a sandy colour, and seem to partake of the form and disposition of the jackal."

Although the dog is held in great detestation in the East as unclean, the Mahometans do not scruple to keep him as a house guard, and sometimes even as a pet. Mr Lane relates a curious case of the latter kind which occurred during the time of his residence at Cairo. "A woman in this city," he says, "who had neither husband, child, nor friend to solace her, made a dog her companion. Death took this only associate from her, and in her grief and affection for it she determined to bury it, and not merely

to commit it to the earth without ceremony, but to inter it as a Moslem in a respectable tomb in the cemetery of the Imaum Esh-Shafee, which is regarded as specially sacred. She washed the dog according to the rites prescribed to be observed in the case of a deceased Moslem, wrapped it in handsome grave-clothes, sent for a bier, and put it in; then hired several wailing women, and with them performed a regular lamentation. This done (but not without exciting the wonder of her neighbours, who could not conjecture what person in her house was dead, yet would not intrude, because she never associated with them), she hired a number of chaunters to head the funeral procession, and schoolboys to sing and carry the Koran before the bier. The train went forth in respectable order, herself and the hired wailing women following the bier, and rending the air with their shrieks; but the procession had not advanced many steps when one of the female neighbours ventured to ask the afflicted lady who the person was that was dead, and was answered, *It is my poor child!* The inquirer charged her with uttering a falsehood, and the bereaved lady confessed that it was her dog, begging at the same time that her inquisitive neighbour would not divulge the secret. But for an Egyptian woman to keep a secret, and such a secret, was impossible; it was immediately made known to the bystanders, and a mob in no good humour collected, and put a stop to the funeral. The chanters, the singing boys, and wailing women, vented their rage against their employer, as soon as they had secured their money, for having made fools of them, and if the police had not interfered she would probably have fallen a victim to popular fury. D'Herbelot mentions a somewhat similar case, in which a Turk, who had buried a favourite dog with some marks of respect in his garden, was accused before the kadi of having interred the animal with the ceremonies practised at the burial of a Moslem, and escaped punishment, probably a severe one, by informing the judge that *his dog had made a will leaving to him (the kadi) a sum of money!*"

The antipathy to dogs seems to be very general throughout Asia. Mr Morier informs us that when he was at Rio Janeiro, on his route to Persia, he remarked a "race of disgusting looking dogs, without hair, with a black skin, long body, long muzzle, short and crooked legs, and a long curling tail,

ranging about through all the filth of the streets, and apparently without masters." It is probable that the total want of employment for these valuable and useful animals in the Oriental countries, connected with strong religious prejudices which have existed in all ages, renders them an object of detestation, and consequently of neglect.

DOVE, a tame bird, declared pure by the Levitical Law, in its wild state called a pigeon. Different species of doves seem to be diffused over all the regions of the Torrid and Temperate Zone. The fondness which these birds exhibit for home is well known, and it was probably for this reason that Noah made choice of the dove to ascertain whether the Deluge had abated. The dove is a beautiful bird, and is a general favourite of all nations. In the cemeteries of the Oriental countries great numbers of them inhabit the cypress groves; they swarm wherever these trees are planted, and are never molested by the inhabitants. In Persia there are numerous pigeon-houses for collecting the dung of these birds, and they inhabit these buildings, which are large round towers, in immense numbers. The Persians do not eat pigeons. It appears from the sacred and other writers that doves have always been held in the highest veneration among the Orientals, and modern travellers assure us that this feeling exists at the present time. Baron Du Tott, when noticing the esteem which the Turks display towards these birds, observes that while the Turkish Government "enforces the most rigid monopoly of the corn which is consumed in the capital by an exaction ruinous to the cultivator, and a distribution less burdensome to the baker than the consumer, it allows so much per cent. in favour of turtle-doves. A crowd of these birds constantly alight on the vessels which cross the port of Constantinople, and carry their commodity uncovered either to the magazines or the mills. The boatmen never oppose their greediness. The permission to feed on the grain brings them in great numbers, and familiarizes them to such a degree, that I have seen them standing on the shoulders of the rowers, watching for a vacant place where they might fill their crops in their turn." Noah's dove returned to him with an olive leaf plucked off, by which the Patriarch knew that the Flood had abated, and it is remarked by Dr Chandler that in Asia Minor the olive groves are the principal places for shooting birds. He also

informs us that when the olive blackens vast flights of doves, pigeons, thrushes, and other birds, repair to the olive groves for food.

The Levitical Law ordained that when a woman went to the Temple after child-bearing she should offer a lamb, a dove or turtle, or a young pigeon or young turtle; and if she could not afford a lamb she might offer two pigeons or two turtles. As it was difficult for those who came from distant places to bring doves with them, the priests permitted the sale of these birds in the courts of the Temple. The dove is often introduced as a symbol of simplicity and innocence.

DRAGONS are often mentioned in the Scriptures both literally and figuratively. The Hebrew word *tannim*, which our translators have rendered *dragons*, is variously understood to indicate whales, dragons, sea-monsters, crocodiles, serpents, jackals, wolves, &c., but the three first significations are those usually given to it in our version. It is altogether uncertain what animal

or reptile is denoted, and it probably does not indicate any particular animal, but is a general word for any strange or prodigious creature, answering to our word *monster*.

DROMEDARY, a species of smaller camel, so called from a Greek word signifying *to run*, on account of its swiftness. They have on their backs a kind of natural saddle composed of two hunches, which distinguish them from the camel, these animals having only one. The dromedary is a finer breed of the camel used for riding, and has the same relation to the common camel that a race-horse has to a coach-horse or pack-horse. Persons of distinction in the East generally use them for speed, and it is said that some of them can travel one hundred miles a day. The animal is governed by a bridle, which is usually fastened to a ring fixed in its nose. Young dromedaries were employed for the transmission of despatches to distant provinces, Esther viii. 10. See CAMEL.

E

EAGLE, a bird of prey declared unclean in the Mosaic Law, called the *lacerator* by the Hebrews on account of its rapacity, and its habit of tearing its prey in pieces. The eagle is often mentioned by the inspired writers, and various analogies are drawn from its character. It is said that when the mother sees its young so well grown as to be able to venture on the wing, she hovers over them, and excites them to imitate her and take flight. We have a beautiful allusion to this in the song of Moses immediately before his death—"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord did Israel, and there was no strange god with him," Deut. xxxii. 11, 12. The expression, *beareth them on her wings*, must be understood as the mother assisting by her wings the first faint and feeble efforts of the eaglets, until, stimulated by her example, and rendered confident by the success of their first attempts, they at last plunge boldly into the air, and return to the parent nest no more. We find some extraordinary exaggerations

of the efforts of the mother in this respect. They state that she takes the young upon her back, and soaring aloft throws them off in the higher regions of the air, when, if she perceives them unable to sustain themselves, she with surprising dexterity flies under them, and receives them on her wings to prevent their fall. For all this there is no evidence, and it seems to have originated from the fact that she supports and assists the eaglets in their first exercises preparatory to their leaving the nest of infancy. Many other stories of the female eagle—that she throws from her nest all her eggs but one, which she hatches—and that she hatches more than one, but frequently destroys the most voracious of her brood—are equally vague, and without foundation. It is possible that she does these things occasionally, as they are sometimes done by other birds, but it is well ascertained that she frequently rears more than one eaglet, and that she is devotedly fond of the young she rears, though she does not encourage them in indolence when they are able to provide for themselves.

The eagle usually "dwelleth in the clift of the rock, and holdeth the height of the hill," Jer. xlix. 16. Its nest, which is of the simplest form, is constructed on the summits of mountains and inaccessible precipices. In the Book of Job is this sublime passage—"Doth the eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock and the strong place. From thence she seeketh the prey, and her eyes behold afar off. Her young ones also suck up blood, and where the slain are there is she." The last clause of this passage is finely illustrated by our Saviour—"Wheresoever the carcase is, there will the eagles be gathered together;" which means, that where the Jewish people, who were morally and judicially dead, would be found, there would the Roman armies, whose standard was an eagle, and whose strength and fierceness resembled that of the king of birds in comparison with other birds, pursue and devour them. The author of the Book of Job tells us that the eagle "beholds afar off," when "he seeketh his prey," and this alludes to the astonishing powers of vision possessed by this bird, which, it is believed, exceed the vision of any other creature. It has always been asserted, that, when mounted in the air at a height which rendered the bird invisible to human eye, it could discern the motions of very small animals upon the surface of the earth. The ideas entertained on this subject may be estimated from the statements of some Arabian writers, one of whom *modestly* says that the eagle can discover its prey at the distance of more than *a thousand miles*!

Naturalists notice several kinds of eagle, and it is probable that the Hebrew word *nesher* comprehends more than one of these. Bruce describes a very large and noble species which he calls the *golden eagle*, but designated by the Abyssinians with the less dignified soubriquet of *Father Long-Beard*, from a tuft of hair which grows below his beak. This magnificent bird measures eight feet four inches from wing to wing, and from the tip of his tail to the point of his beak four feet seven inches. Of all known birds it rises not only the highest, but with the greatest rapidity. There are several allusions to this circumstance by the inspired writers, who in all their references to the animal creation speak with astonishing fidelity. Moses announced to the Israelites the punishment of rebellion against their invisi-

ble King—"The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth," Deut. xxviii. 49. The march of Nebuchadnezzar against Jerusalem is predicted in the same manner—"Behold he shall come up as clouds, and his chariots as a whirlwind; his horses are swifter than eagles," Jer. iv. 13. The same Prophet in another place repeats the simile—"Our persecutors are swifter than the eagles of the heavens; they pursued us upon the mountains; they laid wait for us in the wilderness," Lam. iv. 19.

The eagle lives to a great age, and, like other birds of prey, sheds its feathers at the commencement of spring. After this season they appear with full and renovated plumage. The Psalmist alludes to this renewal of vigour and activity after the moulting season in this expressive manner—"Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's;" but that the eagle actually *renews its youth* is one of those old absurdities to which this passage, properly understood, affords no sanction. Isaiah thus describes the renovating influences of the Spirit of God—"They that wait upon the Lord shall *renew their strength*; they shall *mount up with wings as eagles*; they shall run, and not be weary; they shall walk, and not faint."

Many remarkable peculiarities and habits are attributed to the eagle, some of which are true, others either unfounded or grossly exaggerated. It is alleged that, if it escapes the casualty of being killed, it does not die of old age but of hunger, its bill growing so crooked that it cannot feed—that it kills those of its young whose sight is weak—and that it preserves its nest from poison by a precious stone, without which it cannot lay eggs. Some eagles prey on the smaller quadrupeds and birds, whilst others pounce on fishes, and some attack only insects and reptiles. They often carry off lambs, and they have been known to seize little children. The imperial eagle, which is diffused over Hungary, Dalmatia, and Turkey, and which is more common in the eastern and southern parts of the world than in any other quarters, preys on stags, roebucks, foxes, and other quadrupeds, and others on large birds. The *royal eagle* is scattered over the world. It haunts the high mountain ranges of Europe, Asia Minor, Tartary, Persia, Arabia, Siberia, and America. Each pair live in an insulated state, establishing themselves on some high

and precipitous cliff at a respectful distance from others of the same species. From their solitary and domineering habits they keep all other birds of prey at a distance from their haunts, and delight in combats and rapine. Their strength is chiefly in the beak, talons, and wings; there is scarcely an animal that is a match for them, and a single flap of their wing has struck a man dead in an instant. They attack and bear away to their nests such animals as lambs, kids, and young gazelles. In Scotland they commit havoc among deer, which they soon overcome by seizing the harassed animal between the horns and beating him with their wings. In Shetland they plunder the rock birds, especially gulls and cormorants, of their young. The *spotted eagle* is found in most parts of Europe, Asia Minor, Persia, Arabia, and in Africa. It is not so ferocious as others of the race, and has been often subdued. Its principal prey consists of ducks, pigeons, rats, and large insects.

There are other varieties, but the preceding observations sufficiently illustrate what is said of this celebrated bird in the Scriptures. The eagle was denominated the *celestial bird* by the ancients, and regarded in their mythology as the messenger of Jupiter, worthy of bearing the thunderbolts in its talons. It has always been adopted in modern heraldry as an emblem of imperial power, and it gives its name to various orders of knighthood in the continental and other states.

ELM, a tree mentioned by the Prophet Hosea (iv. 13), and so rendered by our translators, but as the Hebrew word *alek*, here used by the Prophet, is in every other place rendered *oak*, that tree is unquestionably indicated. The elm partakes so much of the oak, that when it is rough and old it may be easily mistaken for one at a little distance. It grows upright, and "when it meets with a soil it loves," says Gilpin, "rises higher than the generality of trees, and after it has assumed the dignity and hoary roughness of age, few of its forest brethren, though, properly speaking, it is not a forester, excel it in grandeur and beauty. The elm is the first tree that salutes the early spring with its light and cheerful green—a tint which contrasts agreeably with the oak, whose early leaf has generally more of the olive cast. In the spring its light green is very discordant with the glowing hue of its companion, but as the year advances the elm takes a darker tint, and unites in harmony with the fir. In autumn also the yellow leaf of the elm mixes as kindly with the orange of the beech, the ochre of the oak, and many of the other fading hues of the wood."

EMERALD, *nophek*, a precious stone of a green colour of various depths. In value it ranks next to the ruby, and is nearly as hard as the topaz. The best emeralds brought to this country come from Peru and Brazil, but India may have afforded as good in the time of Moses.

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FERRET, *anaka*, a species of lizard found in countries bordering on the Mediterranean, which Moses declares to be unclean, Lev. xi. 30. It is of a reddish colour, spotted with brown. It has a voice resembling that of a frog, which is intimated by the Hebrew name, signifying a *sigh* or *groan*. The inhabitants of Cairo think that it poisons the victuals over which it passes, especially salt provisions, of which it is said to be very fond.

FIG-TREE, a tree very common in Palestine and the East, which flourishes in the greatest luxuriance in barren and stony situations where little else will grow. Its leaves

are divided into lobes, and are of considerable breadth. No fewer than one hundred and five species of wild fig-trees are enumerated, and all the species are either trees or shrubs, the secreted fluids of which are milky, and more or less acrid or foetid, whatever may be the sweetness of the fruit. The species cultivated are—the common fig-tree, the Egyptian fig-tree or sycamore, the poplar-leaved fig-tree, the Bengal fig-tree, and the Indian fig-tree or banyan. There are several varieties of the first species; the fifth, or the banyan tree, has a woody stem branching to a great height, and some of them are of amazing size and extent.

Our first parents after the Fall, when "their eyes were opened, sewed fig-leaves together, and made themselves aprons." The word rendered *sewed* simply means *to form* or *fasten together*, which was probably done by twisting the leaf-stems in such a manner as to form the covering required. The grateful and nutritious fruit of the fig-tree early attracted the attention of man. This fruit is the enlargement of the common base or receptacle on which the numerous small flowers stand, the receptacle forming a kind of urn, in the hollow of which the flowers are placed. The Promised Land was described to the Israelites as a "land of wheat, and barley, and vines, and *fig-trees*, and pomegranates," and fig-trees are still very common in Palestine, where they often grow to a large size. Their fruit is of a very superior description. Of this, indeed, the spies sent by Moses to view the long promised inheritance of the Hebrews had ocular demonstration, for when "they came into the brook (or valley) of Eshcol, they cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff, and they brought of the pomegranates and of the *figs*." It is well known that the best figs consumed in our own country come from the eastern shores of the Mediterranean, and those of Palestine are certainly not inferior to any produced on that line of coast. A traveller assures us that the figs of Judea are larger and less insipid than those of Europe, and he adds, "All the fruits are excellent in their kind. There is not indeed any great variety, but such as there are surpass in richness any that I have met with elsewhere."

FIR-TREE, an evergreen tree of a beautiful appearance, the lofty height and dense foliage of which afford a spacious shade. Solomon procured from the king of Tyre a supply of fir-wood for the internal construction of the Temple. Those species called the Scotch fir, the spruce fir, and the silver fir, are well known. The fir-tree abounded in several parts of Asia, and it was probably as much a native of Lebanon as the cedar itself.

FITCHES, *ketzach*, are supposed by some to be the seeds of one of the ranunculaceous plants called *nigella*—a native of the East, and greatly cultivated in Egypt, Persia, and India, for the sake of its seeds, which from the most ancient times have been used as a condiment, in the same way as we

use coriander and carraway seeds. The seeds are black, and hence the name of *nigella*, from *niger*, signifying *black*. The *nigella* forms a singular exception to the family to which it belongs, inasmuch as they are all poisons, while its seeds are not only wholesome and aromatic, but are greatly esteemed for their medicinal properties. The *nigella* seeds, translated *fitches*, were in high repute among the Hebrews, Isa. xxviii. 27; Ezek. iv. 9.

FLAX, a well known plant on which men have exercised their industry with the greatest utility and success. The flax of Egypt is particularly mentioned by Moses, and that country has been celebrated from time immemorial for its production of manufactures. The "fine linen of Egypt," which was manufactured of flax, is noticed for its superior excellence, Prov. vii. 16; Ezek. xxvii. 7.

FLEA, a class of vermin mentioned by way of contrast only once in the Scriptures. When David remonstrated with Saul he asked, "After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea," 1 Sam. xxiv. 14. Similar phrases are still employed in the East when persons wish to express a sense of their own lowliness. The flea certainly deserves all the contumely which can be bestowed upon it. Fleas are extremely numerous in Egypt, especially in the cooler weather.

FLINT, a massive substance found in most parts of the world. It is referred to in the Scriptures to signify hardness. Moses is said to have "brought water out of the rock of flint."

FLY, an insect which abounds in all countries, but which is particularly numerous in the East, where it is peculiarly annoying and troublesome. The word translated *fly* in our version, which the reader will always find in *italics*, is *arob* in Hebrew, and implies a mixture—all sorts of flies. They constituted one of the plagues of Egypt, and the punishment was so grievous that "the land was corrupted" by them. It is generally admitted that the Egyptian beetle is indicated in the Book of Exodus, more especially as we find the Psalmist, when he refers to this celebrated plague, speaking of the *arob* as *devouring* the Egyptians, Psalm lxxviii. 45. The beetle, which is almost everywhere a nuisance, is particularly offensive in Egypt, and devours every thing that

comes in its way. It is about the size of a common beetle, and its general colour is also black.

FOX, *shual*, a well known animal proverbial for its cunning. It is not easy to determine whether the animal intended is the common fox, the jackal, or the little Eastern fox, as one writer designates it. We are informed by travellers, that jackals are very numerous in Palestine, but that the common fox is rarely to be seen. The latter assertion, however, is contradicted, and we are assured on very good authority that the common fox is frequently seen in Palestine, and it appears that the Hebrews included both it and the jackals under the common name of *shual*, although the latter were sometimes designated *ayun*, or *the howlers*.

In the narrative of the extraordinary exploit of Samson burning the crops of the Philistines by means of foxes and firebrands, jackals are evidently indicated. We may safely assume this from the number of animals, no fewer than three hundred, taken by Samson for that purpose, as it was easier to capture them than such solitary and cunning animals as foxes, properly so called. Jackals are reckoned a kind of species between the wolf and the fox, on which account some naturalists describe them as *wolf-foxes*; they are about the size of the former animal, resembling the fox in the hinder parts, particularly the tail, but the legs are shorter than those of the fox. There are many varieties of them, those of the warm climates being the largest. The upper part of the body is a dirty yellow colour, a darker mark appears on the back and sides, and the under parts are white. To the savage fierceness of the wolf the jackals add the familiarity of the dog; they are more voracious than the former, and more noisy than the latter. They associate and prowl about together in large packs, like wolves, sometimes consisting of from forty or fifty to two or three hundred, in Palestine, and in this respect they differ from foxes, who are chiefly solitary animals. These packs unite, and form one combination against the rest of the forest; they prowl at night in quest of food; nothing can almost escape them, and when united in packs they have courage to face the largest animals. Their food consists chiefly of carrion, and they traverse towns and villages where they can gain admittance for this purpose. In some towns numbers of them remain

concealed in holes during the day, which they leave at night to scour the streets in quest of food. It is said that it is often necessary to secure the graves of the recently interred dead with great care, by beating the earth and mixing it with thorns, to prevent the corpse from being exhumed and devoured by them. They mutually assist each other at this dreary work, exhorting one another to perseverance by a most mournful cry resembling that of children under chastisement, and when they have dug up the body they share it amicably among themselves. They enter boldly into sheepfolds, yards, and stables, and when they find nothing else they will destroy harness, leather, or any thing edible, and run off with what they have not time to swallow; but it is said of them that, like some other savage animals, when they have once tasted human flesh they can never after refrain from pursuing mankind. They watch the burying-grounds, follow armies, and keep in the rear of caravans. Every thing that once had animal life seems agreeable to them; the most putrid substances are greedily devoured; dried leather, or any thing that has been rubbed by grease, is voraciously masticated and swallowed. They are very little afraid of man, and often pursue their game to his very door, but they do not molest him unless they can do so advantageously, when he is asleep, or disabled either by wounds or sickness. Like the foxes, the jackals live in holes which they form in the ground, but they are fond of establishing themselves in ruined buildings, because in these they find numerous secure retreats almost ready made, or which they can easily complete, and because such places afford them facilities for attacking some animals on which they prey. The Prophets, when they describe the future desolation of a city, often announce that it will become a habitation for jackals, and their predictions are verified by the present condition of the cities to which they refer. The cry of the jackals is frightful, and occasions great alarm to travellers. Hence they are called *ayun* by the Hebrews, or *the howlers*.

The remarkable exploit of Samson connected with these animals deserves our consideration. This occurrence, like many others in the Scriptures, has caused some discussion among cavillers, which might have been spared if they had studied all the circumstances of the case. They have asked how it was possible that Samson could have

caught so many foxes in so short a time. To this it may be satisfactorily answered, that the animals were not foxes but jackals; and it is not necessary to suppose that the three hundred were all caught at once, or all even by Samson himself, for we often find the sacred writers mentioning a person as *doing* what he *directs* to be done, and Samson, who was the chief magistrate of the Hebrews, could easily procure any assistance he required. Then as to the *number*, we have the testimony of the most respectable travellers that this species of fox is very numerous in the East. Even Volney gives evidence to this fact. He tells us that "the wolf and the fox are very rare"—though he is wrong in regard to the latter animal—"but there is a *prodigious quantity of the middle species* named *shacal* (jackal), which in Syria is called *wanwee* from its howl; *they go in droves*;" and again, "jackals are *concealed by hundreds* in the gardens, and among ruins and tombs."

The sacred historian writes that "Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails; and when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks and also the standing corn, with the vineyards and olives," Judges xv. 4, 5. The circumstance of tying their tails was obviously to prevent the animals from retreating to their holes, and they were probably so tied that they should not pull in different directions, but run side by side bearing the brand between them. The only difficulty in the narrative is what sort of firebrand was employed, and how it was conveyed by the jackals. The Chaldee and Syriac write it *lamp*, and hint that these lamps or burners were placed between two jackals whose tails were tied together, or at least a connection was formed between them by a cord. Being lighted, the animals would run to the fields where the corn of the Philistines was stored, and when set on fire it would soon be involved in a general conflagration. Such a fire kindled in a dry climate is attended with most calamitous consequences, destroying trees, shrubs, and standing crops, and placing those persons who happen to be abroad in a journey in considerable danger. The dry herbage towards the end of summer is so very combustible that a slight cause is sufficient to set it in a blaze. So likely are such

occurrences to happen in Palestine, as indeed they have often taken place in other countries, that it was specially noticed in the Mosaic Law, "If a fire break out and catch in thorns, so that the stacks of corn or the standing corn, or the field be consumed therewith, he that kindled the fire shall surely make restitution," Exod. xxii. 6. The expedient of employing such animals as jackals for this purpose was perhaps the best that could have been contrived.

The learned Bryant, in reference to the expedient adopted by Samson to revenge himself on his Philistine enemies, observes, that "there is reason to think that there was nothing new or uncommon in this operation, as it was the most obvious for the end proposed which the art of man could have devised. We accordingly find," he continues, "that Ovid alludes to the practice, and mentions that *foxes and firebrands* were every year exhibited at Rome, and killed in the circus, for it was the custom in many places to sacrifice by way of retaliation every animal, whether goat or swine, which did particular injury to the fruits of the earth. In consequence of this they introduced these foxes, which had been employed for that purpose with firebrands. He then mentions an instance of much injury done by a fox so accoutred by fire. On this account the whole race, according to the poet, were condemned at the festival of Ceres to be in their turn set on fire." It seems to have been well known in Greece, and we find Homer making Cassandra represent Ulysses as a man both of cunning and mischief, styling him a *fox with a firebrand at his tail*, for wherever he went mischief followed. "It was an ancient custom," says Richardson, in his *Dissertations on the Eastern Nations*, "with the kings and great men to set fire to large bunches of dry combustibles, fastened round wild beasts and birds, which being then let loose, the air and earth appeared one great illumination; and as those terrified creatures naturally fled to the woods for shelter, it is easy to conceive what conflagration would often happen, which must have been peculiarly destructive."

There are various passages of Scripture which illustrate the habits of jackals and foxes. In the 63d Psalm the carnivorous propensities of the former are indicated:—"Those that seek my soul to destroy it shall go into the lower parts of the earth; they shall fall by the sword; they shall be a

portion for foxes," or jackals. Solomon notices the ravages of the fox in vineyards—"Take us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes," Cant. ii. 15. In all countries where vines are cultivated foxes do incredible damage by eating the grapes, which makes them very fat, and at that season they are reckoned excellent food in France and Italy. Herod is designated a *fox* by our Saviour, alluding to his cruel, crafty, and invidious character. To express his own extreme poverty also, this remarkable passage occurs in the Gospel—"The *foxes* have holes, and the birds of the air have nests, but the Son of Man has not where to lay his head."

It is unnecessary to give any lengthened description of the common fox, of which there are several varieties. It is an animal of the dog kind, chiefly distinguished by its long, straight, and brushy tail. It is proverbial for its cunning and wily disposition. It makes havoc among poultry when it can find an opportunity, though it does not often commit theft in the neighbourhood of its own haunts. It feeds on flesh of any kind, and is a great destroyer of rats and field animals, such as hares and rabbits. The chase of the fox is a favourite diversion, and is nowhere pursued with such ardour and intrepidity as in this kingdom. The moment *reynard* finds he is pursued he starts for his hole, but finding it stopped, which is always carefully done before the chase commences, he has recourse to his speed and cunning for his safety, and continues his course straight forward before the hounds with great strength and perseverance. Both horses and dogs, particularly the former, have frequently fallen victims to the ardour of the pursuit, which has sometimes continued for upwards of fifty miles without the smallest intermission, and almost at full speed. When all his efforts have failed, and he is at last overtaken, he defends himself with great obstinacy, and fights in silence till he is torn in pieces.

FRANKINCENSE, *lebonah*, or simply INCENSE, an odoriferous aromatic gum, or resin anciently burnt in temples as a perfume, produced from a very fine tree belonging to the family of the turpentine bearing trees. The word *frankincense* is formed from the Latin word *incensum*, which means *burnt*. It is a gum resin of a brownish colour, which when laid upon burning coals or a hot iron, sends forth a very fragrant vapour. It is a

native of India, but the frankincense tree also grows in Arabia, though of a description very inferior to the former. It is remarkable that little is known of the tree with certainty. Pliny says that it at first resembles the pear-tree, then the mastich-tree, then the laurel, but that in reality it is a kind of turpentine-tree. The gummy resinous substance is said to ooze spontaneously from the bark.

The composition of the holy perfume under the Law is thus described—"And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with *pure frankincense*; of each shall there be a like weight: and thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy: and thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy. And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the Lord. Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people," Exod. xxx. 34-38. This is the most ancient notice on the subject of incense and perfume on record. The practice is not mentioned in the offerings and sacrifices of the Patriarchs, nor is it alluded to in the early history of most religions. Aromatic offerings were known to the Egyptians, Arabians, and Hebrews, long before even the ancient times of the Greeks and Romans. The former nations appear to have thought themselves bound to offer to the deities they worshipped a part of that which was reckoned most precious among themselves, and hence incense was probably used in religious worship as soon as it was discovered. In the case of the Hebrews it was a Divine command, and aromatic gums which composed the holy perfume are mentioned in such a manner as to indicate that their properties were well known. As Arabia was anciently celebrated for its aromatics, which Egypt never produced, there is nothing improbable in the opinion of Calmet, in his comment on the chapter of the Book of Exodus just quoted, that the custom of offering perfumes on altars commenced in Arabia. The Israelites were at this time in that country, and the Arabians themselves may have taken the idea from a people of whose customs they must

have had some knowledge. Offerings of incense were indeed very anciently in use among the Egyptians, but it is uncertain whether these were practised before the minute account given by Moses. The probability, however, is that they *were in use*, for the “art of the apothecary,” or *perfumer*, according to which the holy incense was to be compounded, is not one which any of the Israelites could have known unless they had learnt it in Egypt. The Rabbins tell us that no more of the sacred oil was ever made than the quantity prepared under the immediate direction of Moses, and being used with economy, they pretend that it served to anoint every high priest till the time of the Captivity, when it was all exhausted. In support of this notion they maintain that the pontiffs from Aaron to the time of the Captivity are called *high priests anointed*, whereas the subsequent ones, being installed by investiture in the sacred robes, are described as *initiated in their habits*. But this is in all probability a mere fancy, and as destitute of foundation as many of the other Rabbinical traditions. Moses indeed says of the holy oil, “Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people;” but this merely interdicts the preparation of it for private use, and, from the precise and minute manner in which the ingredients are specified, it was evidently his intention that the original supply should be renewed when necessary. The Christian Fathers believed that the high priests continued to be anointed until the advent of the great Anointed One—the Christ, when the practice ceased. The use of incense is still retained in some of the ceremonies of the Church of Rome and of the Greek Church. In the former it is always introduced at high mass, at the elevation of the host, at vespers, and at solemn funerals. It is also bestowed on such persons whom they design to honour—prelates and other dignitaries, and sometimes on the people.

Solomon observes—“Give strong drink to him that is ready to perish, and wine to those that be of heavy hearts,” Prov. xxxi. 6. This maxim is said to have originated a singular custom of giving intoxicating draughts to malefactors before their execution, to take away their senses. Immediately before

the execution began, says the Talmud, they gave the condemned a quantity of frankincense in a cup of wine to stupify him, and render him insensible to pain. The compassionate ladies of Jerusalem generally provided this draught at their own cost—a very benevolent though perhaps mistaken principle.

An inferior kind of frankincense, called *libaan*, is greatly used by the Egyptians of the present day in fumigating their apartments. The ladies have a habit of chewing this *libaan* to impart a perfume to their breath. Many of the Mahometan pilgrims bring with them, as presents from the “holy territory” of their Prophet, this kind of frankincense, among the other articles which attract their attention.

FROGS are extraordinary reptiles, of which there are varieties of species. They are noticed in the Scriptures as composing one of the celebrated plagues of Egypt, inflicted on account of Pharaoh’s obstinacy. The Egyptian frog is called the *dotted frog*, from its ash colour being dotted with green spots. The feet are marked by transverse bands, and the toes are separate to half their length. This frog is said to change colour when alarmed. They are still very abundant in the Nile and in the canals of Egypt, but they are comparatively rare in Europe. The plague of frogs, like several of the others, consisted in giving an unexampled increase to one of the greatest nuisances of the country. In the announcement of the plague it was told to Pharaoh—“The river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs;” and some idea may be formed of the severity and extent of this plague from the fact, that when it was stayed the frogs were “gathered together upon heaps, and the land stank.” The frogs were multiplied to myriads, and were induced to relinquish their natural habits; and instead of confining themselves to the waters or the moist soils, they spread themselves all over the country. The frog was one of the sacred animals of the ancient Egyptians, but it is not ascertained whether it was an object of esteem or detestation.

G

GALBANUM, *chelbena*, a gum resin, one of the ingredients of the holy oil, Exod. xxx. 34. It comes to us chiefly from Turkey in softish, pliant, and pale-coloured masses. It is the produce of a species of the umbelliferous family of plants, of which the hemlock and parsley serve as specimens.

GARLICK, *shunim*, a kind of food enjoyed by the Israelites in Egypt, which they remembered with delight in the Wilderness, Numb. xi. 5. It is cultivated for the small bulbs which grow among its flowers, which are eaten like onions, and are peculiarly agreeable to the palate. It was much in request among the ancients, and was a favourite with the common people among the Greeks and Romans. A variety of this plant is cultivated in France, where it is called the *onion of Egypt*. It has been contended, from a passage in Juvenal, that the Egyptians worshipped garlick as they did onions, and did not eat it, and that the Hebrews, therefore, would not be allowed to eat these deified vegetables. But the Roman satirist is entirely mistaken in this conclusion, as there is no evidence that the Egyptians were inclined to the superstition of worshipping certain vegetables in the time of Moses, and whatever might be the habits of the priesthood in abstaining from various articles, the people generally were allowed the free use of various commodities of diet in which the priests did not indulge. Herodotus found no traces of the garlick being worshipped; on the contrary, he informs us that there was an inscription on the great Pyramid in his time, recording the expense of the *radishes, onions, and garlick* which had been consumed by the workmen.

GNAT, an insect, so rendered by the translators of our version in the admirable reproof given by our Saviour to the Pharisees—"Ye blind guides, which strain at a gnat and swallow a camel," meaning that they were superstitiously rigid in matters of minor importance, and negligent in those which really ought to be observed. The gnat alluded to is a kind of fly, of which there are myriads in the East, and in some districts they are one of the greatest scourges to which the inhabitants are subject. In the

old English translation the observation of our Saviour is rendered, *which strain out a gnat*, and Bishop Pearce observes that this is conformable to the sense of the passage. An allusion is made to the custom which prevailed in Oriental countries of passing their wine and other liquors through a strainer, that no gnats or flies might get into the cup. In the "Fragments to Calmet" we are informed that there is a modern Arabic proverb to this effect, *He swallowed an elephant, but was strangled by a fly*.

GOAT, a playful, lively, and capricious quadruped, enumerated among the clean animals of the Levitical Law, inferior to the sheep in value, but in various instances bearing a strong affinity to that useful animal. It is hardier than the sheep, and much more fitted for a life of liberty. It delights in wild and mountainous regions, climbing the loftiest rocks, and standing in security on the verge of the most dangerous precipices. Goats, especially wild goats, are so adventurous in this respect, that one would hardly suppose their feet adapted to perilous achievements, but on inspection it is found that their hoofs are peculiarly formed for climbing, being hollow underneath, with sharp edges, like the inside of a spoon, which prevents them from sliding off the rocky eminences they frequent. They are easily sustained, and are generally in the possession of the inhabitants of wild and uncultivated regions, where they find ample supplies of food, in situations inaccessible to most other quadrupeds. The heathy mountain or the shrubby rock is preferred by them to fertile fields, and they delight to feed on the tops of boughs or the tender bark of young trees. They can bear a warm climate better than sheep, and frequently sleep exposed to the sun's rays. Their milk is sweet, nourishing, and medicinal; part of it is converted into butter, and part into cheese. The flesh of the kid is considered a great rarity, and is esteemed little inferior to venison.

There are many varieties of the goat in respect of colour, length, and fineness of the hair, the size, and even in the number of its horns. The goats of Thibet have become

celebrated for a wool of admirable fineness, which furnishes the material for the manufacture of the valuable Cashmere shawls; those of Angora yield a remarkably soft and silky hair. But we here chiefly confine our attention to those of Arabia and Syria, which are of course those more immediately alluded to in the Scriptures, taking a cursory glance at some of those numerous passages in which the goat is specially mentioned.

The species called gazelles or antelopes are seen in considerable numbers all over the Syrian Desert. They are a beautiful and noble race of animals, resembling the deer in the elegance of their forms and swiftness of their motions. Their speed is so great that the fleetest of dogs are unequal to the course, and the aid of the falcon is often required to impede their motion. Some species of them associate in herds of two or three thousand, while others keep in small troops. They browse like goats, and feed on the tender shoots of young trees. "On the eastern frontiers of Syria," says Burckhardt, "are several places allotted for hunting gazelles. An open space in the plain, of about one mile and a half square, is enclosed on three sides by a wall of loose stones, too high for the gazelles to leap over. In different parts of this wall gaps are purposely left, and near each gap a deep ditch is made on the outside. The enclosed space is situated near some rivulet or spring to which in summer the gazelles resort. When the hunting is to begin many peasants assemble, and watch till they see a herd of gazelles advancing from a distance towards the enclosure, into which they drive them; the gazelles, frightened by the shouts of these people, and the discharge of fire-arms, endeavour to leap over the wall, but can only effect this at the gaps, where they fall into the ditch outside, and are easily taken, sometimes by hundreds. The chief of the herd always leaps first, and the others follow him one by one. The gazelles thus taken are immediately killed, and their flesh sold to the Arabs and neighbouring Fellahs. Of the gazelle's skin a kind of parchment is made, used in covering the small drum with which the Syrians accompany some musical instruments or the voice."

There is a curious correspondence between the Syrian goat and the Syrian sheep in the development of their ears, which are peculiarly long. Some travellers mention a variety in Syria whose ears are long enough to touch the ground when the animal is feeding.

Its long ears are often troublesome to it when feeding, and the owners are sometimes obliged to cut one of them off. Dr Wittman says he had the curiosity to measure the ears of a Syrian goat, and found them nine inches in length. Dr Russel observed two sorts of goats about Aleppo, one differing little from the common sort in Britain, the other remarkable for the length of its ears. The size of the animals, he says, is somewhat larger than ours, but their ears are often a foot long, and broad in proportion. "The present race of goats," says Harmer, "in the vicinity of Jerusalem are, it seems, of this broad-eared species, as I have been assured by a gentleman who lately [in 1774] visited the Holy Land, and who was much struck with the difference between the goats there and those that he saw in countries not far distant from Jerusalem. They are, he says, black, black and white, and some grey, with remarkably long ears, rather larger and longer than our Welsh goats. This kind of animal he observed in some neighbouring places differed greatly from the above description; those of Baalbec in particular, which were generally, if not always, of the other species. These last, I presume, are of the sort common in Great Britain, as those about Jerusalem are mostly of the long-eared kind, and it would seem they were of the same long-eared kind that were kept anciently in Judea, from the words of the Prophet—'As the shepherd taketh out of the mouth of the lion two *legs* or a *piece of an ear*, so shall the children of Israel be taken out that dwell in Samaria,' Amos iii. 12. Though it is indeed the intention of the Prophet to express the *smallness* of that part of Israel which escaped from destruction and were seated in foreign countries, yet it would have been hardly natural to have supposed a shepherd would exert himself to make a lion quit a *piece only of an ear* of a common goat; it must be supposed to refer to the large-eared kind. It is rather amusing to the imagination, and a subject of speculation, that the same species of goats should prevail about Jerusalem, and the other at Baalbec; and that what are now chiefly kept in the Holy Land should be the same species that were reared there some thousands of years ago. Is it the nature of the country, or the quality of the seed of it, that is the occasion of the continuance of this breed without deviation from very remote times? Rauwolff observed goats about Jerusalem with hanging ears almost *two feet long*,

but he neither mentions their being all, or mostly all, of that species, nor that it is another species, most commonly kept in some of the neighbouring countries."

Goats constituted a valuable portion of a herd in the earliest times. We are told that Abel "brought of the firstlings of his flock, and of the fat thereof," for the sacrifice, and the Hebrew indicates sheep or goats. We have frequent intimations that young goats or kids constituted a favourite food. Rebekah caused Jacob to select two "good kids of the goats," to make "savory meat" for his father Isaac, that he might obtain the blessing originally intended for Esau, and the aged Patriarch thought them the same as the venison which Esau had repeatedly brought him, and of which he was partially fond. Jacob gave his brother Esau at their friendly meeting, after their long estrangement, "two hundred she-goats, and twenty he-goats," besides other animals. At the institution of the Passover the "lamb without blemish" was to be taken "from the sheep or from the goats." The person who stole a goat, and killed or sold it, was ordered by the Mosaic Law to make restitution of four for the one he had stolen.

The goat was used in the sacrifices of the Mosaic Law, and, like the other animals mentioned for that purpose, it was to be "without blemish." It was used in the sin-offering. "When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the Lord his God, concerning things which should not be done, and is guilty; or if his sin wherewith he hath sinned come to his knowledge," he was to bring his offering, a male "kid of the goats," lay his hand upon its head, and kill it in the place where the animal for the burnt-offering was killed, and the priest was to dip his finger in the blood, put it upon the horns of the altar of burnt-offering, pour out the blood at the altar, and burn all the fat. The same ceremony was performed when any of the people sinned through ignorance, only the kid was to be a female, and in both cases they were to be without blemish. That goats were plentiful in Judea is evident from the fact that Nabal had no fewer than a thousand of them. We are told that the Arabians paid Jehoshaphat, either as tribute or in the way of barter, "seven thousand and seven hundred he-goats;" and the Prophet Ezekiel, in his description of the merchandise of Tyre, illustrates this notice of

Arabia by observing,—“Arabia, and the princes of Kedar, they occupied with thee in lambs, and rams, and goats; in these were they thy merchants.”

Goat's hair was used by Moses in making the curtains of the tabernacle, which was spun by the "women whose heart stirred them up in wisdom." Solomon alludes to the milk of goats as a common and valuable necessary of life, and it is evident that these animals were highly prized from the poetical allusion to them in the Song of Songs, where the bride's hair is compared to "a flock of goats that appear from Gilead."

Wild goats are mentioned in the Scriptures in allusion to their habits. We are told that Saul went in pursuit of David and his men "on the rocks of the wild goats," and in the 104th Psalm the high hills are mentioned, which are a "refuge for the wild goats, and the rocks for the conies." The wild goat is generally admitted to be the ibex, an animal remarkable for its sweeping pair of horns and an additional coat of long shaggy hair, which forms its winter suit. Like the goat, of which it is a species, it frequents the highest ridges of the mountainous regions throughout Europe and Asia, especially in the western parts of the latter. The horns sometimes measure more than four feet in length, and are knotted in a succession of elevated rings. In colour it is greyish-yellow above, a dull white below, with a black stripe upon the ridge of the back, and a brown band along the flanks. They are very wild, and difficult to be shot, and as they always keep on the highest points of rocks, the chase of them is attended with great danger. They feed during the night in the highest woods, and when the sun begins to gild the summits they mount above the woody region, till they have reached the most considerable heights. They assemble in flocks of ten, twelve, and fifteen, but Burckhardt assures us that he has seen as many together as forty or fifty. The female evinces great attachment to her young, defending them against eagles, wolves, and other enemies, by presenting her head in opposition to her assailants at the entrance of the hole into which she has taken refuge. The season for hunting the ibex in Europe is towards the end of summer, and in the months of August and September.

GOLD, a valuable and well known metal, is constantly mentioned throughout the Scriptures. Its use in ancient times was

similar to that at present, whether in its native or mixed state. The Ark of the Covenant was overlaid with pure gold; the mercy-seat, the vessels and utensils belonging to the Tabernacle and those of the Temple, as also the drinking vessels of Solomon, were all of gold.

Native gold, or gold free from any admixture of earthy substance, with which it is for the most part found in a state of combination, was highly esteemed in the most ancient times. It is generally found near streams of water, which, as they break down and sweep the crumbling soil with them, convey some of its precious contents at the same time. Abraham was "very rich" not only in cattle, but in "silver and gold," which he would doubtless acquire in Egypt where it was early known; and he accumulated these riches from the same source which supplies the conveniences of life to the present Nomade tribes—the sale of animals for slaughter, and of butter, cheese, and wool to the inhabitants of towns, who chiefly depended for such supplies upon the pastoral people who were in the neighbourhood. Ornaments of gold were common in Egypt in the earliest times. When Pharaoh elevated Joseph to the dignity of prime minister, he put a "gold chain about his neck"—a mark of official distinction which is retained at the present time among different nations; and when the Israelites departed out of Egypt, they carried off with them "jewels of silver, jewels of gold, and raiment." The Egyptians of rank had drinking vessels of gold and silver, while those of the common people were of copper. The vessels, translated *jewels*, of gold and silver, which Abraham sent to Mesopotamia by Eliezer, were probably gifts which he had received from the king of Egypt, mentioned in the history of that Patriarch.

From the manner in which gold is mentioned by Moses, it seems to have been plentiful among the Israelites when in the Wilderness of Arabia Petræa. It is already observed that many of the sacred utensils were of pure gold; the mercy-seat was composed of it, and we read of ephods, girdles, breast-plates, and chains of this precious metal. Moses overlaid the boards of the tabernacle "with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold." It has been questioned whether in this and other similar passages *gilding* or actual *overlaying* with

plates of metal, is to be understood. The instances in which *gilding* or *overlaying* is mentioned are as follows—the works of the Tabernacle; the Ark, which was covered with gold within and without, and also the staves which belonged to it; the table of shew-bread, with its staves; the altar of burnt incense; the boards which formed the sides and west end of the tabernacle, forty-eight in number, each having a surface of about forty-three and a half feet; besides which there were the five bars on each side, which bound the whole together, and the pillars at the east end, which were also overlaid with gold. In Solomon's Temple the parts *overlaid* with gold were the whole inside of the house—the altar of incense—the wooden cherubim, about seventeen feet in height—the floor—the doors of the oracle, on which were carved cherubim, palm trees, and open flowers, so that the covering gold exhibited accurately the figures of the carved work. It is generally understood, however, that *gilding* is indicated, which did not in ancient times imply so much inferiority as at present; for the ancient gold-beaters did not understand the art of reducing the gold-leaf to the tenuity produced by modern skill, and their gilding was consequently very rich, thick, and durable. Gilding was of high antiquity in Egypt, and there is every probability that it was known in that celebrated country before the departure of the Israelites, who appear to have learnt in it the arts of gilding and of overlaying with plates of metal. Even at the present time traces of gilding are found on mummies and mummy cases, and in some instances the mummies appear to have been gilt all over.

Moses gives us the most ancient notice of the preparation of gold in wires, or extended threads to be interwoven in cloths. In describing the ephod, among the clothes of service and the holy garments, he tells us that "they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work." The wire appears to have been made wholly on the anvil. The metal, whether gold or silver, was beaten with a hammer into thin plates, then cut with a pair of scissors or other instrument into narrow slips, and afterwards rounded with the hammer and file so as to form threads or wires. It is likely, in the case of the ephod of the high priest, that the gold wires were not interwoven in the cloth, and

that the colours in the enriched cloth were the work of the embroiderer, as distinguished from the weaver. The details in the Book of Exodus connected with this metal, and the precious stones enumerated, are extremely interesting, and indicate the progress which had been made even in those early times in jewelled ornaments, stone-engraving, and the art of the lapidary.

Gold was well known to the inhabitants of Canaan when the Israelites began the conquest of their long promised inheritance. Josephus informs us that the *Babylonish garment* concealed by Achan (Josh. vii. 21) was a royal garment interwoven with gold. We are also told that the same unfortunate individual appropriated to himself "two hundred shekels of silver, and a wedge of gold of fifty shekels weight." The value of the silver here mentioned, reckoned at five shillings per ounce, would be nearly £28, and the ingot of gold at £4 per ounce would be worth rather more than £90; but it is proper to remark that any estimate on this subject is very doubtful, as we are unacquainted with the value which precious metals bore in the time of Joshua.

In subsequent times gold was abundant in Judea, and the Hebrews were evidently a wealthy nation. In the reign of Solomon gold and silver became "as plenteous as stones" at Jerusalem. The enormous quantities which that luxurious monarch procured, and employed in ornamenting not only the Temple, but his other magnificent erections, might suggest an interesting subject of inquiry. We are told that the "weight of gold" which came to him in one year amounted to "six hundred threescore and six talents." There are three different statements regarding the value of the talent, but if we take even the lowest we shall find that the sum specified is perhaps unparalleled in the annals of any country. But this was not all, for we are farther told that "King Solomon made two hundred targets of beaten gold; six hundred shekels of gold went to one target. And he made three hundred shields of beaten gold; three pounds of gold went to one shield; and the king put them in the house of the Forest of Lebanon. And all King Solomon's drinking vessels were of gold, and all the vessels of the house of the Forest of Lebanon were of pure gold; *none were of silver*; it was nothing accounted of in the days of Solomon." If we take all this even at the lowest computation, it may be well

affirmed that "King Solomon exceeded all the kings of the earth for riches." His father David had accumulated no less than one hundred thousand talents of this precious metal; Hiram sent him "sixscore talents;" the Hebrew Phœnician fleet which voyaged to the disputed and uncertain region of Ophir brought him "four hundred and fifty talents;" and the Queen of Sheba gave him "one hundred and twenty."

The sacred writers often introduce gold in a figurative manner when they institute strong comparisons, or speak of the importance of religion. Thus, the Psalmist declares that "the fear of the Lord is clean, enduring for ever: the judgments of the Lord are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold."

GOPHER-WOOD, of which the Ark of Noah was made, is generally admitted to be a species of cypress, though some argue that the pine is indicated. The wood of the cypress possesses an unrivalled fame for its durability, which rendered it peculiarly eligible for sacred purposes, but, "after all," says Parkhurst, "perhaps *gopher* may be a general name for such trees as abound with resinous inflammable juices, such as the cedar, cypress, fir-tree, and pine."

GOURD, *pakkooth*, a kind of fruit which forms a common ingredient in the varieties of pottage frequent in warm climates. The wild gourd produces leaves and branches similar to garden cucumbers, which creep on the earth, and are divided into several branches. The fruit is the size of an orange, of a white light substance beneath the rind, is extremely bitter, and possesses violent purgative qualities. It furnished a model for some of the carved work of cedar in the Temple of Solomon, 1 Kings vi. 18.

It is not ascertained what particular plant is indicated by Jonah's gourd. The Hebrew word is *kikiven*, and some contend in favour of a plant called the *ricinus* or *Palma Christi*, the height of which is the same as that of the olive, and the largeness of its leaves, which resemble those of the vine, and the rapidity of its growth, favours the supposition. Volney, speaking of the vegetation of Egypt, says, "Wherever plants have water, the rapidity of their growth is prodigious. Whoever has travelled to Cairo or Rosetta knows that the species of gourd called *kerra* will, in twenty-four hours, send out shoots near four inches long." We may

however, justly attribute a miraculous growth to the plant which shaded the discontented Prophet.

GRAPES, the fruit of the vine. See VINE.

GRASS, a general name applied to those plants employed in the feeding of cattle. There are varieties of seeds, and consequently varieties of crops and specimens,

which are also greatly affected by the climate and the soil. The sacred writers often introduce grass in a figurative sense, and express themselves in some most beautiful images of poetry, as in the well known passage, "All flesh is grass."

GRASSHOPPER, a species of the locust family, declared clean in the Levitical Law. See LOCUST.

H

HARE, *arneveth*, a well known animal, declared unclean in the Mosaic Law, because "he cheweth the cud, but divideth not the hoof," Lev. xi. 6, namely, the foot of the hare has too many divisions, an undivided hoof and a foot with more than a complete division into two parts being equally rejected. But the statement that the hare chews the cud has been disputed by naturalists, and Michaelis, who says that no two sportsmen concur in giving the answer on the subject, considers it to be one of those doubtful cases which, as in that of the camel's foot, the Hebrew legislator was compelled to give an authoritative decision. The poet Cowper gives an interesting account of three hares which he domesticated, and he asserts that they "chewed the cud all day till evening," and this certainly confirms the decision of Moses. The use of the hare for food is not forbidden to the Mahometans in their Koran, but the Moslem doctors, notwithstanding the example of Mahomet himself, have classed its flesh among meats which are abominable, though not legally forbidden. The learned author of the History of Aleppo attributes the abstinence of the Turks from the hare merely to dislike, in which opinion he is to a certain extent mistaken, as they have a religious prejudice against it; but it is remarkable that the Bedouin Arabs and other Mahometan Nomades pursue hares and eat them without scruple, but these tribes in general pay little regard to their religion. Hares abound in the Deserts of Western Asia, and when cooked for food, generally undergo little preparation. Dr Russel informs us that a hole is dug in the ground; the earth, which is scooped out of it, and laid all around its edge; it is filled with brushwood, set on fire, and the hare is thrown into this hole unskinned. It is immediately

covered with the heated earth from its sides, and when it has continued till it is thought enough done, it is brought to table, sprinkled with salt, and is found very agreeable food.

The hare is found in most parts of the world with very little variety. Although it does great injury to crops, it is in itself a harmless and inoffensive animal, destitute of every means of defence, surrounded on all sides by enemies, and it would soon be utterly extirpated if Nature had not provided it with powers which enable it frequently to evade their pursuit. Dogs and foxes pursue it by instinct; wild cats and weasels of all kinds catch and devour it; birds of prey are its most dangerous enemies; while man, more powerful than them all, uses every artifice to obtain what now constitutes one of the numerous delicacies of the table. Hares are very prolific, and breed three or four times in the year. Their fur is of great use in making hats.

HART, in the Scriptures, is a general name for any animals of the antelope kind. They are common in Syria and Arabia, and are very beautiful animals, commonly known in our language as gazelles. "As the hart," exclaims the Psalmist, "panteth after the water-brooks, so panteth my soul after thee, O God." This animal, which is naturally of a hot constitution, suffers much from thirst in Oriental countries. We are told that he "seeks the fountain or the stream with intense desire, particularly when his natural thirst has been aggravated by the pursuit of the hunter; panting and braying, with eagerness he precipitates himself into the river, that he may quench at once the burning fever which consumes his vitals in its cooling waters." The hart also suffers much, and *pants* for water when chased from his favourite haunts in the dry plains by the

fierce inhabitants of the forest, and afraid to return to the water lest he should be again molested. When he does venture to the water he displays an intensity of thirst and panting eagerness almost unparalleled, and furnishes a beautiful specimen of the propriety of the royal Psalmist's comparison.

The sacred historian informs us that "harts, and roebucks, and fallow deer," were among the supplies daily required for Solomon's household. This account (1 Kings iv. 22, 23) is substantiated by the observations of various travellers, who speak of the extent and arrangement of Oriental courts, and the vast number of persons, male and female, whom these royal establishments support. There are various kitchens, all distinct from each other, and yet each one having its proper officer, but all under one chief director. Tavernier mentions, in his interesting account of the Grand Seignior's seraglio, as it was in his time, that the chief director had under him no fewer than four hundred cooks, and besides these there were various offices in which sweetmeats, sherbets, and preserves were in continual preparation, affording employment to four hundred more. "There enters no beef," he says, "into the kitchen of the seraglio, but the ordinary consumption of every day, including all, as well those who eat within as without, may amount to five hundred sheep, in which number must be comprehended lambs and kids. According to the proportion of mutton may be computed the quantity of pullets, chickens, and young pigeons, the number of which is limited according to the seasons, as also what may be consumed in rice and butter for the *pilau*, which is accounted the best dish in Turkey and all over the East."

HAWK, and NIGHT-HAWK, *tachmas*, are birds declared unclean by the Levitical Law. The latter was probably a species of owl noted for its ravenous and predatory habits. An author describes one of them as "of the size of a common owl, and very ravenous in Syria; in the evenings, if the windows are left open, flying into houses and killing infants, unless they are carefully watched; wherefore the women are much afraid of them." Hawks are proverbial for being quick-sighted. There are many varieties of these birds of prey. Mr Morier mentions them as abounding on Mount Ararat in Armenia.

HEATH, *arar*, a plant mentioned by the Prophet Jeremiah (xvii. 6), which grows on barren moors, and usually flourishes towards the end of summer. That indicated by the sacred writer is probably a species of tamarisk, which, from its spare and neglected form peering above the sand of the Desert, might well be taken as an emblem of desolation and solitude. It is often gathered in the deserts of Arabia, and the Egyptians use it for fuel. The tamarisk attains to a very flourishing condition on the banks of rivers.

HEIFER, *eglah*, is often rendered *calf* in the Scriptures, especially in the allusions to the idolatrous images set up by Jeroboam after the revolt of the Ten Tribes. It seems to have been applicable to the young of the ox kind from the time of its birth to that of full maturity. A *red heifer* was ordered to be sacrificed by the Levitical Law, Numb. xix. 2. Some have argued that the selection of this victim was dictated in opposition to the superstitions of Egypt; others contend that it was sacrificed yearly, and that its ashes were distributed to all the cities and towns of Israel for the purposes mentioned by Moses. But the Rabbins, we are told, are of a different opinion. "Nine red heifers," they allege, "have been sacrificed between the delivery of this precept and the desolation of the second Temple. Our Master Moses sacrificed the first, the second was offered up by Ezra, and seven more were slain during the period which elapsed from the time of Ezra to the destruction of the (second) Temple; the tenth, King Messiah himself shall sacrifice; by his speedy manifestation he shall cause great joy. Amen. May he come quickly!" It is generally admitted by all Christians that the red heifer, which was directed to be "without spot, wherein was no blemish, and upon which never came yoke," was a type of our Saviour, Heb. ix. 13. The Israelites always offered male animals in their sacrifices except in this instance.

HEMLOCK. See WORMWOOD.

HEN, a well-known domestic fowl, figuratively mentioned by our Saviour as remarkable for the care and attention she bestows on her chickens, Matt. xxiii. 37; Luke xiii. 34.

HERON, *anapha*, a bird declared unclean by the Levitical Law. It is only mentioned twice (Lev. xi. 19; Deut. xiv. 18), and in both places it is named without characterizing any particular species. Considerable

latitude has in consequence been assumed to determine it, and the crane, the curlew, the woodcock, the peacock, the kite, the parrot, and the mountain falcon, have each been suggested as the bird indicated, but the common reading has as much probability as any other. The heron is allied to the stork, is noted for its ravenous appetite, and feeds on fish and reptiles. It is found in most countries, and its flesh was accounted a great delicacy in England in former times. It can be tamed when young, and the ancient Egyptians used to keep them in that state to assist them, it is supposed, in fishing.

HIND, or female stag, is a beautiful creature, of an elegant shape, feebler than the hart, and destitute of horns.

HONEY, the well known production of bees, though the Rabbins understand by it likewise the honey of dates, or the fruit of the palm-tree. It was formerly plentiful in Palestine, and the promised inheritance of the Jews is described as "flowing with milk and honey." It was a common article of food, and appears to have been early known and valued. The bees collect both honey and their wax from the flowers of plants, and deposit them in the cells of their combs. They suck the juice of the flowers, which they receive into their bodies, carry it home to their hives, and unload themselves by emptying it into their cells already prepared for that purpose. We have two kinds of honey—white, or virgin, and yellow.

Wild honey is mentioned as the food of St John the Baptist in the Wilderness. A certain abbot informs us that in the place where St John lived in the Desert the poor inhabitants boil locusts with oil and a sort of herbs with large and long leaves of a milky colour. The taste of this composition resembles honey, and this, he assures us, is what the Scriptures call wild honey.

Honeycombs are often mentioned in the Scriptures. These are well known waxen structures full of cells, framed by the bees as receptacles for their honey and eggs. The formation of the honeycomb is truly wonderful, and has caused great speculation among the curious. When the cells are examined, it has been well observed, that they appear as if the nicest rules of geometry had been consulted for their composition and construction. The matter of which the comb is made costs the bees great pains and labour in its collection.

HORNET, a formidable insect, which

Jehovah is said to have employed in driving out the Canaanites, Deut. vii. 20; Josh. xxiv. 12. It has been identified with the hornet, commonly so called, but the *zimb* or *dog-fly* of Abyssinia has the fairest claim to be considered the terrible insect indicated by the sacred writers, called the *fly of Ethiopia* by the Prophet Isaiah. Bruce gives us a very interesting account of the *zimb*. "This insect," he says, "has not been described by any naturalist. It is in size very little larger than a bee, of a thicker proportion, and has wings, which are broader than those of a bee, placed separate like those of a fly; they are of pure gauze, without colour or spot upon them. The head is large; the upper jaw or lip is sharp, and has at the end of it a strong pointed hair of about a quarter of an inch long; the lower jaw has two of these pointed hairs; and this pencil of hairs, when joined together, makes a resistance to the finger nearly equal to that of a hog's bristle. He has no sting, though he seems to me to be rather of the bee kind, but his motion is more rapid and sudden than that of the bee, and resembles that of the gad-fly in England." The power of annoyance possessed by this insect is thus described:—"As soon as this plague appears, and their buzzing is heard, all the cattle forsake their food, and run wildly about the plain till they die, worn out with fatigue, fright, and hunger. No remedy remains but to leave the black earth [where they breed] and hasten down to the sands of Atbara, and there they remain while the rains last, this cruel enemy never daring to pursue them farther. Though his size is immense, as is his strength, and his body covered with a thick skin defended with strong hair, yet even the camel is not able to sustain the violent punctures the fly makes with his pointed proboscis. He must lose no time in removing to the sands of Atbara, for when once attacked by this fly his body, legs, and hair, break out into large bosses, which swell, break, and putrify, to the certain destruction of the creature. Even the elephant and rhinoceros, who, by reason of their enormous bulk, and the vast quantity of food and water which they daily need, cannot shift to desert and dry places as the season may require, are obliged to roll themselves in mud and mire, which when dry coats them over like armour, and enables them to stand their ground against this winged assassin; yet I have perceived some of

these tubercles upon almost every elephant and rhinoceros I have seen, and attribute them to this cause. All the inhabitants of the sea coast of Melinda, down to Cape Gardafan, to Saba, and to the south-coast of the Red Sea, are obliged to put themselves in motion, and remove to the next sand in the beginning of the rainy season, to prevent all their stock of cattle from being destroyed. This is not a partial emigration; the inhabitants of all the countries from the mountains of Abyssinia, to the confluence of the Nile and Astaboras northward, are once a year obliged to change their abode and seek protection in the sands of Beja, nor is there any alternative or means of avoiding this, though a hostile band was in the way, capable of spoiling them of half their substance, as was actually the case when we were at Sennaar."

HORSE. This noble and valuable animal was not common among the Jews before the time of Solomon, although he was in use among the nations of Canaan. Moses declared, in the event of the Israelites wishing to be under the government of a temporal prince, that he was not "to multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses," Deut. xvii. 16. The ancient Israelites appear to have understood this prohibition literally. We find even in David's time no cavalry in the army, and we see Absalom mounted on a mule, which was probably a refinement in riding, as we do not read of any other animals employed for that purpose except asses. David, however, after his victory over Hadadezer, reserved horses for a hundred of the chariots which had belonged to the enemy, and Solomon went on "multiplying" them, till he had "one thousand and four hundred chariots, and twelve thousand horsemen." We are also told that he had "forty thousand stalls of horses for his chariots."

The Mosaic prohibition does not say that the future Hebrew kings were to have no horses, but simply that they were not to "multiply" them. The Jews interpret it as meaning that their kings were to have as many as were necessary for their own personal guard, and a certain Jewish authority restricts them to two. The reasons for the prohibition are obvious, but one is distinctly announced by Moses—the danger attending an intercourse with Egypt, where horses could be obtained, and whence they were

actually brought by the order of Solomon. The Levitical Law discouraged all intercourse with foreigners, especially with the Egyptians, who were calculated to possess a more dangerous influence over the Jews than any others. The Egyptians were strong in their cavalry, and it was evident that if such a body of armed men were introduced among the Hebrews their religious principles and their confidence in God would be materially affected, and they would be occasionally or continually looking to Egypt for assistance. This indeed actually happened, and occasioned the severe denunciation—"Woe to them that go down to Egypt for help, and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord. Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together," Isa. xxxi. 1, 3.

This allusion to the horses and horsemen of Egypt is peculiarly appropriate. The earliest armies were wholly composed of infantry, and the art of using animals in war must have been unknown for some time. Savages at the present time do not employ them, but their use would naturally be discovered when civilization increased, and methods were devised of subjecting the strong animals to the control of man. We accordingly find in the history of different nations that various animals were employed—horses, elephants, camels, dogs, and even lions, but it is now impossible to ascertain when these customs were introduced. When Jacob went into Egypt the art of riding was well known, and the breeding of horses carefully studied, as we find them mentioned among the cattle which the Egyptians gave in exchange for bread, during the years of famine. Some historians represent this art as an Egyptian invention, from whom it was conveyed to the Ethiopians, Arabs, Persians, Indians, Parthians, Armenians, Scythians, and other nations. One writer mentions that the Egyptian before Sesostrius had a hundred stables for each two hundred horses, on the banks of the Nile between Thebes and Memphis. This statement makes the Egyptian kings maintain 200,000 horses—a circumstance not improbable when we recollect that in the war which Shishak, king of Egypt,

waged against Rehoboam, his army, besides infantry, contained 1200 chariots and 60,000 horsemen, 2 Chron. xii. 3. It has been argued that the Egyptians used horses merely in chariots, and not for riding, but this is contrary to many intimations of Scripture, and is contradicted by the ancient Egyptian paintings. Various historians, moreover, inform us that their horses were kept for war and luxury, and the paintings confirm this testimony, as the horse is never represented as engaged in any kind of agricultural labour. It is evident that the ancient Egyptians not only paid great attention to the breeding of this animal, but as their horses were so much sought for in other countries, their breeds must have been very valuable. The ultimate neglect of the horse in Egypt must be referred to the declining state of that country, its soldiers and population gradually forgetting their former habits and the tastes connected with them, and the cultivators, who had never used the animal in their avocations, paid no attention to its improvement.

Another reason for prohibiting the "multiplying" of horses among the Hebrews originated in the circumstance that, as they were designed to live as a separate people in a country the limits of which were expressly defined, it was contrary to the spirit of the Mosaic ritual to make foreign conquests, or to extend their dominion beyond these limits. The nature of their country, too, rendered cavalry unnecessary for its defence, as it is intersected by hills and mountains less adapted to the rearing of horses than any of the surrounding regions, and therefore it could be better defended by foot soldiers than by cavalry, who can only act efficiently on plains and level districts. The Hebrews made no use of horses for agricultural purposes, but invariably employed oxen and asses as beasts of burden, while the people made their journeys on foot. It is thus evident that the Hebrew kings could not propagate horses, which were almost unnecessary for them, without violating an essential principle of the Mosaic constitution, namely, engaging in foreign wars, and making conquests beyond the limits of their peculiar territory.

But Solomon violated this fundamental principle, as he did some others mentioned by Moses, Deut. xvii. 17, and this disregard of the Divine law, imitated by his successors, produced the consequences which the Law foretold. Hence it is that the sacred writers often contrast their confidence in Jehovah with the confidence of other nations

in chariots and horses, and occasionally attribute the defeats and losses of their countrymen to the possession of cavalry. It is remarkable that Solomon procured his horses from the very country with which Moses had warned the Hebrew kings not to have any connection whatever in that matter. The sacred historian informs us that "Solomon had horses brought out of Egypt, and they fetched up, and brought forth out of Egypt a chariot for six hundred shekels of silver, and an horse for an hundred and fifty, and so brought they out horses for all the kings of the Hittites, and for the kings of Syria, by their means," 2 Chron. ii. 16, 17. This passage indicates that Solomon not only obtained horses for himself, but that he established a profitable monopoly of the trade, which he could easily do, as the southern frontier of his extended dominions stretched from the Mediterranean to the Euphrates, and touched immediately at the Red Sea. It was therefore impossible for the Syrians and Phœnicians to procure horses from Egypt by land without passing through his territories, and he had only to forbid horses to be taken through his dominions to put himself in possession of the whole trade. He, moreover, well knew that the Syrians and Phœnicians would rather take the horses at any price from his factors than remain without them. A learned writer, after noticing the fact that the Egyptians were averse to commerce, is surprised that they should have allowed so formidable a neighbour as Solomon to strengthen himself by bodies of cavalry, and to enrich himself by a trade in their horses, nor can his marriage with Pharaoh's daughter, in his opinion, accurately explain the circumstance; but the Egyptians, though hostile to going out of their own country themselves to export or import commodities, were by no means averse to allow their own country to become a seat of trade for those whose interest induced them to resort thither. The sacred writer informs us that the price of a horse in Solomon's time was one hundred and forty shekels of silver, which, according to the lower or higher valuation of the shekel, would be from L.17, 12s. to L.18, 5s.; while that of the chariots, six hundred shekels, would be from L.68, 9s. to L.75. "The fixing the price," says Michaelis, "has likewise the look of a monopoly, and indicates, besides, that horsemanship was in its infancy [in Judea], for whenever people have sufficient knowledge of horses, with all their combinations of

faults and excellencies, and learn to judge of them as amateurs, one individual of the same tribe may be worth ten times as much as another, particularly in a king's stable."

The horse is not mentioned in the Scriptures as connected with any other country than Egypt till the conquest of the Promised Land by Joshua, when we find it in the north of Palestine, but unnoticed in any of the regions between that country and Egypt. This is the more remarkable as Arabia, through a great part of which and on its confines the Israelites wandered for a long period, is celebrated for its horses. This omission by Moses, who is so minute in other details, can hardly be supposed to be accidental, as we find that when the Israelites came in contact with some of the Arab tribes, their camels, oxen, asses, and sheep, are enumerated, but no horses, which would surely have been mentioned, if the Midianites, for instance, had brought horses into action, or if the Israelites had taken or killed any of these animals. We also find in a later period, when the same Arab-Midianites made incursions into the Promised Land, and scourged the Hebrews as a punishment for their periodical relapses into idolatry, that "they came up with their cattle and their tents, and they came as grasshoppers for multitude, for both they and their *camels* were without number," Judges vi. 5, but they had no horses. Even their kings, especially Zebah and Zalmunna whom Gideon slew, rode on camels, Judges viii. 21. In the reign of Saul, when the Reubenites, the Gadites, and the half-tribe of Manasseh—all beyond the Jordan, waged war with four Arabian nations for the possession of the eastern pasture grounds, the victorious Hebrews "took away their cattle, of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand," yet in all this splendid booty nothing is said of horses. The same monarch was ordered to "go and smite Amalek," another Arab nation, "and to utterly destroy all that they have, and spare them not, but to slay both man and woman, infant and suckling, *ox* and *sheep*, *camel* and *ass*," but still there is not a word of horses; and it may be safely said that in the whole of Scripture history the horse is never mentioned in connection with Arabia, unless we take into account the splendid description of the war-horse in the Book of Job, when it certainly appears that the animal was used in military

expeditions during the time of the Arabian Patriarch, but this may refer to the cavalry of Egypt, which Job would have often seen or heard of, for horses are not mentioned among his "substance" which rendered him "the greatest of all the men of the East." The numbers of his camels, sheep, oxen, and asses, both before and after his misfortunes, are minutely given, while the horse, on the other hand, equal in importance to any of them, is omitted. It is evident, therefore, from all these statements, that there were either at the times above referred to no horses in Arabia, which has been strongly maintained, or that these animals were then in a state of nature, unsubdued by man. That the ass was domesticated long before the horse is sufficiently proved from Scripture, and is noticed in the sketch of that animal (see Ass), and the fact that there were in those times no horses in Arabia, or that the country was not particularly distinguished for them, is strongly confirmed by ancient history. The silence of the sacred writers on this subject is sufficient to establish it; but even Strabo, who lived about our Saviour's time, expressly states that Arabia Felix had neither horses, mules, nor swine, and that Arabia had no horses, camels supplying their place. This satisfactorily explains why Moses never mentions horses when in the very country where the fine breeds are reared, and why he did not contemplate that they would even go to that country but to Egypt for their horses, and also why Solomon obtained his horses from the latter country, and not from Arabia. It is impossible, perhaps, to ascertain when the Arabians began to pay attention to the breeding of horses, which were certainly numerous and highly valued before the time of Mahomet. Some of the Arab traditions deduce the genealogy of their best horses from the stud of Solomon—a fable which requires no refutation, as resulting from the common Oriental custom of ascribing every thing great or remarkable to the celebrated Hebrew monarch, but it nevertheless affords a valuable admission that horses existed in Palestine earlier than in Arabia. In the countries east of the Jordan, the kingdoms of Sihon and Og, the conquering Israelites met with no horses, and were opposed by no cavalry. They found none at Jericho, though asses, oxen, sheep, and goats, are enumerated; neither did the kings of the south of Palestine oppose the invading

Hebrews by cavalry, at least none are mentioned, and we may therefore safely infer that they were brought forward solely by the kings in the north, who probably derived their horses from Armenia, anciently celebrated for these animals, and which at later periods sent them to the north of Palestine to the great commercial fairs of Tyre, Ezek. xxvii. 14.

So formidable were the assaults of cavalry deemed at the invasion of Canaan that Joshua was ordered to hough or hamstring the horses, and this is another proof that if cavalry had been maintained by the princes in the south of Palestine, and in the countries east of the Jordan, the fact would have been mentioned. In the victory which David gained over Hadadezer he took from him "a thousand chariots, and seven hundred horsemen, and twenty thousand footmen; and David *houghed* all the chariot horses, but reserved of them for an hundred chariots," namely, he preserved one hundred of them for his own use. It is well known that to *hough* or *hamstring* a horse is to cut its thigh sinew, which is done in an instant, and the animal generally bleeds to death. It is obvious, however, from the nature of the command given to Joshua (xii. 5), and from the conduct of David, that the horses were not merely lamed in the hind legs and then let go, but were put to death. Michaelis justly observes that a horse so treated must, instead of running off, fall instantly back, and writhe about miserably till he dies, which generally happens from loss of blood, by the severance of the artery of the thigh. Even if horses so treated should survive, the wound never heals, so that if the enemy recover them alive he is ultimately obliged to put them to death. Up to the time of David the Hebrews remained without horses. They entertained feelings of contempt for cavalry, as appears from several expressions in David's Psalms and other songs, while the neighbouring nations, with few exceptions, continued strong in such bodies of soldiers. The horses taken by David could have been of no use to the Hebrews in any capacity. It is true they might have sold them, but then they might have been purchased by their former owners, and again made to act against the Hebrew armies. It was the policy of the king, as it was the nature of the command to Joshua, to diminish the race of horses, and the Hebrews might think this the more easily done from the fact that their

hostile neighbours possessed no native breeds of horses, but procured them all from Egypt or Armenia by purchase. The Romans adopted this course towards the elephants which they took in their wars. They killed those ponderous animals because they did not want their assistance, and they also knew that they were sometimes dangerous to the armies in which they were employed.

Horses continued to be kept by the Hebrew monarchs both of the kingdoms of Israel and Judah. We find Ahab, in the extremity of the famine which visited Israel during his reign, expressing the utmost anxiety about finding grass "to save the horses and mules alive," 1 Kings xviii. 5. When this same prince, attended by Jehoshaphat, attempted to recover Ramoth-Gilead from the Syrians, both kings rode in war-chariots drawn by horses, and it appears that they both maintained a body of cavalry, as Jehoshaphat, when he complied with the king of Israel's request to assist him, said, "I am as thou art, my people as thy people, *my horses as thy horses*." Other instances might be adduced, both from the sacred historians and the Prophets, to show that horses continued to be either propagated in both kingdoms, or procured by purchase from the neighbouring nations, and that war-chariots and horsemen formed part of the armies of the Hebrews after the revolt of the Ten Tribes. We have repeated intimations, in the wars carried on by the Syrians against the Jewish kings, that cavalry always constituted a principal portion of their armies for active warfare; and it is likely, in proportion as the value of the horse became known, that its services would be duly understood and appreciated. It appears from the Book of Esther that horses were in great esteem among the Persians. When the Jews returned under Ezra from the Captivity their horses were "seven hundred thirty and six, their mules two hundred and forty-five, their camels four hundred and thirty-five, their asses six thousand seven hundred and twenty." Ezra also tells us that in their route to Jerusalem to rebuild the holy city, he "felt ashamed to require of the king a band of soldiers and horsemen" to protect them against predatory assaults in the way, "Because," says he, "we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him, but his power and his wrath are against all them that forsake him;" and he therefore appointed

a fast when they were at the river Ahava, the locality of which is uncertain. From this statement it appears that an escort had been offered by the Persian monarch, and refused for the above reasons, which were certainly quite in unison with the Mosaic Law. Nehemiah, however, was not so scrupulous. He accepted an escort of "captains and horsemen;" but his return to Jerusalem was of a private nature, to succeed Ezra, and to complete the rebuilding of the city.

Having thus taken a glance at what is said in the Scriptures respecting horses, and of the prohibition of their "multiplying" among the Jews by the Mosaic Law, it may be safely inferred that horses were originally trained in Egypt, which long continued celebrated for its breeds—that in the Scripture times there were either no horses in Arabia, or that they had not been subdued by the power of man—and that the ass was domesticated long before the horse. The observations which follow are of a general nature, as it is impossible, and indeed unnecessary, in this place to attempt a minute account of an animal which has occupied the most zealous attention of men from very early times and in most countries of the known world, where they abound in many varieties, differing in value and appearances, and employed in various avocations for the service of man.

Herodotus informs us that the Ethiopians possessed a breed of horses, and were acquainted with the art of riding; and he describes them as a nation of cavalry attending Xerxes in his celebrated Grecian expedition. The inhabitants of India were early accustomed to the riding and training of horses; and the same historian asserts that troops of cavalry from that country attended Xerxes in the same expedition, and fought as well on horseback as if they had been in war-chariots; but, generally speaking, the climate of India is not congenial to the breeding of horses, which are often very small, and naturally very vicious in disposition. The Persian horses have always been distinguished for their beauty, vigour, spirit, and swiftness; they are gentle and tractable, and so highly esteemed that one of them has been often valued at a thousand guineas, while those of India sell for fifty or a hundred. The Parthians managed their horses with great ability, and were eminent for their dexterity on horseback when engaged in battle. Their horses are said to have been

inured to almost incredible fatigue, and to have been active and easy in their pace, which they formed by attention and practice. The Armenian horses have been previously noticed. They were not inferior to the Persian, and the inhabitants propagated breeds of them for sale in the most ancient times, even when Egypt was in its highest reputation for its breeds of these noble animals. Media was also a region eminent for its horses, and from its situation and advantages produced them of almost equal value with the surrounding countries. The horses of the ancient Scythians were particularly celebrated; the Sarmatians, both Asiatic and European, had large breeds of them, and they not only used them for riding, but they ate their flesh and drank their blood, and offered them in sacrifice to their deities. The horses of Cappadocia are celebrated by historians and poets for their swiftness and the dignity of their action. The inhabitants of Numidia, Mauritania, and other adjacent tracks of the same region, bred horses which seem to have been like to those of Libya, proverbial for their speed, vigour, and capability of enduring fatigue.

The horse does not appear to have been originally a native of Greece, but is said to have been introduced by the Egyptian and Phœnician colonists long before the siege of Troy. The horses of Thessaly are particularly mentioned by ancient writers. From Greece the art of horsemanship was transmitted to the Romans, who cultivated it with such diligence and zeal that they soon excelled their masters and competitors. The Romans, like the ancient Armenians, always turned the mane on the right side.

The horses of Britain, or rather the best breeds of them, are said to be sprung from the wild horses of the Oriental Deserts, of which many ages ago a stud was composed. This stud increased the breed, and furnished Europe, Asia, and Africa, with these noble animals. To attempt a dissertation on the horses of Britain, or, as has been already observed, on the horse in general, would be foreign to the design of the present work, nor would it be necessary even if it were compatible with its design, as there are treatises on the history of this animal, its varieties, breeds, and structure, accessible to every reader. The subsequent observations, therefore, apply to the present breeds of horses in the East.

Dr Wittman, a most accurate observer,

informs us that the Syrian horses are small, but fleet, and very sure-footed. "In their choice of them," he says, "the Turkish inhabitants attach themselves rather to the figure and showy appearance of the animal than to his fleetness and other useful qualities. During our stay in the country a good horse brought from four hundred to five hundred piastres, that is, from thirty to nearly forty pounds sterling. The mules are very numerous, and of a large breed."

In describing Turkish horses the same author observes—"The Turkish horses are in general small, from eleven to twelve and thirteen hands high, but they are sure-footed. After one of them has been ridden it is the custom to walk him in the open air for an hour or two, previously to his being put into the stable. The Turkish horses are fed while in the stable on barley and chaff, or barley alone, and that sparingly, once or at most twice daily; once a day they have water; they litter them in their own dung, which is first dried in the sun. The skins of the horses are kept very clean and shining, as they frequently wash them all over with soap and water. The Seis, or Arab groom, is generally preferred by the Turks on account of his skill and address in the management of horses. The Turks themselves, however, are little inferior to the Arabs in this qualification, and pay a particular attention to the animals entrusted to their care, the bodies of which are constantly covered either with a thick cloth to defend them from the weather, and from the bites of insects, or with the saddle. Whether in the stable, or without doors at picket, the horses of the Turkish cavalry are kept closely girthed, and fettered or tethered, and equipped at all points for service."

Mr Morier informs us that the Turcomans rear a "superb race of horses, which, perhaps, are in more estimation among the Persians than those of Arabia. The most famous breed is that of Tekeh, for some of which Persian noblemen have been known to give to the amount of three or four hundred to-mans. The forces of the Turcomans consist entirely of cavalry, which, if their tribes were united, and led on by an able chief, would be numerous enough to overrun the present empire of Persia, and to repeat the horrors of a Scythian irruption."—"We saw," says Mr Morier in another place, "an instance of the viciousness of a Persian horse, which had nigh been fatal to the rider. We were

accompanied by several respectable Persians, and amongst others by two who happened both to be mounted upon vicious horses. They were riding close to each other, when the horse of the one suddenly reared, and, open mouthed, darted upon the other. His rider pulled him back with all his might, which caused the horse to fall backwards, and this so completely crushed the unfortunate man under him that we never expected to see him rise again. He, however, came off with only the fracture of his collar bone, which the surgeon of the (British) Embassy soon set for him."

These illustrations might be easily multiplied, by quoting from the works of many distinguished travellers in Oriental countries, but the following passages from Burckhardt give the reader a complete view of the condition of the horse in those distant regions. They are taken from his posthumous work entitled "Notes on the Bedouins;" and they are the more interesting as they tend to correct some popular errors respecting the modern Arabs and their horses.

"It is a general but erroneous opinion that Arabia is very rich in horses. The breed is limited to the extent of fertile pasture grounds in that country, and it is in such parts only that horses thrive, while those Bedouins who occupy districts of poor soil rarely possess any horses."—This fact, even at the present day, apparently confirms what has been already advanced, that in the time of Moses and some centuries afterwards there were *few or no horses in Arabia*.—"It is found accordingly that the tribes richest in horses are those that dwell in the comparatively fertile plains of Mesopotamia, on the banks of the river Euphrates, and in the Syrian plains. Horses can there feed during several of the spring months upon the green grass and herbs produced by the rains in the valleys and fertile grounds, and such food seems absolutely necessary for promoting the full growth of the horse. We find that in Nedjed horses are not nearly so numerous as in the countries before mentioned, and they become scarce in proportion as we proceed towards the south. In Hedjaz, especially in the mountainous regions of that country, few horses are to be seen, and these few are imported from the north. The settled inhabitants of Hedjaz and Yemen are not much in the habit of keeping horses. The Bedouins of Hedjaz have few, their main strength consisting in camel riders and foot soldiers

armed with matchlocks only. In all the country from Mecca to Medina, between the mountains and the sea—a distance of at least two hundred and sixty miles—I do not believe that two hundred horses could be found. Both the climate and pasture of Yemen are reckoned injurious to the health of horses; many of them die of disease in that country, where they never thrive, and indeed the race begins to fall off in the very first generation. The possession of a mare, besides, imposes an obligation on the Bedouin of being in constant readiness to attend his chief during the wars, and therefore many Arabs prefer the alternative of being altogether without horses.

“From all that has come to my knowledge, on the very best authority, I have no hesitation in saying that the finest races of Arabian blood horses are found in Syria, and that of all the Syrian districts the most excellent in this respect is the Hauran, where the horses may be purchased at first cost, and chosen among the camps of the Arabs themselves, who occupy the plains in spring time. In Egypt itself [once so famous for its horses], on the borders of the Nile, there is not any breed of horses particularly distinguished. The finest of that country are produced in those districts where the clover grows. Very few Arabian blood horses ever come to Egypt, a circumstance not surprising, since their remarkable quality—the power of supporting fatigue—is little requisite on the fertile borders of the Nile. The Egyptian horse is ugly and of a coarse make, resembling more a coach horse than a racer. His chief defects are clumsy legs and knees, and a short and thick neck. The head is sometimes fine, but I never saw an Egyptian horse having handsome legs. They are not able to bear any considerable fatigue, but those that are well fed display much more brilliant action than the Arabian horses; their impetuosity renders them particularly desirable for heavy cavalry, and it is from this quality of the horse that the Egyptian cavalry have always founded their claim to celebrity. The Libyan Bedouins derive their supplies of horses from their own breeds as well as from Egypt. In the interior of the Desert, and towards Barbary, they are said to have preserved the ancient breeds of Arabian horses, but this is not the case in the vicinity of Egypt, where the peculiar races are as little distinguished as among the Egyptians. Like the Arabian Bedouins, those Lybians

exclusively ride mares. So little is known concerning the true breed of horses among the soldiers in Egypt, that when in the year 1812 Ibrahim Pacha's troops took ten Koheyl horses belonging to Heteym, the soldiers sold them one to another as if they had been common Egyptian horses, while their former possessors valued them at least at three times that amount.

“In Nedjed the people feed their horses regularly upon dates; but barley is the most usual provender throughout all parts of Arabia. The wealthy inhabitants of Nedjed frequently give flesh to their horses, raw as well as boiled, together with the fragments of their own meals. I knew a man of Hamah in Syria who assured me that he had often given his horses roasted meat before the commencement of a fatiguing journey, that they might be the better able to endure it. The same person also related to me that, fearing lest the governor of the town should take a liking to his favourite horse, he fed it for a fortnight exclusively upon roasted pork, which excited its spirit and mettle to such a degree that it became absolutely unmanageable, and could be no longer an object of desire to the governor.

“I have seen vicious horses in Egypt cured of the habit of biting by presenting to them, while in the act of doing so, a leg of mutton just taken from the fire; the pain which a horse feels in biting through the hot meat causes it after a few lessons to abandon the vicious habit. Egyptian horses are much less gentle in their temper than the Arabian;—they are often vicious—the Arabian scarcely ever; and they require to be constantly tied, while the Arab horses wander freely and quietly about the camps like camels. Egyptian grooms are celebrated all over the East for their treatment of horses, insomuch that the pachas and grandees throughout Asiatic Turkey make it a rule to have always a couple of them in their service.”

The Arabs preserve with the greatest care, and for an amazing length of time, the genealogies of their horses. “But I must here add,” observes Burckhardt, “that in the interior of the Desert the Bedouins never refer to any (pedigrees) among themselves, for they as well know the whole genealogy of their horses as they do that of their owners. When they take their horses to market at any town, such as Basra, Bagdad, Aleppo, Damascus, Medina, or Mecca, they carry

along with them a written pedigree which they present to the purchaser, and it is only on such occasions that a Bedouin is ever found to possess the written pedigree of his horse; while, on the other hand, in the interior of the Desert itself he would laugh at being asked for the pedigree of his mare."

The horse, in his domestic state, is generous, docile, spirited, and obedient, equally adapted to the various purposes of pleasure and convenience. Many anecdotes are recorded of this noble animal's instinct and of attachment to his master, which display in a remarkable degree his magnanimity, devotedness, sagacity, and contempt of life.

HORSE-LEECH is mentioned in the Book of Proverbs, but the import of it is not understood. The use of the leech is unknown in the East in the way in which we employ its insatiable thirst for blood, and it is often spoken of with peculiar horror and

aversion, on account of its being the cause of the destruction of many valuable animals by fastening under their tongues when they come to drink, and though it is taken away, the wounded animal continues to bleed slowly until it dies.

HYSSOP, *esob*, an herb often mentioned in the Scriptures, commonly used in purifications. Before the Israelites departed out of Egypt they were commanded to take a bunch of hyssop, to dip it in the blood of the paschal lamb, and to sprinkle with it the lintel and the two side-posts of the door-way of their houses. It is of a bitter taste, the produce of a diminutive herb, and grows in abundance near Jerusalem. It is to be observed that the hyssop of the Sacred Scriptures has opened a wide field for conjecture, and in almost no instance has any plant been suggested which has all the properties required.

I

INCENSE, an aromatic gum used in the service of the Temple, of which that of Saba was esteemed the best by the ancients.

IRON, a well known metal, the method of separating the ore of which has been long discovered. Native iron was known as early as the time of Tubal-Cain, who began to give instructions to artificers in the making of tools and other mechanical instruments. The use of it originally, however, does not appear to have been so general as gold, silver, or copper; and the inferior brilliancy of its colour, as well as the greater skill required to obtain it from its ores and convert it to the purposes of art, may in some degree account for this circumstance. It is frequently mentioned by Moses, and was in his time employed for the fabrication of swords, knives, and various other sharp-edged instruments. The value attached to iron in those early times may be inferred from what Moses tells the Israelites in his description of Canaan, that it is a "land whose stones are iron, and out of whose hills" they may "dig brass," properly copper. The art of working it seems to have arrived in succeeding centuries to considerable perfection, and its durability, as well as its indispensable assistance in the preparation of every other metal, makes it one of the most valuable

gifts of Nature to the human race. "Without it," observes Fourcroy, "agriculture could not have existed, nor could the plough have rendered the earth fertile. The philosopher, while he studies the progress of the human understanding, and compares the fortune and state of the different nations established on various portions of the surface of the globe, will remark that their iron-works seem in some measure to be proportioned to their intelligence, to the advancement of reason amongst them, and to the degree of perfection to which the arts have arrived. When we consider it in this point of view, as the agent by which men, in the variety of its uses, and the numerous wants it supplies, acquire enjoyments which would be unknown to them if they did not possess these products of their industry, iron must singularly contribute to extend their ideas, to multiply their knowledge, and to conduct their spirit towards that perfectibility which Nature has given no less as the character of the human species, than as the source of all the advantages it can enjoy."

IVORY, or, as it is rendered in the marginal reading of our authorised version, *elephants' teeth*, is mentioned among the commodities which the navy of Tarshish brought to King Solomon, 1 Kings x. 22. That

monarch "made a great throne of ivory, and overlaid it with the best gold." Ivory in these passages signifies *great tooth*, which clearly indicates that the whole tusk was imported; but it is inaccurately expressed by the word *tooth*, as it is rather a weapon of defence employed for the same purpose as horns of other animals. Elephants' teeth,

however, constitute a very important article of commerce, and the tusks of these animals which are brought from Africa are generally preferred by dealers in this article. The Prophet Ezekiel mentions the benches of the Tyrian ships as "made of ivory," namely, ingeniously ornamented and decorated with this substance.

J

JACINTH, although the same as *hyacinth* in Botany, is evidently intended to denote a precious stone resembling the hyacinth in colour, Rev. xxi. 20.

JASPER, *yashpneh*, a species of quartz which embraces a great many varieties, such as Egyptian jasper, ribbond jasper, porcelain jasper, common jasper, agate and opal jasper. It was probably the Egyptian jasper with which the Hebrews were acquainted, and to which Moses refers, Exod. xxviii. 20.

Brown and yellow are its predominating colours, and several shades of them generally occur in the same piece. It is found loose in the sands of Egypt, particularly in the neighbourhood of Cairo, Suez, and on the borders of the Nile. The Egyptian jasper is greatly esteemed on account of its delineations, which are often very singular, and as it is susceptible of a high polish, it is cut by lapidaries into thin pieces for brooches and other ornaments.

K

KID, the young of a goat or ewe. Joseph's brethren killed a kid of the goats that they might dip his coat into its blood, to persuade their father that his young favourite had been slain by a wild beast. When a *kid of the goats* is mentioned by the sacred writers, it means a young kid still sucking its dam. It was often used as an article of food, and when stuffed with raisins, pistachio nuts, almonds, and husked corn or

rice, or highly seasoned with salt, spices, garlick, and onions, sharpened with vegetable acids, it is a most savoury dish, still greatly admired and relished in the East.

KINE, or COW. See OXEN.

KITE, *ayyah*, in Scripture means the *vulture*, a bird of prey classed among the unclean birds by Moses, Lev. xi. 14. See VULTURE.

L

LAMB, the young of a sheep under a year old, sometimes comprehending in Scripture the kid. The Hebrews were at liberty to choose either for a victim at the Passover. See SHEEP.

LAPWING, *dukiphath*, a bird declared unclean by the Levitical Law, Lev. xi. 19. This bird is justly considered to be the hoopoe, an elegant and animated bird, having its head surmounted with a beautiful crest of plumes, which by their varying motion seem

to indicate the feeling of the wearer. Its bill is very long and thin, and sharp-pointed. The hoopoe is about twelve inches long, with a fawn-coloured plumage, barred with black and white on the wings and lower parts of the back; the tail is black, with a crescent of white at the base. Its food consists of insects, worms, and snails. It is spread over all the warm regions of the old continent, and occasionally visits this country.

LEEK, *chatzir*, the Hebrew word, occurs often, but is rendered *leek* only in the Book of Numbers (xi. 5). In other instances it is translated *herb*, *hay*, in one place a *court*, and in all the other passages *grass*. When the Hebrews grew tired of the manna, they remembered this vegetable among the other favourite productions of Egypt. There is a kind of leek called *karrat* by the Arabs, which has been cultivated in Egypt from the earliest times. The inhabitants are fond of eating it raw as sauce for their roasted meat, and it is eaten raw with bread by the poor people. Some, however, think that it indicates a plant of the lotus kind, which grows abundantly in the low lands of Egypt, is of a very delicate taste, and is held in great estimation. The Arabs make a liquid of it which they highly relish.

LENTIL, *adash*, a kind of bean, the stem of which is branched, and the leaves consist of about eight pairs of small leaflets. The flowers are small, having their upper divisions prettily veined. The pods contain about two seeds varying from tawny to black. The lentil delights in a dry and warm sandy soil. In France it is often dressed and eaten during Lent; but in Syria it is used as food, after merely undergoing the simple process of being parched over the fire in a pan. The *red pottage*, for which Esau longed, and for which he sold his birthright to his brother Jacob, was prepared by seething lentils in water, and then adding a little suet to give them a flavour. The mess, thus prepared, has the *redness* which gained it the name of *edom*, subsequently conferred on the posterity of Esau. Lentils are used as food in Egypt, where the plant grows abundantly. Shaw tells us that the inhabitants of Barbary still make use of lentils, boiled, and stewed with oil and garlick, which form a pottage of a chocolate colour. They are dressed in the same manner as beans, and dissolve easily into a mass. The *red pottage* thus made is said by those who have tasted it to be better food than persons who have never seen it are apt to imagine.

LEOPARD, a fierce animal, which evidently was not rare in Palestine, is certainly indicated by the word *namer*, as the same word denotes this animal in Chaldee, Syriac, and Ethiopic. Several places bear names which intimate that they were anciently infested with leopards, and in the Song of Songs we read of the "mountains of leopards." It is the most beautiful

animal of the lion family, and this is probably a reason why it is more noticed in Scripture than any other of that family except the lion itself. It has a great resemblance to the tiger, but it is a much smaller animal, and of inferior powers; nevertheless it is very savage and ferocious; it attacks all sorts of animals in an invidious and stealthy manner, and man himself is not exempted from its assaults. There are several allusions to its habits in the Scriptures, Jer. v. 6; Hab. i. 8; Hos. xiii. 7. The leopard, though resembling the tiger in its structure, is not striped like that animal, but is spotted with a diversity of colours, has small white eyes, wide jaws, sharp teeth, round ears, a large tail, five claws on the fore feet, and four on those behind. Jeremiah alludes to its spotted appearance in the well known passage, "Can the Ethiopian change his skin, or the leopard his spots?" Isaiah finely contrasts its ferocity with the gentleness of the kid and the calf.

LEVIATHAN, a most formidable creature mentioned in the Old Testament, the identity of which has occasioned as much dispute as the Behemoth. The Jews make the leviathan to be a great fish, which swallowed another fish nearly *a thousand miles in extent!* At first there were two, male and female, but the female was killed, and is laid up in salt for the great feast of the Messiah in the latter days, for if they had both lived and propagated, the world would have been destroyed!

The alternatives respecting the leviathan have been nearly limited to the whale and crocodile. The old commentators suppose the former to be intended, while nearly all the modern have identified it with the latter, which has chiefly resulted from the arguments of Bochart, who, though he did not originate the opinion that the crocodile was the leviathan of Job, has so ably discussed the subject as to place it almost beyond the possibility of a doubt.

Dr Good, in a note on the text in Job (xli. 1), gives an admirable summary of the argument which identifies the leviathan with the crocodile rather than with the whale. "It is a sufficient objection to the whale tribes, that they do not inhabit the Mediterranean, much less the rivers that empty themselves into it; some of the species have occasionally been found in this quarter, but the great whale perhaps never. This family of marine monsters, moreover, have neither

proper snout nor nostrils, nor proper teeth. Instead of a snout they have a mere spiral or blowing hole, with a double opening at the top of the head, which has not hitherto been proved to be an organ of smell, and for teeth a hard expanse of horny laminae, which we call whalebone, in the upper jaw, but nothing of the sort in the lower. The eyes of the common whale, also, instead of answering the description here given, are most disproportionately small, and do not exceed in size those of an ox. Nor can this monster be regarded as of fierce habits or unconquerable courage, for instead of attacking the larger sea animals for plunder, it feeds chiefly on crabs and medusas, and is often itself attacked and destroyed by the ork or grampus, though less than half its size. The crocodile, on the contrary, is a natural inhabitant of the Nile and other Asiatic and African rivers; of enormous voracity and strength, as well as fleetness in swimming; attacks mankind and the largest animals with most daring impetuosity; when taken by means of a powerful net, it will often overturn the boats that surround it; has, proportionally, the largest mouth of all monsters whatever; moves both its jaws equally, the upper of which has not less than forty, and the lower than thirty-eight teeth; and is furnished with a coat of mail so scaly and callous as to resist the force of a musket ball in every part except under the belly."

In confirmation of these excellent and concise observations, the crocodile is evidently indicated in other passages where the leviathan is mentioned. In the 74th Psalm it is said, "Thou brakest the head of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness." In this and the preceding verse, where *dragons* are mentioned, Pharaoh and his host are figuratively denoted by these terms, and the use of the name *leviathan*, as a symbol of the Egyptians, or of their king, strengthens the conclusion that the crocodile is intended, as it only could have been known to the Jews as an inhabitant of the Nile. As to the phrase of the Psalmist, that the leviathan became *meat to the people inhabiting the wilderness*, Herodotus expressly assures us that "they who lived in or near Elephantine make crocodiles an article of food." The Prophet Isaiah, in describing the care of God over the church, says, "In that day the Lord, with his sore, and great, and strong sword, shall punish leviathan the

piercing serpent, even leviathan the *crooked serpent*." In the Septuagint, the word *piercing* is rendered *fleeing*, which may be supposed to apply to the haste with which the crocodile retreats to the water when it has secured any prey on land. The epithet *crooked* does not necessarily denote any real crookedness in the form or attitude of the animal, but may equally be translated *winding*, and applied to its devious course in running or swimming.

Another consideration in favour of the crocodile being indicated under the name leviathan, arises from the circumstance of its being an inhabitant of the same river with the behemoth or hippopotamus. These two animals are also often associated by the ancients, who represented in some of their paintings the river-horse browsing on the plants of an island, and the crocodile lying among the reeds.

But the leviathan will be the more evidently identified with the crocodile by analyzing the magnificent description of him in the Book of Job, and illustrating it as we proceed. It is said of him, "Canst thou draw out leviathan with a hook, or his tongue with a cord which thou lettest down? Canst thou put a hook into his nose, or bore his jaw through with a thorn?" Now, none of these processes are applicable to the modes of taking the whale, or to any land animal, but they all apply to the crocodile. The most common way of killing the crocodile is by shooting him in his only vulnerable part, which is under the belly, where the skin is soft, and not armed with scales like the back. But Herodotus, whose description of this extraordinary creature is now universally admitted to be correct, thus writes—"Among the various methods that are used to take the crocodile I shall only relate one, which most deserves attention. They fix on a hook a piece of swine's flesh, and suffer it to float into the middle of the stream; on the banks they have a live hog, which they beat till it cries out. The crocodile, hearing the noise, makes towards it, and in this way encounters and devours the bait. They then draw it on shore, and the first thing they do is to fill its eyes with clay, it is thus easily managed, which it would not otherwise be." Pococke also says that they make some animal cry at a distance from the river, and when the crocodile comes out they thrust a spear into his body to which a rope is tied; they then let him go into the

water to exhaust himself, and afterwards drawing him out, run a pole into his mouth, and jumping on his back tie his jaws together. Another writer informs us that the "leviathan means a crocodile by that which happens daily, and without doubt happened in Job's time, in the river Nile, to wit, that this voracious animal, far from being drawn up with a hook, often bites off and destroys all fishing tackle of this kind which is thrown out into the river. I found in one that I opened two hooks which it had swallowed, one sticking in the stomach, and the other in a part of the thick membrane which covers the palate."

We are also told of "*binding his tongue with a cord.*" A more explicit rendering would be—"Canst thou bind his jaws with a cord or noose?" This is explained by a process of taking the crocodile described by Thevenot. Pitfalls are made and covered over in the usual way, and crocodiles fall into these when they happen to pass over them. They are left in the cavities several days without food, when, being weakened and subdued by hunger, ropes are let down with running nooses, wherewith they fasten their jaws and drag them out. "*Canst thou put a hook into his nose?*"—The word *hook* in the original means a rope or muzzle made of bulrushes; the *boring of his jaw with a thorn* means also a hook or any sharp pointed instrument, or it may signify a clenched ring of iron passed through the nose of a beast to manage him better by means of a rope fastened to it, as is still used in the East in the case of buffaloes and dromedaries.

Of the leviathan it is farther asked—"Wilt thou play with him as with a bird? or wilt thou breed him among thy maidens?" Although this is represented as improbable, it is to be observed that, like many of the other questions, it is put in an ironical manner to Job, as showing the danger of approaching such a ferocious animal. It has been urged as one of the objections to the conclusion concerning the crocodile, that the behemoth is represented as untameable, whereas the crocodile has been tamed. "This animal," says Herodotus, "by many of the Egyptians is esteemed sacred, by others it is treated as an enemy. Those who live near Thebes and the Lake Mœris hold the crocodile in religious veneration. They select one, which they render *tame and docile*, suspending golden ornaments from its ears, and sometimes gems of value; the fore feet are secured by a chain.

They feed it with the flesh of the sacred victims, and other appointed food." Strabo mentions one of those tame crocodiles which he saw at Arsinoë. The animal allowed the priests to open his mouth and cram it with good things, and, when satisfied, would jump into an adjoining sheet of water, and swim about. We are told that the crocodiles of Rio San Domingo in Western Africa are so tame that they hurt no one, though they are most formidable animals elsewhere. Children play with them, ride upon their backs, and sometimes beat them without their showing the least resentment. This, it is supposed, is owing to the care of the inhabitants in feeding and using them well. But the following story, given by an ancient writer, best illustrates the danger of *playing with the crocodile as with a bird.*—"An Egyptian woman brought up the young one of a crocodile; the Egyptians esteemed her singularly fortunate, and revered her as the nurse of a deity. The woman had a son, about the same age with the crocodile, and they grew up and played together. No harm ensued while the crocodile was gentle from being weak, but when it got its strength it devoured the child. The woman exulted in the death of her son, and considered his fate as blessed in the extreme in thus becoming the victim of their domestic god." The crocodile, we are told, is particularly hostile to boys and girls, who sometimes, when approaching the Nile, too incautiously fall victims to his ferocity. Several instances of the crocodile devouring children are mentioned by Ælian.

It is asked—"Canst thou fill his skin with barbed irons? or his head with fish spears?" The weapons here mentioned are undoubtedly those which were used in ancient times, as they still are, for striking large fish at a distance, but the question is totally inapplicable to the whale, who, it is well known, is generally killed by barbed hooks or harpoons. The crocodile, on the contrary, is impervious to pointed weapons except in the belly. The impenetrability of his scaly back is here indicated, which is afterwards more fully described, and the attempt to wound him with missile weapons is ridiculed. It is said that the inhabitants of some countries where he abounds have a dexterous way of killing him in the water. Being expert swimmers they daringly plunge in after him, dive beneath him while he is in the act of making towards them, and

inflict a mortal wound on him in the belly.

"*Lay thine hand upon him, remember the battle, do no more. Behold, the hope of him is in vain; shall not one be cast down even at the sight of him?*" This alludes to the terrible appearance of the crocodile, which is such as to excite dismay in the beholder. The hope of him who shall lay hands personally on the crocodile is vain, or, as it is rendered in a note in an old version, "If thou once consider the danger thou wilt not meddle with him." Dread will seize the assailant, and he will think of flight rather than of battle when he discovers that his skin is capable of resisting every stroke. "*None is so fierce that dare stir him up.*" Pliny and others describe the crocodile as often reposing asleep on the shore when satisfied with the fish or other food he has devoured. It is then extremely dangerous, and almost inevitable destruction, to approach and stir him up, or awake him.

It is next said—"I will not conceal his parts, nor his power, nor his comely proportion"—namely, for fighting or combating, denoting the advantage of his structure both for his own security and for destroying and devouring. "*Who can discover the face of his garment? or who can come to him with a double bridle?*" The expression here used means the double fold of his jaws. The *face of his garment* signifies the upper external garment, as if the question had been asked, Who is able to turn over that skin with which he is covered as with a garment? It is well known that the crocodile does not cast his skin like serpents. The sentence seems to indicate the terrible and impervious helmet which covers the head and face of the crocodile, and the translation might be given, *Who can uncover his mailed face?* Pliny, however, mentions with admiration a bold and dangerous undertaking which an ancient people, dwelling not far from the Cataracts of the Nile, practised against the crocodile. They contrived to get on his back when in the water. When the animal threw up his head with open mouth to bite them, they seized the opportunity of inserting a stake transversely between his jaws, and, taking hold of the opposite ends with each hand, they held him, as it were, with bit and bridle, and brought him a prisoner to land.

The sacred poet, in this dialogue, which he represents the Almighty as holding with Job,

now enters on a minute description of the leviathan, which is remarkably in unison with the war-horse and behemoth. "*Who can open the doors of his face?*" The immense jaws of the crocodile are here described; his mouth is so large that it has been said—"when the crocodile begins to gape, in order to take in his prey, he becomes all mouth." He separates his jaws at pleasure with a vast and hideous opening like folding-doors, and the mouths of some crocodiles are said to be so large that they can take in a sheep at once. "*His teeth are terrible round about,*" or rather, *the rows of his teeth are terrible.* The teeth of the crocodile are numerous, large, of unequal length, conical, hollow at the base, and disposed in a single row. These teeth are each hollowed at the base in such a manner as to serve for the case or sheath of the germ of the tooth destined to replace it, and which is to be of greater volume, so that in crocodiles the number of the teeth does not vary with age as in many other animals. The entire conformation of the mouth confers on the reptile a peculiar power of deglutition and respiration, of the greatest consequence to his economy when he is below the surface of the water and has seized his prey in that situation, or, when the muzzle alone is above the surface, in carrying on respiration. There is a single row of thirty-six pointed teeth in each jaw, and the tongue is flat, fleshy, and attached very nearly up to the edges, which made the ancients believe that the crocodile wanted that organ. Nothing that the crocodile once seizes can escape. He never quits his hold; even strong levers forced between the jaws for that purpose have proved ineffectual, and, shaking his prey to pieces, it is swallowed without mastication.

The description proceeds—"His scales are his pride, shut up together as with a close seal;" or, *his strong pieces of shields shut him close as with a seal.* This description can only be applicable to the crocodile, for the skin of the whale is smooth and free from scales.—"*One is so near to another that no air can come between them; they are joined one to another, they stick together that they cannot be sundered.*" It has been often observed in this sketch that the back of the crocodile is impenetrable to bullets. The back and tail are covered by great and strong squared scales, elevated into a ridge, as if the body of the reptile was covered by iron plates closely united together; but those of the belly are squared, delicate, and smooth.

Leadens bullets, even when they penetrate his vulnerable part, are often insufficient to kill the crocodile, unless they reach the brain, the spine, or some of the larger blood-vessels.

"*By his neesings a light doth shine,*" namely, when he sneezeth a flash of fire, as it were, breaks forth at his nostrils and eyes. Naturalists inform us that after the crocodile has lain long under water, where he is compelled to restrain his breath, when he emerges his breath is hot, and bursts out so violently that it resembles fire and smoke. "*His eyes are like the eyelids of the morning.*" The eyes are placed near the top of the head, and Herodotus describes them as resembling those of a hog. They are not remarkable for their size and brilliancy, but it is stated that they first become visible when the reptile rises above the water. The ancient Egyptians employed the eye of the crocodile as a hieroglyphic to denote the rising of the sun.

We are next told of the leviathan that "*out of his mouth go burning lamps,*" and that "*sparks of fire leap out—out of his nostrils goeth smoke, as out of a seething-pot or cauldron—his breath kindleth coals, and a flame goeth out of his mouth.*" This refers, as in the case of behemoth, to the crocodile keeping in his breath a long time while under water, and when he emerges and respires the breath seeming as if the smoke of a boiling cauldron. It also refers to the pursuit of his prey on land—when his mouth is open, his breath is thrown out with prodigious vehemence, appearing like smoke, and heated to that degree as to seem a flaming fire. Cuvier says that crocodiles cannot swallow while in the water, but drown their prey, and place it in some secure place, where they suffer it to putrify before they eat it, but this requires some modification. The species of crocodiles called alligators, it is said, after seizing the fish from below, rise to the surface and toss it into the air, to get rid of the water which they have taken in with it, catching it again in its descent; but they can swallow it without resorting to the land, though they go thither for the purpose of devouring those land animals which they have succeeded in drowning, after they have undergone some degree of decomposition. It may be generally observed, however, that with the exception of swallowing small fish, the crocodile cannot feed in the water, where it would invariably be suffocated, and share the same

fate as its victim. It is forced to rise for respiration every hour, or hour and a half, when it discharges its warm breath, which is as a "flame going out of his mouth."

A part of the description of the leviathan is now occupied with his internal structure. "*In his neck remaineth strength; sorrow is turned into joy (or sorrow rejoiceth) before him.*" Might is personified in the former, his neck being thick, and covered with hard scales. The joints of the neck bear upon each other by means of small false ribs, which, however, render lateral motion difficult; and therefore crocodiles may be easily avoided by doubling, and escape can be effected while they are in the laborious occupation of turning round. The difficulty which they find in turning is in reality the surest means of escape on land. Yet the motion of the crocodile is not slow on land, and in water it is much greater. It may be well said that *sorrow rejoiceth before him*, as he occasions great ravages in the countries where he is found. "*The flakes of his flesh are joined together; they are firm in themselves; they cannot be moved.*" The flakes mean the more prominent parts of his flesh. The ribs or bones of his body cleave fast together, his bony structure being remarkably strong. "*His heart is as firm as a stone, yea, as hard as a piece of the nether millstone*"—an allusion to his ferocity and unrelenting nature—"a voracious devourer of flesh," says an ancient writer, "and the most pitiless of animals." When in pursuit of prey he swims gently and silently on a level with the water, until he approaches the place where some animal comes to quench his thirst. Curving his long scaly tail, he strikes the animal a violent blow invariably in the direction of the water, and at the same time towards his own mouth. If the animal be large, such as a horse or an ox, he siezes it by the nostrils, and forcibly drags it into the water, where it is drowned.

We are told that "*when he raiseth himself up the mighty are afraid; by reason of breakings they purify themselves.*" This refers to the circumstance that the appearance of the crocodile in navigable rivers which he inhabits excites the greatest dread in mariners, on account of the violent commotion in the water caused by his movements. The blow with his tail is the greatest cause of alarm; and of this Maillet records an extraordinary instance in the case of a small crocodile. "I saw one twelve feet long, which had not

eaten for five-and-thirty days, having had his mouth closed the whole of that time. With one stroke of his tail he upset five or six men and a bale of coffee as easily as I could have upset six chessmen." The strength of a crocodile twenty or thirty feet long, and not weakened by such a long fast, may be easily conceived.

The invulnerable mail of the crocodile is noticed as proof against all assaults with pointed weapons and missiles.—"The sword of him that layeth at him cannot hold; the spear, the dart, nor the habergeon. He esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him flee; sling stones are turned into stubble. Darts are counted as stubble; he laugheth at the shaking of a spear."—All fall harmless on that coat of mail which Nature has furnished him.—"Sharp stones are under him; he spreadeth sharp-pointed things upon the mire." On account of the hardness of his skin, the crocodile can recline at ease on rocks, stones, and the sharpest things. Even his belly, though penetrable by a bullet, and also by a sword, is insensible to pain when he lies on sharp stones and rugged rocks which are in the bed of the Nile. "He maketh the deep to boil like a pot; he maketh the sea like a pot of ointment; he maketh a path to shine after him; one would think the deep hoary." The *sea* here mentioned is the Nile, often so called by the Arabian writers on account of the magnitude of the river, which at the periodical inundation is spread over the country like the ocean. He makes it like a *pot of ointment* by the mud and slime he stirs up when agitating the waters; and probably the expression has a reference to the sweet smell which many writers have noticed as peculiar to the crocodile. Naturalists inform us that under the shoulder of the old crocodile there is deposited a thick matter which smells like musk—a perfume much esteemed in Egypt.

Finally, we are told that "on earth there is not his like, who is made without fear (or *who behave themselves without fear*); he beholdeth all high things; he is a king over all the children of pride." The literal meaning of this passage is, that he looks with disdain and contempt on the greatest objects, destroying and devouring other animals much superior to him in structure—oxen, buffaloes, horses, camels, boars, and such like; even men, the "children of pride," or more correctly, the "sons of elation," have fallen

victims to his ferocity; consequently, of all the enemies which the crocodile may dread man is the most inveterate. A perpetual and sanguinary war is carried on against the repule in almost every country it inhabits, and by various expedients adopted for its capture and destruction the race is considerably reduced.

Some authors have maintained that the ferocity of the crocodile is much exaggerated—that apprehensions of danger at its appearance have been greater than the real danger warranted—that as its chief enjoyment seems to be lying in a state of absolute quiescence, it always flies from man, whom it will never attack unless when pressed by hunger, roused by provocation, or anxious for the safety of their young—that numbers of them float on the surface of rivers, which may be approached with confidence—and that even when attacked on land their first impulse is flight. It is said that the members of a Roman Catholic convent in Upper Egypt bathe freely in the Nile, where they abound, devoutly believing that their Mahometan neighbours would be devoured because they have no faith in Christ. But whatever may be advanced to prove that the crocodile is not so ferocious as is popularly believed—and certainly its natural ugliness, added to the perpetual exposure of a formidable row of long sharp teeth, is well calculated to excite alarm—there are too many examples on record to establish the fact that it is a reptile which no unguarded person can approach with confidence, even although neither its rage nor rapacity might be excited.

Having so minutely analyzed the habits and structure of the crocodile as described in the Book of Job under the name of the leviathan, it now only remains to conclude this sketch with a few general observations. The remarks already made apply to the crocodile of the Nile, which seems to be the same as the crocodile of the Ganges and the alligator—at least naturalists have scarcely established any real difference between this crocodile and the alligator. Cuvier, however, enumerates twelve species, which he contends are different from each other either in structure or in habits. Six he classes as *proper crocodiles*, four as *alligators*, and two as *gavials*. Others, again, reckon three genera, or subgenera, which compose the family—the first, the *crocodile*, distributed in the Old and New World; the second, the *gavial*, which seems to be limited to the

Ganges and the large rivers of Continental India; and the third, the *alligator*, peculiar to America. Africa is the native country of the first or *common crocodile*; Asia, besides the *gavial*, produces at least three true crocodile species, natives of those rivers which empty themselves into the Ganges or into the Indian Ocean; and America, most fruitful in crocodiles, is said to possess more species than Asia and Africa put together, namely, five of alligators and two of crocodiles. No living species is found in Europe. Malte-Brun, indeed, states that a crocodile is still preserved at Lyons which was taken in the Rhine in the seventeenth century, but no particulars are given. Notwithstanding the distinctions just enumerated, it is agreed among zoologists that there is scarcely any genus of reptiles, the species of which are so difficult to be distinguished from each other as those of the crocodile. The labours of distinguished naturalists have not reduced the difficulty, and those which they attempt to consider as species are doubtful.

The Egyptians in the time of Herodotus designated the crocodile by the name of *champsä*, a name still in common use in Egypt. The term *crocodile* was a name given by the Greeks to a common lizard in Greece, and they applied it to the crocodile when they travelled in Egypt.

The largest crocodiles are not less than thirty feet in length, and one of even only half that size is five feet in circumference. The body stands low on the ground, and the tail is flattened at the sides. There are four feet, the fore feet having five, and the hind feet four toes, of which only the three inner ones on each foot are armed with claws, and all the toes are more or less joined by membranes. The crocodile propagates by eggs, which are little larger than those of a goose, and are hard. It is extremely prolific, though the precise number of eggs which it produces in a season is not ascertained. The eggs are deposited in the sand or earth, where they are hatched, during which the females watch them, and when hatched protect their young several months. Various birds and animals, however, destroy their eggs in great numbers, and even when the young are produced the female has to guard them from the male, who perpetually seeks their destruction, and who often devours them before she is aware of her loss.

LIGN-ALOES are trees remarkable for the beauty of their foliage and the fragrance of

their wood, but it is now difficult to ascertain what particular trees are indicated by the "trees of lign-aloes which the Lord hath planted," Numb. xxiv. 6. The word denotes also a *tent*, which, from the manner of *pitching* it, has some resemblance to a fir or pine tree.

LIGURE, *leshem*, a precious stone on the third row of the high priest's breastplate, which, as it is for the most part of a red colour, corresponds best to our hyacinth.

LILY, *susan*, or *shoshanna*, is so called probably on account of the number of its leaves, which are six, it being one of those plants in which that number predominates in the distribution of their parts, such as the crocus, daffodil, &c. There is a plant of this species, called the *arphodel*, which grows luxuriantly in some countries, and is said to be good fodder for sheep, hence the pastoral allusion in the Song of Songs—"My beloved is mine, and I am his, he feedeth among the lilies." An author affirms that the lily of the Scriptures is the *crown imperial*, or *royal lily*, of the Persians. Celsus supposes it to be a white lily called *susanu* by the Arabs; but the lilies mentioned in the Song of Songs appear to have been red, as the bridegroom's lips are declared to resemble "lilies," which distilled an aromatic liquor—"dropping sweet smelling myrrh." The lilies of the East are of different colours—white, red, yellow, and orange-coloured. Solomon speaks in comparison of the "lily of the valley," and our Saviour, in his admirable discourse on the Mount, told his hearers to "consider the lilies of the field how they grow, they toil not, neither do they spin, and yet I say unto you that Solomon in all his glory was not arrayed like one of these." The species to which our Saviour is supposed to refer is the yellow *amaryllis*—a splendid flower, bearing some resemblance to our yellow crocus, but having a larger flower and broader leaves. The blossom has six divisions, and six alternately shorter stamens. The fields of Palestine abounded with this lily at the end of autumn. It seldom rises more than three or four inches above the soil, accompanied by a tuft of green leaves, which continue their freshness after the flowering has passed during the winter. Some have supposed that the lily of Scripture indicates the garden tulip, but it is not a native of Palestine or Judea.

LINEN, *bad*, a well known production, the bark of which, when prepared, serves to

make fine linen clothes. Another sort of linen is mentioned in Scripture, called *shesh*, which is supposed to be cotton. Linen was well known in ancient times, and we read of linen garments worn by the high priest as part of his pontifical dress. It was also worn by the ancient Egyptians. Herodotus describes "their habit made of linen, and fringed at the bottom; over this they throw a kind of shawl made of white wool, but in these vests of wool they are forbidden by their religion either to be buried, or to enter any sacred edifice." Linen books were used by some of the ancients, and it is evident that writing on linen was customary in the East, from the bandages of mummies which are often covered with characters illegible from age. Such books of Arabian poets are still seen in the temple at Mecca.

LION, a quadruped of the feline or cat kind, commonly called the "king of beasts," on account of his strength, size, and majestic gait. He is a native of the hottest parts of Asia, and in all the interior regions of the vast continent of Africa from which mankind are driven by the extreme heat of the climate he reigns sole master. His disposition partakes of the ardour of his native soil, and, inflamed by the rays of a burning sun, his rage is tremendous and his courage undaunted.

Lions are not now so numerous as in former times even in those vast deserts where they formerly abounded. The Romans, it is said, carried more lions from Libya in one year than could be found in all that region at present, and they are now seldom met in Turkey, Persia, and the Indies. It is evident, from several passages of the sacred historians, that lions were formerly numerous in Judea, and some places took their names from them. They are seldom, if ever, now met with in that country, but this is not surprising, as wild animals have often disappeared from many countries where they once abounded, and especially such animals as lions, who are nowhere found in large numbers. They are still, however, met in Western Asia, chiefly on both sides of the Tigris and Euphrates.

A lion of the largest size measures between eight and nine feet in length, and is in height about four and a half. His form is strikingly bold and majestic, having a large and shaggy mane surrounding his front, which he can erect at pleasure, huge eye-brows, round and fiery eye-balls, glowing with lustre at the least irritation, and most formidable teeth.

As he advances in years his mane grows longer and thicker. The hair on the rest of his body is short and smooth, and of a tawny colour, but whitish on the belly. He is a long-lived animal, although naturalists have differed as to the precise period of his existence. His strength is great, but he is not remarkable for speed. He seldom attacks his prey openly except when compelled by hunger, and as most animals by instinct avoid him, he is obliged to have recourse to stratagem, and seize his prey by surprise. He crouches on his belly in some thicket until his prey approaches, and then with one prodigious spring of fifteen and even twenty feet he generally seizes it at one bound. His lurking places are chiefly near springs or on the banks of rivers, where he has an opportunity of attacking those animals who come to quench their thirst.

The lioness is about a fourth part of the size of the lion, and has no mane. She goes five months with young, and brings forth three or four at a time. The whelps are harmless, pretty, and playful, and about the size of a large pug dog. The attachment of the mother to her young is strong, and she is more ferocious in their behalf than the lion himself, defending them to the last extremity. They are about five years in attaining maturity.

Many tales are related of the noble and generous disposition of the lion. Though it is said that in his natural state he is indolent, mean, and treacherous, it is certain that numerous instances of the docility, affection, and mildness, can be produced of this animal in a state of confinement. At the same time different individuals bred under the same circumstances evince different degrees of temper, and while some have shown themselves familiar and caressing, the utmost care and attention of the keepers have failed in subduing the ferocity of their companions. In the Desert a single lion has been known to attack a whole caravan, retreating when he found himself weakened, yet still showing front to the enemy; but his courage always decreases, and his caution and timidity become greater, in proportion as he approaches the dwellings of man, and becomes acquainted with the power and extent of his resources. He is known to have been repelled even by women and children, and to be driven by them from his lurking places in the neighbourhood of their villages.

There are many allusions to the habits of

this animal in the Scriptures. His roar is tremendous, resembling distant thunder, and when re-echoed by the rocks and mountains appals the whole race of animals, and puts them to sudden flight. Solomon says that "the king's wrath is as the roaring of a lion; whoso provoketh him to anger sinneth against his own soul." The ferocity of this animal is mentioned by the Psalmist, who prays that he may be delivered from his enemies, lest they tear his "soul like a lion, rending it in pieces, while there is none to deliver." His mode of seizing his prey is also noticed. The wicked "lieth in wait secretly as a lion in his den." The terror he inspires is mentioned—"The slothful man saith, There is a lion without, I shall be slain in the streets." He is called the "strongest among beasts," and he is "greedy of his prey." He is often introduced metaphorically by the sacred writers, and always in the happiest manner.

LIZARD, *letaah*, a frightful looking reptile, covered with tubercles, and of a grey colour, which lives in holes of walls, under stones, and covers itself with mud. It is not unlike the crocodile in appearance, and indeed the latter amphibious reptile is a species of lizard on a large scale. There are several species of them well known, some of which are a cubit in length and others much longer. The lizard is declared unclean by the Levitical Law, but it is eaten in some countries. Burckhardt mentions a species of it, about eighteen inches long, with a tail of six inches, which the Arabs eat, and keep their butter in their skins, which are covered with scales.

LOCUST, a voracious insect which belongs to the grasshopper or cricket genus, and a dreadful scourge in Oriental countries. Moses classes it among the clean creatures, because it skips and does not crawl upon the earth. Locusts vary in size and in appearance, but the more numerous species of them are about two inches and a half in length, and for the most part are of a green colour spotted with black, the jaws black, and the wing coverts of a bright brown spotted with black. They were employed in one of the plagues of Egypt to scourge Pharaoh for his obstinacy, and the sacred historian informs us that those which ravaged Egypt on that occasion were unlike any that were seen before or afterwards in size and numbers. They covered "the face of the whole earth, so that the land was darkened, and they did eat every herb of the land, and all the fruit of the trees which the hail had

left; and there remained not any green thing in the trees, or in the herbs of the field, throughout Egypt."

We are told that "the locusts have no king, yet go they forth all of them by bands," Prov. xxx. 27. The voracity with which they eat up every thing green and tender renders a visit from a swarm of them one of the most terrible judgments that can overtake an Eastern nation. Even our own country has been alarmed by the appearance of locusts, a considerable number having visited us in 1748, but they perished without propagating. They have frequently entered Italy and Spain from Africa. Towards the end of the sixth century they ravaged a considerable part of the former country, and their stench occasioned a dreadful mortality among the inhabitants and their cattle. But the most particular and sublime description of this formidable insect in the Scriptures is that given by the Prophet Joel, and is perhaps unequalled in the whole compass of prophecy. He describes the locusts as God's army, and in following out the metaphor he exhorts the people to prepare to meet them in the same language as if they were to encounter an enemy, which was by sound of trumpet. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand. A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains; a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them, and behind them a flame burneth; the land is as the Garden of Eden before them, and behind them a desolate wilderness, yea, and nothing shall escape them. The appearance of them is as the appearance of horses, and as horsemen so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained, all faces shall gather blackness. They shall run like mighty men, they shall climb the wall like men of war, and they shall march every one in his ways, and they shall not break their ranks, neither shall one thrust another; they shall walk every one in his path, and when they fall upon the sword they shall not be wounded. They shall run

to and fro in the city; they shall run upon the wall, they shall climb up upon the houses, they shall enter in at the windows like a thief; the earth shall quake before them, the heavens shall tremble, the sun and the moon shall be dark, and the stars shall withdraw their shining; and the Lord shall utter his voice before his army, for his camp is very great; for he is strong that executeth his word; for the day of the Lord is great and very terrible, and who can abide it?"

No apology is necessary for quoting at length this sublime description, and the following observations will tend to elucidate the visitation which is painted with terrible accuracy. Sir Hans Sloane says, in his *Natural History of Jamaica*, that locusts not only destroy the ground for the time, but burn trees for two years after; and a foreign writer, referring to Ethiopia, assures us that wherever they feed their leavings seem as if parched by fire. Nothing can escape them which the ground produces; they devour not only herbage, corn, fruits, leaves, and buds, and bark of trees, but even the bitter hemp, and the very reeds with which the African tents are thatched. Bochart declares that a swarm of locusts make so loud a noise when they move that they may be heard six miles off. Many writers also describe the remarkable order exhibited by locusts in their flight and march, and their manner of proceeding directly forward, notwithstanding every opposing obstacle. "Each of the broods," says Shaw, describing what he himself witnessed, "collected itself into a compact body of a furlong or more in square, and marching afterwards directly forward towards the sea, they let nothing escape them, eating up every thing that was green and juicy—not only the lesser vegetables, but the vine likewise, the fig-tree, the pomegranate, the palm, and the apple tree, *even all the trees of the field*, in doing which they *kept their ranks like men of war*, climbing over as they advanced every tree or wall that was in their way, nay, they entered our very houses and bed-chambers like thieves. The inhabitants, to stop their progress, made a variety of pits and trenches all over their fields and gardens, which they filled with water, or else they heaped up therein heath, stubble, and such like combustible matter, which were severally set on fire upon the approach of the locusts. But this was all to no purpose, for the trenches were quickly filled up, and the fires extinguished by infi-

nite swarms succeeding one another, whilst the front were regardless of danger, and the rear pressed on so close that retreat was altogether impossible. A day or two after one of these broods was in motion, others were already hatched to march and glean after them, gnawing off the very bark and the young branches of such trees as had before escaped with the loss of their fruit and foliage. So justly have they been compared by the Prophet to a *great army*, who further observes that *the land is as the Garden of Eden before them, and behind them a desolate wilderness.*"

Mr Morier, in his *Second Journey into Persia*, supplies us with some very important and illustrative information.—"Whilst seated in our tents about noon, we heard a very unusual noise, that sounded like the rushing of a great wind at a distance. On looking up we perceived an immense cloud, here and there semi-transparent, in other parts quite black, which spread itself all over the sky, and at intervals shadowed the sun. This we soon found to be locusts, whole swarms of them falling about us, but the passage was momentary, for a fresh wind from the south-west, which had brought them to us, so completely drove them forwards, that not a vestige of them was to be seen two hours afterwards. The locusts which we saw in Bushire were like those which Shaw saw in Barbary in 1724–5, with legs and body of a bright colour, and the wings spotted brown. These were larger, and of a red colour, and I should suppose are the real predatory locust, one of the Egyptian plagues; they are also the great grasshopper mentioned by the Prophet Nahum, no doubt in contradistinction to the lesser. As soon as they appeared the gardeners and husbandmen made loud shouts to prevent their settling on their grounds. They seemed to be impelled by one common instinct, and moved in one body, which had the appearance of being organized by a leader. As all was dry in the Plain of Shiraz, the same instinct seemed to propel them forwards to countries of more vegetation, and with a small slant of the wind to the westward they would get into the mountains of Louristan, where the corn was not ripe, and where, as the Prophet Joel says, after comparing them to a great army, *they had the Garden of Eden before them.* Their strength must be very great, if we consider what immense journeys they have been known to make. Pliny says

they came from Africa to Italy, and they have been known in Scotland.

"I have had," continues Mr Morier, "opportunities from time to time to make observations on the locust, particularly at Smyrna, where, in 1800, they committed great depredations. About the middle of April the hedges and ridges of the fields began to swarm with young locusts, which then wore a black appearance, had no wings, and were quite harmless. About the middle of May they had increased triple the size, were of a grey cindery colour, and had incipient wings about half an inch long. They still continued to be harmless, but at the end of June they had grown to their full size, which was three and a half inches in length; the head, legs, and extremities, red; the body a pale colour, tending to red. They appear to be created for a scourge, since to strength incredible for so small a creature they add saw-like teeth, admirably calculated to *eat up all the herbs in the land, and devour the fruit of the ground*. They remained on the face of the country during the months of July and August, sometimes taking their flight in vast clouds, and, impelled by a strong wind, were lost in the sea, or were driven into other countries. It was during their stay that they showed themselves to be the real plague described in Exodus. They seemed to march in regular battalions, crawling over every thing that lay in their passage in one straight front. They entered the inmost recesses of the houses, were found in every corner, stuck to our clothes, and infected our food. It is an extraordinary circumstance that the barn-door fowls ate them before they were quite full grown, and that when such was the case the yolk of the eggs was of a dark reddish colour, partaking of that of the locust. The locusts lay their eggs in the autumn, which they do frequently before they take their flight. Sometimes they deposit them in countries where they alight after their flight, gestation and generation going on during their excursion, for even on the wing the male and female locust are frequently found together.

"The husbandmen and vine-dressers knew whether eggs had been deposited by them, and were most active in discovering them. Sometimes it would happen that none had been deposited at one village whilst they were found at the next, and they calculated their harvests and vintages accordingly. The operation of the female locust in laying her

eggs is highly interesting. She chooses a piece of light earth, well protected by a bush or hedge, where she makes a hole for herself so deep that her head just appears above it. She here deposits an oblong substance, exactly the shape of her own body, containing a considerable number of eggs, arranged in neat order in rows against each other, which remain buried in the ground most carefully, and artificially protected from the cold of winter. When that is over, several male locusts surround and kill her. The eggs are brought into life by the heat of the sun. If the heats commence early the locusts early gain strength, and it is then that their depredations are most feared, because they commence them before the corn has had time to ripen, and they attack the stem when it is still tender."

Many other passages might be quoted from several authors, containing their observations on this extraordinary insect, but as they all resemble each other in their reports it is unnecessary. We read that the food of St John the Baptist in the Wilderness was "locusts and wild honey," and some have contended that the former must have been the fruit of a particular tree—a fancy for which there is not the slightest authority. However loathsome the locust may appear to us as an article of food, it is estimated in a different manner by some of the Oriental nations. Dampier informs us that he once tasted this food, and liked it very well; and Dr Shaw, after noticing that the Jews were allowed to eat them, says, that when they are sprinkled with salt they are not unlike in taste to our fresh-water cray fish. The inhabitants of Madagascar prefer locusts to the finest fish, and we read of other nations who eat them fresh, broiled, or pickled, and who esteem them in any of the above ways good and wholesome food. Locusts are also noticed by the ancient historians as the food of certain nations, and we are informed that the Parthians accounted them delicate meat. A few extracts from some modern observers will best elucidate this matter.

"I am surprised," says Mr Forbes, in his Oriental Memoirs, "that commentators on the Scriptures have perplexed themselves about the food of John the Baptist in the Wilderness, which, we are informed, consisted of locusts and wild honey, and for which the *cassia fistula*, or *locust tree*, and many other substitutes, have been mentioned. But it is

well known that locusts are an article of food in Persia and Arabia at the present day. They are fired until their wings and legs fall off, and in that state are sold in the markets, and eaten with rice and dates, sometimes flavoured with salt and spices. Wild honey is found in the clefts of the rocks in Judea as abundantly as in the caves of Hindostan."

Mr Salt informs us that several Arab tribes, after broiling locusts, separate the heads from the bodies, and eat the latter in the same manner as Europeans eat shrimps. Mr Morier, speaking of a swarm of them in the Plain of Bushire, says that it was "covered by a great number of its poorer inhabitants, who came out to gather locusts, which they eat. They also dry and salt them, and afterwards sell them in the bazaars as the food of the lowest peasantry. When boiled the yellow ones turn red, and eat like stale or decayed shrimps. The locusts and wild honey, which St John ate in the Wilderness, are perhaps particularly mentioned to show that he fared as the poorest of men, and not as a wild man, as some might interpret."

The following observations of Burckhardt form a suitable conclusion to this sketch of the locust.—"In Arabia the locusts are known to come invariably from the east, and the Arabs accordingly say that they are produced by the waters of the Persian Gulf. The province of Nedjed is particularly exposed to their ravages; they overwhelm it sometimes to such a degree that, having destroyed the harvest, they penetrate by thousands into the private dwellings, and devour whatever they can find, even the leather of the water vessels. It has been observed that those locusts which come from the east are not considered so formidable, because they only fix upon trees and do not destroy the seed; but they soon give birth to a new brood, and it is the young locusts, before they are sufficiently grown to fly away, which consume

the crops. According to general report, the locusts breed as often as three times in the year.

"The Bedouins who occupy the Peninsula of Sinai are frequently driven to despair by the multitudes of locusts, which constitute a land plague and a most serious grievance. These animals arrive by way of Akaba (therefore from the east) towards the end of May, when the Pleiades are setting, according to observations made by the Arabs, who believe that the locusts entertain a considerable dread of that constellation. They remain there generally during a space of forty or fifty days, and then disappear for the rest of the year. Some few are seen in the course of every year, but great flights every fourth or fifth year; such is the general course of their unwelcome visits. Since the year 1811, however, they have invaded the Peninsula every successive season for five years in considerable numbers.

"All the Bedouins of Arabia, and the inhabitants of towns in Nedjed and Hedjaz, are accustomed to eat locusts. I have seen at Medina and Tayf locust-shops, where these animals were sold by measure. In Egypt they are only eaten by the poorest beggars. The Arabs, in preparing locusts as an article of food, throw them alive into boiling water, with which a good deal of salt has been mixed; after a few minutes they are taken out and dried in the sun; the head, feet, and wings, are then torn off; the bodies are cleansed from the salt, and perfectly dried; after which process whole sacks are filled with them by the Bedouins. They are sometimes eaten broiled in butter, and they often contribute materials for a breakfast, when spread over unleavened bread mixed with butter. It may here seem worthy of remark, that among all the Bedouins with whom I have been acquainted in Arabia, those of Sinai alone do not use locusts as an article of food."

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MALLOWS, *malluach*, are supposed by some to indicate a species of *marsh camphire* or *salt-wort*, so called not from its taste, but from its appearance. In the driest soils the plant is covered with crystals, which may be compared to grains of salt, and presents a

delightful contrast to the waste around and the arid soil which sustains it, but to which it owes little besides support, as it imbibes its juices from the atmosphere. Biddulph says that he saw "many poor people gathering mallows and three-leaved grass, and

asked them what they did with it; to which they answered, that it was their food, and that they boiled and ate it. Then we took pity upon them, and gave them bread, which they received very joyfully, and blessed God that there was bread in the world."

MANDRAKE, the fruit of plants called *dudaim* in Hebrew, which has occasioned considerable discussion, and about which nothing is known with certainty. Some argue that *flowers*, or *fine flowers*, are indicated, while others are in favour of lilies, violets, or jessamines. Others, again, contend that figs, mushrooms, citrons, the fruit of the plantain, or a small and delicious kind of melon, may be intended. It appears from the Song of Songs that it yielded a remarkable smell at the same time when the vines and pomegranates flowered, which in Judea is about the end of April or the beginning of May. From what is stated by Moses in the Book of Genesis (xxx. 14, 15, 16), the fruit was ripe in wheat-harvest. Hasselquist, who travelled in the Holy Land purposely to make discoveries in Natural History, when speaking of Nazareth in Galilee, says, "What I found most remarkable at this village was the great number of mandrakes which grew in a vale below it. I had not the pleasure to see this plant in blossom, the fruit now (May) hanging ripe on the stem, which lay withered on the ground. From the season in which the mandrake blossoms and ripens fruit, one might form a conjecture that it was Rachel's *dudaim*. These were brought her in the wheat-harvest, which in Galilee is in the month of May, about this time, and the mandrake was now in fruit." This traveller also informs us that the Arabs of Nazareth call the mandrake by a name which signifies the *devil's victuals*. The Samaritan chief priest told Maundrell that mandrakes were plants of a large leaf, bearing a certain sort of fruit, in shape resembling an apple, growing ripe in harvest, but of an ill savour, and not wholesome. He added, that the virtue of them was to help conception, and that the women of the present day often so applied them out of an opinion of its prolific nature. This explains Rachel's conduct, as she could not want mandrakes either for food or fragrancy; and it appears, from the whole tenor of the narrative, that both she and Leah entertained some such notion as that which the Samaritan high priest imputed to the women of Palestine. The notice of mandrakes in

the Song of Songs by the Jewish queen intimates something of the same kind, and shows that the same opinion prevailed among the Jews in the time of Solomon.

MANNA, a small grain, white like hoar frost, round, and the size of a coriander seed, which God gave the Israelites for food in the Deserts of Arabia Petræa. It fell every Friday, and was baked in pans, made into paste, and then into cakes. Manna can hardly be included in the Natural History of the Scriptures. The Jews, with the majority of critics, are of opinion that it was a totally different substance from the vegetable called *manna* by the Arabs, which falls in Arabia, Mount Libanus, and elsewhere, which is a kind of condensed honey, found during summer in the leaves of trees, on herbs, on rocks, and even in the sand of Arabia Petræa. They contend, on the other hand, that it was a substance specially provided by God for his people, and to this we are inclined to agree, for if it had been the common vegetable manna, there was no necessity for any other miracle than the multiplying it to meet the wants of the numerous multitude; nor was it likely that a part of it would have been preserved with such scrupulous care in the ark, as it was procurable at any time. The best and most complete account of the vegetable manna is given by Burckhardt, and it closely resembles the manna described by Moses. In the description of the *Valley of the Sheik*, north of Mount Serbal, in the Peninsula of Sinai, he says, "In many parts it was thickly overgrown with the tamarisk, or *tarfa*; it is the only valley in the peninsula where this tree grows at present in any great quantity, though some small bushes are here and there met with in other parts. It is from the *tarfa* that manna is obtained, and it is very strange that the fact should have remained unknown in Europe till M. Seetzen mentioned it in a brief notice of his Tour to Sinai, published in the *Mines de l'Orient*. This substance is called by the Arabs *mann*, and accurately resembles the description of the manna given in Scripture. In the month of June it drops from the thorns of the tamarisk upon the fallen twigs, leaves, and thorns, which always cover the ground beneath the tree in the natural state; the manna is collected before sun-rise, when it is coagulated, but it dissolves as soon as the sun shines upon it. The Arabs clean away the leaves, dirt, &c. which adhere to

it, boil it, strain it through a coarse piece of cloth, and put it into leathern skins; in this way they preserve it till the following year, and use it, as they do honey, to pour over their unleavened bread, or to dip their bread into. I could not learn that they ever made it into cakes or loaves. The manna is found only in years when copious rains have fallen; sometimes it is not produced at all. I saw none of it among the Arabs, but I obtained a piece of last year's produce at the convent, where, having been kept in the cool shade and moderate temperature of that place, it had become quite solid, and formed a small cake. It became soft, when kept some time in the hand, if placed in the sun for five minutes, but when restored to a cool place it became solid again in a quarter of an hour. In the season at which the Arabs gather it, it never acquires that degree of hardness which will allow of its being pounded, as the Israelites are said to have done, Numb. xi. 8. Its colour is dirty yellow, and the piece which I saw was still mixed with bits of tamarisk leaves; its taste is agreeable, somewhat aromatic, and as sweet as honey. If eaten in any considerable quantity, it is said to be slightly purgative. The quantity of manna collected at present, even in seasons when the most copious rains fall, is very trifling, perhaps not amounting to more than five or six hundred pounds. It is entirely consumed among the Bedouins, who consider it the greatest dainty which their country affords. The harvest is usually in June, and lasts six weeks; but sometimes it begins in July."

MELON, *abattich*, a fruit which grows abundantly in Egypt and the Levant, resembling very much in size and appearance the common pumpkin. The Israelites remembered its delicious juices when in the arid wilderness of Arabia Petrea, and longed for its refreshing and exhilarating flavour. "The water-melon," says Hasselquist, "is cultivated on the banks of the Nile, in the rich clayey earth which subsides during the inundation. This serves the Egyptians for meat, drink, and physic. It is eaten in abundance during the season, even by the richer sort of people, but the common people scarcely eat any thing else, and account this the best time of the year, as they are obliged to put up with worse fare at other seasons. The fruit likewise serves them for drink, the juice so refreshing these poor creatures, that they have much less occasion

for water than if they were to live on more substantial food in this burning climate."

MINT, a well known garden or pot-herb, of which the Pharisees, to distinguish themselves by a most scrupulous and literal observance of the Law, gave tithes. Our Saviour does not censure this exactness, but reproves them for neglecting the essential commandments of the Law, while they were precise in lesser matters.

MOLE, *tinshemeth*, is improperly so rendered in our version, as *cheled* is the Hebrew word for this well known quadruped. The word *tinshemeth* comes from a root signifying *to breathe*, and it is thought to be applicable to the cameleon, whose lungs are of such extraordinary dimensions, that when inflated the body appears transparent. This enables the animal, by exposing a greater or less portion of the blood to the influence of the air, to alter the tincture of the circulating fluid at pleasure, and to exhibit a colour more or less vivid to the skin. The common mole, which our translators have improperly rendered the word, is an animal too well known to require any description. It makes its nest in the ground, and in the act of forming its tracks or runs it throws up large heaps of mould, which are extremely troublesome and injurious in meadows, grass lands, and cultivated grounds, and its destruction is consequently an object of importance to farmers and gardeners. The skin of the mole is usually black, sometimes spotted with white, and sometimes, though rarely, white. Its other peculiarities are familiar to every reader.

MOTH, an insect which flutters and flies about at night, of which there are several kinds. The *cloth-moth* is indicated in the Scriptures, because it is peculiarly attached to woollen cloth, which it consumes.

MOUSE, *akbar*, a little animal declared unclean by the Levitical Law. It is generally admitted that the jerboa is the mouse of the Scriptures—an animal about the size of a large rat, having its fore-feet or legs very short, and its hind ones disproportionately long. In colour it is pale tawny yellow, and its long tail is terminated by a tuft of black hair. The shortness of the fore-feet is compensated by the strength of the tail, which enables it to balance itself on its hind legs in an upright position. The jerboa abounds in Syria, Egypt, and the north of Africa, burrowing among the sand and in ruins. This animal feeds entirely on vegetable pro-

duce, and its multiplication is highly injurious to cultivation. It made great havoc in the fields of the Philistines after they had taken the ark, which induced them to send back the sacred chest, with mice and emerods of gold, as an atonement for the irreverence committed, and to avert the vengeance which threatened to pursue them, 1 Sam. v. 6-18. Burckhardt, speaking of the food of the *Æneze Bedouins*, says, "I heard that they regard the jerboa, or rat of the Desert, as a great dainty for its fine flavour. The interior of the Desert abounds with jerboas."

MULBERRY-TREES, *becaim*, so rendered in our version of the Scriptures, are trees about which such a variety of opinions has been held that no certainty can be obtained. The Jewish writers generally understand the mulberry-tree to be intended, which is common in Syria and Lebanon, though much less so than formerly.

MULE, the offspring of two animals of different species, particularly of the horse and the ass. It does not appear that the Jews bred mules, because the Law prohibited them to couple creatures of different species, but they were not forbidden to use them, and in David's time they were common. They were used for riding by persons of distinction both in peace and war, and accordingly we find that in the reign of David there was a strong taste for these animals. His sons were accustomed to ride on them, and even Absalom, though he had chariots and horses, and maintained an appearance of regal splendour, rode upon a mule in battle. David himself had a state mule which all the people knew, and when he ordered Solomon to be anointed king during his lifetime, he commanded his

officers to cause "Solomon, my son, to ride upon mine own mule," preferring it to chariots and horses in the regal procession. They are still much used in the East for riding and for the conveyance of baggage and merchandize, and they are generally finer animals than those of Europe. Armenia seems to have been anciently celebrated for its breeds of mules, which were carried to the great market of Tyre, Ezek. xxvii. 14.

MUSTARD-SEED, mentioned by our Saviour, has given rise to much conjecture. His words are—"A grain of mustard-seed, which a man took and sowed in his field, which indeed is the least of all seeds, but when it is grown it is the greatest among herbs, and becometh a tree so great that the birds of the air come and lodge in the branches thereof." To account for the discrepancy which exists between this representation and the common mustard plant, it is supposed that in the favoured and luxuriant climes of the East it exceeds in its dimensions and strength that which is found in cold countries. The Talmud mentions a mustard-tree which is said to have been possessed of branches sufficiently large to cover a tent, but this authority is extremely apocryphal.

MYRRH, *lot*, a gum yielded by a tree common in Arabia, where it forms stunted groves. The leaves are in threes, oval, blunt, and slightly toothed near the point. The wood is hard, and the trunk thorny. Myrrh is repeatedly mentioned in the Scriptures, especially in the Song of Songs, where it is celebrated for its agreeable perfume. In ancient times it constituted a present to distinguished persons, or those who were to be held in peculiar honour.

N

NIGHT-HAWK. See HAWK.

NITRE, *nethir*, a kind of salt or salt-petre common in Palestine, Arabia, and Egypt. Nitre was anciently applied to various uses by the Orientals, one of the most important

of which was substituting it for soap in washing, as the ancients had no soap like ours. It was also employed in purifying the person in baths, and it still continues to be used for the same purpose.

O

OAK, a well known magnificent tree, poetically designated the *monarch of the woods*,

and which enjoys that metaphorical royalty in the same way as the lion among quadrupeds,

and the eagle among the feathered creation. It is remarkable for its singularly picturesque appearance and its longevity, as it is through age that it acquires its greatest beauty, which often increases even in decay, if any proportion exists between the stem and the branches; and when its branches rot away, the forlorn trunk denotes the last stage of life and decrepitude.

The oak is as useful as it is beautiful, and the greatest advantages are derived from it, as it is almost every where found. It is nice, indeed, in the choice of soil, and if planted in uncongenial ground it may multiply its progeny, but it will never rise to majestic dignity in the forest; yet, when its roots enter the depths of the soil, it literally throws its green arms to the winds, and advances gradually till it becomes a glorious tree, affording shelter to myriads of the winged inhabitants of the forest. The most valued qualities of the oak are hardness and toughness. The power and strength with which it takes hold of the ground induced Virgil to describe it as driving its tap-root into the infernal regions; it so steadily resists the blast that it has seldom, like other trees, a twisted form from the winds; the stoutness of its limbs is unequalled by any tree except the cedar of Lebanon. Another characteristic of the oak is the twisting of its branches in various contortions, which, as Gilpin finely expresses it, sport and play, like the course of a river, in every possible direction, sometimes in long reaches, and sometimes in shorter elbows. Its expansive spread is also the subject of poetical encomium. Its foliage is light and thin, except in very luxuriant soils, but "where it is fond of its situation, and has room to spread, it extends itself beyond any other tree, and, like a monarch, takes possession of the soil."

This magnificent tree attracted the attention of men in the earliest times. We read of several important events in the Scriptures which were transacted under oaks. The tree subsequently became an object of superstitious veneration, which certainly originated in the East. Oaks and groves of oaks were esteemed proper places for religious services, altars were erected beneath them, idolatry was practised under them, and idols were made of their wood. Isaiah alludes to these sacred groves, and Ezekiel and Hosea distinctly intimate the idolatrous rites practised under their branches. It appears that the district of Bashan was anciently as

famous for its oaks as Lebanon was for its cedars, Isa. ii. 13; Zech. xi. 2.

OLIVE, or OIL-TREE, a tree originally a native of Asia, transplanted into Egypt, Barbary, and the south of Europe. Its wood is so hard-grained and heavy that it is not easily assailed by insects; the bark is smooth and ash-coloured; the leaves oblong, like those of the willow, of a green colour, dark on the upper side, and white on the under side. In the month of June it puts out white flowers, which grow in bunches; each flower is of one piece, widening upwards, and dividing into four parts; the fruit is oblong and plump; when ripe it is black like a damson to the eye, containing within it a hard nut full of an oblong seed.

There are several varieties of the olive, which differ in their fatness and savour. Among the Athenians it was consecrated to Minerva, who regarded its cultivation and protection as a religious duty. Its oil is so pre-eminent among vegetable oils, that it not only has always had an extensive use in culinary purposes, but has been used in the most celebrated perfumes. As the olive contains in general a bitter principle, it requires to be put into brine or hot water to dissipate it, though there is a variety so sweet that it may be eaten without any such preparation. Such, probably, were the olives of Judea in the days of its prosperity, which would form to the chosen people a pleasant accompaniment to the articles of their daily food.

Olive groves abound in Asia Minor. The crown in the Olympic Games, sacred to Jupiter, was of wild olives; and the tree itself, from the effect of its oil in relaxing, preventing, or mitigating pain, seems to have been from the earliest times an emblem of the dignity of the Divine nature. The olive leaf or branch was chosen as a sign to Noah of the cessation of the Deluge, and olive branches were ordered to be part of the materials of the booths at the Feast of Tabernacles, Neh. viii. 15, and they became the emblems of peace to various and distant nations.

In the Mosaic Law an expressive provision was made for the poor from the produce of olives, as in the case of gleaning in the fields. "When thou beatest thine olive tree thou shalt not go over the bows again; it shall be for the stranger, the fatherless, and the widow." The owners were to gather the main crop, and the poor were allowed all the olive berries left, which by the

Law of Moses they were permitted to take.

ONION, *betzal*, a well known garden root which appears, from the recollections of the Israelites when in the Wilderness, and from the testimony of Herodotus, to have been cultivated to a great extent in Egypt in ancient times. The native country of the onion is doubtful. In warm climates it often constitutes a staple article of diet, and as the heat of the sun has the same effect in mellowing it as it has on the cucumber in those countries, its savour is more agreeable, and it is less likely to have an injurious influence on the stomach than those grown among us. The Asiatics, especially those of Western Asia, and the Arabs, are passionately fond of onions, as were also the ancient Egyptians. Herodotus informs us that there was an inscription on the great Pyramid in which the quantity of onions, among the articles of diet, was specified, which the workmen employed in its erection consumed.

ONYCHA, *shecheleth*, one of the ingredients of the holy incense, supposed to be a drug, called *gum-ladanum*, produced from a shrub which is a native of the Levant, the islands of the Mediterranean, and Arabia. It is said to be a secretion from the leaves, which is swept off by the beards of the browsing goats, where it is collected.

ONYX, a precious stone, the eleventh in the high priest's breast-plate. It is of the flinty class, and of the same texture, taking an excellent polish; it has a whitish ground, and is variegated with bands of white and brown running parallel to each other. It resembles the peculiar lunated spot at the base of the human nail, and hence its name from the Greek word *onyx*, signifying *a nail*.

OSPRAY, *ozmyyah*, or *fish-hawk*, thought also by some to be the *black eagle*, a bird declared unclean in the Levitical Law. The upper parts of the body of the fish-hawk are of a glossy brown, its under parts white, and its tail barred with brown of various shades. It is a native of both Continents.

OSSIFRAGE, *peres*, an unclean bird in the Levitical Law, but interpreters are not agreed as to its identity, which is perhaps the most difficult in the whole list given by Moses. Some contend for the *black eagle*, some for the *falcon*, and some for the *vulture*. The probability is, that the great sea-eagle is indicated, which is spread over the northern parts of Europe and Asia. It is about the size of the golden eagle, and when at maturity

is of a dusky brown colour, intermixed with grey, with a white tail. It inhabits cliffs and promontories along the sea shore.

OSTRICH, *renonim*, and *bath-hayyanah*, or *the daughter of screeching*, is usually rendered *owl* in our version, and is placed by Moses among the unclean birds. Its sobriquet originated from the doleful noises made by the female ostrich in her native deserts. As it has a very considerable resemblance to the camel in part of its outline, the ostrich is designated the *camel-bird* in the East. It is considered to be the largest of birds, and the connecting link between quadrupeds and fowls. Its history in its native condition is comparatively little known, or at least not so fully known as might be desired.

In the Book of Job the ostrich is thus introduced — “ Gavest thou wings or feathers unto the ostrich, which leaveth her eggs in the earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or that the wild beast may break them? She is hardened against her young ones, as though they were not hers; her labour is in vain without fear, because God hath deprived her of wisdom, neither hath he imparted to her understanding. What time she lifteth up herself on high, she scorneth the horse and his rider.” This refers to the habits of the ostrich—many females, like the domestic fowls, laying their eggs in the same nest—merely a hole in the sand, which by its heat will preserve the vital warmth in the egg for two or three hours when the female has gone in quest of food, and hence it is appropriately said of her, that “ she forgetteth that the foot may crush them.” It is well attested that the ostrich, either from carelessness or forgetfulness, is less careful of her nest and young than other large birds in the East.

The height of the ostrich is upwards often feet from the head to the ground, but from the back it is only four, so that the head and the neck are about three feet long. One of its wings, when its feathers are stretched out, is three feet in length. Its plumage is generally white and black, though some of them are said to be grey. The lower half of the neck is covered with smaller feathers than those on the belly and back, and the head and upper part of the neck are covered with hair. At the end of each wing there is a kind of spur resembling the quill of a porcupine, and lower down the wing is a

smaller one of a similar description. There are no feathers on the sides of the thighs or under the wings.

The feathers of the ostrich are not, like those of other birds, of various kinds. They are all bearded with detached hairs, without consistence or reciprocal adherence, and they are therefore of no utility in flying, or in directing the flight, because they cannot oppose to the air a suitable resistance. But the ostrich is also rendered incapable of flight by its enormous size, weighing from seventy-five to eighty pounds, which would require an immense power of wing to elevate into the air.

The ostrich inhabits the torrid regions of Africa and Arabia, where it subsists on tufts of coarse grass, to which may be added those land snails which occasionally cover the leaves and stalks of herbs, and probably lizards, insects, and reptiles of various kinds. When provoked the ostrich often makes a fierce, angry, and hissing noise, with its mouth open, and throat inflated; at other times, when it meets with a timid adversary, it is said to cackle like a hen, as if rejoicing at the prospect of an easy conquest; but during the silent hour of night it assumes a different tone, making a doleful and hideous noise, resembling the roaring of the bull or of the lion. The ostrich is a fierce bird, and points its hostility with peculiar virulence against any stranger crossing its path.

The ostrich is said to "scorn the horse and his rider." The bird is hunted to this day by a person mounted on horseback, but such is its speed that it can easily elude pursuit, and is only overcome by its disposition to take a winding route, which gives the hunter an opportunity of crossing its track, and thus hitting it with his javelin or musket. Burckhardt, in his Notes on the Bedouins, gives a few notices of this bird. "They inhabit the great Syrian Desert, especially the plain extending from Hauran to Nedjed. Some of them are found in Hauran, and a few are taken almost every year even within two days' journey of Damascus. The male has black feathers, with white ends, except the tail feathers, which are wholly white, but the feathers of the female are spotted grey. This bird breeds in the middle of winter, and lays from twelve to one-and-twenty eggs. The nest is generally made at the foot of some isolated hill. The eggs are placed close together in a circle, half buried in sand to protect them

from rain, and a narrow trench is drawn round whereby the water runs off. At ten or twelve feet from this circle the female places two or three eggs, which she does not hatch, but leaves for the young ones to feed upon immediately after they are hatched. The parent birds sit on the eggs in turn, and while one is so employed the other stands keeping watch on the summit of the adjacent hill, which circumstance enables the Arabs to kill them. When they descry an ostrich standing in this manner on a hill they conclude that some eggs must be near; the nest is soon found, and the ostriches fly away. The Arab then digs a hole in the ground near the eggs, puts his loaded gun into it, having fastened to the lock a long burning match, the gun being pointed towards the eggs; he covers it with stones, and retires. Towards evening the ostriches return, and, not perceiving any enemy, resume their places, generally both at once, upon the eggs; the gun in due time is discharged, and the Arab finds next morning one of the ostriches, or frequently both, killed upon the spot. Such is the usual method of killing these birds, for the hunting of them is not practised in the Northern Arabian Desert. It has been supposed that the sun alone hatches the eggs of the ostrich, but this opinion is proved to be erroneous by the statement above given, which shows that the ostrich sits during the rainy season on its eggs, and the young ones are hatched in spring, before the sun has acquired any considerable degree of heat.

"The inhabitants of the district called *Djof* eat the flesh of the ostrich, which they purchase from the *Sherárát* Arabs. The eggs are sold for about one shilling each; the Arabs reckon them delicious food. The town's people hang up the shells as ornaments in their rooms. Ostrich feathers are sold at Aleppo and Damascus; principally at the latter city. The people of Aleppo sometimes bring home ostriches which they had killed at the distance of two or three days' journey eastward. The *Sherárát* Arabs often sell the whole skin with the feathers on it. Such a skin, in the year 1810, was sold at Damascus for about ten Spanish dollars; the skin itself is thrown away as useless. At Aleppo, in the spring of 1811, the price of ostrich feathers was from 250 to 600 piastres the *rotolo*—about from L.2, 10s. to L.6. The present feathers are sold singly at from one to two shillings each."

"On my return to Rosetta," says Dr Wittman, "I saw a young ostrich, which measured about three and a half feet from the back, and when in an erect posture from seven to eight feet from the head downwards. The size of these animals when full grown is enormous. In many instances they measure in an upright position from eleven to thirteen feet. Their extraordinary speed affords the Arab who goes out in pursuit of them one of his best opportunities to display his activity and address. It indeed seldom happens that they can be overtaken without the aid of greyhounds, and for this reason the hunters who are not provided with this description of dogs seek a concealment whence they assail the animal when within the reach of the gun. Their object is to procure the beautiful feathers, which find a ready sale, and to extract the fat, which is employed for culinary purposes. It is unnecessary to speak of the extraordinary size of the eggs, which is proportioned to that of the animal, but I must remark that in Egypt they form a part of the ornaments of the Turkish mosques, and even of the Christian churches, from the roofs of which they are suspended."

OWL, a bird declared unclean in the Levitical Law, which is generally admitted to indicate the ostrich, described in the preceding article. Job exclaims that he had become "a brother to dragons, and a companion to owls;" the Psalmist compares himself to "an owl in the Desert;" the Prophet Isaiah, in predicting the utter desolation of Babylon, declares that "owls shall dwell and satyrs shall dance on the sites of its splendid palaces, so long the scenes of joy and revelry;" and the Prophet Micah alludes to the peculiar moaning of the owl. In all these passages the ostrich is evidently intended, as it is interpreted in the marginal readings of our version.

OWL, *LITTLE*, *cos*, a bird declared unclean in the Levitical Law, is probably the common barn owl, which is extensively spread throughout Europe, Asia, and America. Mr Buckingham tells us that it abounds among the ruined cities and towns of Palestine. Some interpreters are inclined to think that the sea-gull is indicated.

OWL, *GREAT*, *yanshuph*, a bird declared unclean in the Levitical Law, is generally admitted to be the ibis, a bird sacred among the ancients, particularly the Egyptians, who embalmed it, and held it in great veneration. It is about the size of a common fowl, and of a very singular appearance, having a long

crooked bill. Its head, bill, neck, legs, and the tips of the quill feathers, are of a deep black; when young, its neck is partially covered with down, which falls off when the plumage is complete. It has an elegant plume mantling over the hinder parts of the body. Herodotus thus describes the Egyptian ibis, or great owl of the Scriptures:—"The species of the ibis is entirely black, its beak remarkably crooked, and its legs as large as those of a crane: this is the enemy of the serpents. The second species is the most common. The plumage is white, except that in the head, the neck, the extremities of the wings, and the tail, it is of a deep black colour, but the legs and the beak resemble in all respects those of the other species."

OX, or OXEN, a general name given to a well known class of ruminating animals found in almost every country, equally capable of enduring the rigour of heat and cold, and inhabitants of the frozen as well as of the most scorching climates. The ox was domesticated in the earliest times, and has long ministered to the wants and conveniences of mankind. It is justly observed that in no animal is there to be met with a greater variety of kinds, and in none a more humble and pliant disposition.

Oxen are always mentioned among the wealth of the pastoral Patriarchs, and the species, male and female, was extensively propagated by the Hebrews. But it may be questioned whether the oxen of the Patriarchs resembled in every respect our own, as animals in a state of domestication are liable to so many changes in appearance, that their identity with the wild or original species can seldom be traced with any degree of certainty. At the present time the Syrian oxen are of a very small size, but this may be accounted for by the animals being stinted in their food, and deprived of the best pastures, when they greatly degenerate; while in pastures rich and nourishing they often grow to an amazing size.

The ox, bull, or bullock, was reputed clean, and was generally used in the ancient sacrifices. It is so often mentioned in the Scriptures that any citing of references would only be tedious, and it is an animal so familiar that any description of it is altogether unnecessary. The avocations of oxen among the Hebrews are clearly recorded by the sacred writers, and cannot be misunderstood. Although the form of their backs does not seem to adapt them for this service, oxen were and

still are used as beasts of burden in the East, and they do it well in their own quiet and deliberative way. In Western Asia they are often rode by women, children, and old

people of the poorer classes, and in Eastern Asia they are more extensively used for that purpose. The employment of them in agriculture is too well known to require notice.

P

PALMER-WORM, a kind of locust, probably the caterpillar, furnished with sharp teeth. It generally begins its ravages before the real locust, as is indicated by the Prophet Joel (i. 4).

PALM-TREE, or **DATE-TREE**, *tamar*, so called from its straight and upright growth, for which it is more remarkable than any other tree, often rising to the height of one hundred feet, is one of the noblest trees that adorn the solitary waste, and the most useful which has been converted to the purposes of nutriment and comfort. The presence of the palm in the Desert is also an invariable sign of water, and its appearance excites no ordinary emotions of joy. In the forest the palm-tree is at once recognised amid the confusion of varied tints and forms of the surrounding vegetable creation. Hence the appropriateness of the analogy employed by the Psalmist—"The righteous shall flourish like the palm-tree."

The palm is one of the most beautiful trees in the vegetable world. Its trunk is not solid like those of other trees, but its centre is filled with pith, round which is a tough bark full of strong fibres when young, and this hardens as the tree grows old. The leaves are closely joined to this bark. They rise erect in the centre, and after they advance above the vagina which surrounds them they expand wide on every side of the stem, while the older leaves decay as the stalk advances in height. When the tree has grown to a size for bearing fruit, the leaves are from six to eight feet long, are broad when spread out, and are often used for various mechanical purposes. "From the date-tree," says Dr Wittman, "the inhabitants of Cairo derive many advantages, by converting almost every part of it to some useful purpose, in the fabrication of ropes, fences, brooms, fans, hats, mats for the table, &c. The stems of the leaves are wrought into bedsteads, well adapted to the climate, and sold at a very moderate price."

Dr Shaw informs us that palm-trees are propagated chiefly from the roots of full grown trees, which, if well transplanted and attended, will produce fruit in the sixth and seventh year, while those raised from kernels will not bear till the sixteenth year. These trees are said to be male and female, and the fruit of the latter is said to be dry and insipid without a communication with the former. In March or April, when the sheaths which respectively enclose the young clusters of the male flowers and the female fruit begin to open—at which time the latter are formed and the male fruit is mealy—a few sprigs of the male cluster are inserted into the sheath of the female, or the meal cluster of the male tree is sprinkled over several clusters of the female. This latter practice is common in Egypt; the former is said to prevail in Barbary. The palm-tree arrives at its greatest vigour about thirty years after transplantation, and continues so seventy years afterwards, bearing annually fifteen or twenty clusters of dates, each weighing from fifteen to twenty pounds. After this period it begins to decline, and usually falls about the end of the second century. Its root produces numerous suckers, which, spreading upward, often form one continued forest.

The fruit of the palm-tree is the date which grows below the leaves in clusters. A considerable proportion of the Egyptians, Arabs, and Persians, subsist almost entirely on this fruit, and their camels eat the date stone. The Arabs often eat it even in an unripe state, when it must be of difficult digestion. When perfectly ripe, the common sort is soft and pulpy, and very sweet; but those which are intended to be dried are not allowed to attain this soft condition; and when first gathered it is hard, and of a reddish colour, which it loses when kept for a little time, when it ripens, and becomes fit for use. Great quantities are also dried; they then become hard, of a shrivelled appearance, are of service as a standing article

of food, and are valuable to persons on a journey. In the date or palm-tree countries so much of human subsistence depends upon this fruit, that the season for gathering it is watched with the greatest anxiety, and celebrated with joy by the inhabitants. "The countless numbers of date-trees," says Mr Jowett, "which form even forests about some of the villages (in Egypt), furnish a great source of subsistence to the people. To cut these down, as it is said the French were proceeding to do, and would have done, but that the people surrendered at the prospect of this utter ruin, would be to cut off the support of the present and the hopes of a future generation. Nothing could be more terrible than the denunciation against Egypt—'They shall march with an army, and come against her with axes, as hewers of wood; they shall cut down her forests, saith the Lord, though it cannot be searched; because they are more than the grasshoppers, and are innumerable.'"

PARTRIDGE, *kore*, a well known bird, a species of which, called the Barbary partridge, found in the north of Africa and the corresponding latitudes of Asia, is probably the particular bird intended by the sacred writers in the only two instances in which it is mentioned, 1 Sam. xxvi. 20; Jer. xvii. 11. Dr Wittman shot a female partridge out of a covey of them, which he says was smaller than an English one. "The plumage was very delicate; the head and neck, which were of a dark fawn colour, were small, like those of a dove; the wings were long, with alternate black and white feathers, and the body of a fawn colour, with white and black rings on the breast." The black-breasted partridge abounds in Persia. "It has," says Mr Morier, "a warty skin round the eye, the feet bare, the inside of the toes rough, and a small spur on the foot of both the male and female. It has a strong convex bill, with the nostrils under the feathers. The feet are black, and the fore part of the leg, which is very strong, is covered with very short ferruginous feathers. The male is brown, spotted with black; the female of a dirty yellow and brown intermixed. Round the fore part of the trunk or the breast is a horse-shoe of black feathers more strongly marked in the female than the male. All the lower part of the trunk is black. They fly in flocks, have a soft note when on the wing, inhabit the plains, and do not run till they are once settled. They are

always in pairs in the spring. The flesh is of two colours, black near the bone, and white on the exterior, and is good eating." Mr Morier also notices a species of red-legged partridge, with which the hills are covered in some districts of Persia.

PEACOCK, a bird mentioned as having been brought to Solomon by the Hebrew-Phœnician fleet, but it is a matter of doubt whether the Hebrew word (*thukijim*, rendered *peacocks*) actually indicates the peacock, commonly so called. Some contend for parrots, others for pheasants, or sun birds, and others argue for a species of monkey. The general opinion, however, is in favour of the peacock, but whether the fleet brought it from the country called Ophir, or from any other place at which they might touch on their return, is uncertain. The peacock is a tame bird, remarkable for the beauty of its plumage. Its tail is very long, diversified with several colours, and adorned with marks at equal distances resembling eyes. It has a little tuft or crown of gold upon its head, and its wings are mixed with azure and gold colour. The cry of the peacock is very harsh and disagreeable, and this, in connection with its external appearance, has originated the saying that it has the head of a serpent, the train of an angel, and the cry of a devil.

PEARLS are valuable gems found in testaceous fish, of which the finest are procured in the Persian Gulf, and on the coast of Bahrein bordering on Arabia. They are found in many other places, and even in the common oyster. The Oriental ladies wear head-dresses consisting of two or three rows of pearls, which begin at the forehead, and descend down the cheeks and under the chin, so that their faces seem to be set in pearls. It is a vulgar and exploded error that pearls are formed of the dew, and that they are soft in the sea.

PELICAN, a bird so rendered from the Hebrew word *kaath*, which is declared unclean in the Levitical Law. It is a bird much larger than the swan, which it resembles in shape and colour. It has strong wings, furnished with thick plumage of an ash colour, like its feathers over the whole body. Its eyes are small in comparison to the size of the head; its countenance is sad and melancholy, and it is dull and reluctant in all its motions. It is slow of flight, to which it is only impelled by necessity. When pelicans raise themselves above the

surface of the sea to the height of thirty or forty feet, they turn their head with their eye downward, and continue to fly in that attitude. As soon as they perceive a fish they dart upon it with the swiftness of an arrow, seize it, and deposit it in their pouch. They then rise again, though not without considerable difficulty, and in this manner they continue fishing until they have procured a supply of food. The plumage of the pelican, when full grown, is nearly all white, with an expanse of which that sometimes reaches to twelve feet. The bird is spread over many parts of Asia, Africa, and Europe.

The most remarkable characteristic of the pelican, and which distinguishes it from all other birds, is its enormous bill containing an extraordinary pouch, which is a curious dilatation of the throat for depositing its food till the hour of eating arrives. From the point of the bill to the opening of the mouth there is a length of about fifteen inches, and underneath is a bag reaching the entire length of the bill to the neck, and said to be capable of holding fifteen quarts of water. When feeding its young, the pelican squeezes the food deposited in its bag into their mouths by strongly compressing it upon its breast with its bill—an action, it has been observed, which might well originate the tradition, that the pelican, in feeding her young, pierced her own breast and nourished them with her blood. After a whole day's fishing the pelican will often take a flight of thirty or forty miles into the country to feast in the lonely wilderness upon the contents of its well-filled pouches, illustrating the observation of the Psalmist, "I am like a pelican of the wilderness."

PINE, so translated from the Hebrew word *tidhar*, a well known forest tree, of which there are several valuable species. Its rendering in the Prophecy of Isaiah where it occurs (xli. 19; lx. 13) is very uncertain, and the different versions severally render plane, beech, pine, cypress, larch, and elm. If, however, we are content with the authorized statement, we may presume that the silver-pine is intended, the presence of which is always considered by the Tartars a certain

sign of good springs of water, and which in Europe is a native of some parts of the Lower Alps, of the Jura, the Pyrenees, and of Germany. Its leaves are solitary and flat, like those of the common fir. "It is a noble tree," says Sir Thomas Dick Lauder, "in its native country, and the masts and spars of the French navy are in a great measure constructed of it. It has grown to be a very fine tree in Great Britain, and, although when inserted in a soil which is unfit for it the tree becomes poor both in appearance and timber, yet in favourable situations it is both beautiful and valuable. As to the picturesque effect of this tree, we have seen many of them throw out branches from near the very root, which turned and swept away from them in so bold a manner, as to give them in a very great degree that character which is most capable of engaging the interest of the artist."

POMEGRANATE, *rimmon*, a tree bearing a leaf which resembles a myrtle. It was common in Palestine, and as it produced a beautiful and delicious fruit it is often metaphorically mentioned in the Scriptures. The fruit is larger than the golden pippin, and filled with seeds imbedded in a red pulp, which is the part eaten. The leaves, fruits, and flowers of this tree are remarkable for their beauty. The pomegranate juice was made into a kind of sherbet, which was greatly esteemed, and it is still greatly employed in the East to impart a sub-acid flavour to various beverages, much in the same way as we use lemon juice.

POPLAR, a tree mentioned in the Book of Genesis (xxv. 37) which grows in Egypt and Syria, and occurs frequently in Persia. Probably the *white poplar* is indicated by the sacred writer, as the Hebrew word (*libneh*) denotes *whiteness*. It is a stately tree, of which there are several varieties—tall and spreading, having its trunk covered with smooth white bark. The leaves are indented at the edges, dark green in the upper surface, but white and woolly underneath. It is also a native of this country.

PULSE, a name for grains or seeds which grow in pods, such as beans, peas, &c.

Q

QUAILS, *shelaw*, birds smaller than pigeons, and remarkable for their migratory

habits, moving from place to place in prodigious flocks, and often seen crossing the

Mediterranean in their passage to and from Africa. On two several occasions they constituted the food of the Israelites in the Wilderness, when myriads of them were brought together by the Divine command at an appointed time. Hasselquist states that quails are plentiful near the shores of the Dead Sea, near the Jordan, and in the deserts of Arabia; and Dr Wittman says that they are found in great numbers in the neighbourhood of Gaza, and along the coast of the Mediterranean. These birds also abound in several of the provinces of modern Persia. "The Persians," says Mr Morier, "hunt

this bird in a very curious and indeed successful manner. They stick two poles in their girdle, upon which they place either their outer coat or a pair of trousers, and these at a distance are intended to look like the horns of an animal. They then with a hand net prowl about the fields, and the quail, seeing a form more like a beast than a man, permits it to approach so near as to allow the hunter to throw his net over it. The rapidity with which the Persians caught quails in this manner was astonishing, and we had daily brought to us cages full of them, which we bought for a trifle."

R

RAM. See SHEEP.

RAVEN, *oreb*, a well known bird which, including the crow, rook, and all other birds of the genus, is declared unclean in the Levitical Law. Its predominating colour is black, and the etymology of its Hebrew term means *the bird of night*, an appellation which it received from the tincture of its plumage, which is dark, like night's "sable livery." As the whole genus of this class of birds is declared unclean by the Mosaic Law, the meaning of the expression, *every raven after his kind*, Lev. xi. 15, is easily explained. Unlike the rooks, crows, and others of its genus, who build in lofty trees, rising from the level ground of the forest, the raven builds either in rocks almost, if not altogether, inaccessible, or in withered, old, and picturesque trees, which shoot out their limbs from the face of some steep precipice; but he has no objection to haunt the forest for prey. He is strong on the wing, and can scent carrion at a great distance.

Ravens are said to have been the agents for supplying the wants of the Prophet Elijah, when by the Divine command he returned to the wooded neighbourhood of the brook called Cherith. They "brought him bread and flesh in the morning, and bread and flesh in the evening," namely, by the controlling power of God they dropt, or otherwise deposited near the refuge of the solitary Prophet, a portion of the food they were conveying to their nests for their own offspring. All the ancient versions except the Arabic agree in acknowledging ravens to be the agents employed, but some commentators have argued that the word (*orebim*) should be

translated as a proper name, and that it refers either to the Arabs or to the inhabitants of some town called Horbo or Orbo. We read of a rock called *Oreb*, from the Midianitish king of that name who was slain there, but we read of no town called Horbo or Orbo, and we prefer the literal interpretation that the birds are actually indicated. Although the raven was declared unclean by the Law, it does not follow that contact with or the touch of it conveyed any ceremonial pollution. The ass was declared unclean, but no one was ever held to be polluted because he rode on one, or partook of food which the ass had carried.

ROEBUCK, *tzebi*, otherwise *roe*, *gazelle*, *antelope*, an elegant and light animal of the deer kind, which the Hebrews were allowed by the Mosaic Law to eat. It is very common in Northern Africa and Western Asia, and is about two feet in height; its hair is of a fawn colour on the back, brownish on the sides, and white under the belly. As Professor Paxton observes—"the lofty mountains of Syria, Amana, Lebanon, and Carmel, swarmed with these animals, which, descending into the plains to graze on the cultivated fields, invited the Israelites to the healthful exercise of the chase, and supplied their tables with a species of food equally abundant and agreeable." The roe-deer are extremely active and nimble, and at times take immense leaps; but they have not sufficient swiftness to enable them to escape the hounds in an open country. They were once very common in Scotland, and are still found in considerable numbers in the parks

and preserves of mansion-houses. They would soon increase were their numbers not kept down from the idea that they destroy young trees, which they certainly do, though not to the extent supposed; but they inflict more injury on growing trees by rubbing their heads when the horns are dropping off against the stems, and in this way they destroy the bark.

ROSE, a well known flower which seems to have been a favourite with the Hebrews, as it has ever been with all nations among whom it was cultivated. In the East, as well as in the West, the rose is the queen of

flowers, and even where it grows wild it is the object of admiration. The Persian poems abound with allusions to and comparisons drawn from it, and its extreme fragrance and beauty in some countries and districts of Western Asia have attracted the attention of many travellers. In Persia, in particular, the rose-trees, and the number and mixture of the flowers on them, far exceed those of this country.

RUE, a well known garden herb of some value in Judea, and of which the Pharisees scrupulously paid tithe, as mentioned by our Saviour, Luke xi. 42.

S

SAFFRON, a flower which is well known as an ornament in our gardens, as it was in those of Solomon, Cant. iv. 14. It is joined by the Hebrew king with other aromatics, and the scented drug called saffron is procured from it.

SALT, *melach*, a mineral well known, dug out of mines in a solid substance.

SAPPHIRE, *sappir*, a precious stone, after the diamond the most valuable of the gems, and exceeding all others in lustre and hardness. The Oriental sapphire is of a sky blue or azure colour, and hence the appropriate comparison of the throne of God to the colour of sapphire by the Prophet Ezekiel. Pliny says that the best sapphires were procured in Media.

SARDIUS, *odem*, a precious stone, the cornelian of the moderns, which is said to have taken this name from Sardus or Sardinia, where it was found in abundance. The finest specimens come from the East Indies.

SARDONYX is thought to be a sardius united to an onyx.

SCORPION, *akreb*, the largest and most malignant of the insect or reptile tribes. It resembles a lobster in its general appearance, though it is much more hideous. There are few creatures more formidable or irascible than scorpions, but happily they are as destructive to their own species as to other animals. Dr Goldsmith informs us that Maupertius put about a hundred of them together in the same glass, and they scarcely came into contact when they began the work of mutual destruction, so that in a few days there remained only fourteen, who had killed and

devoured the rest. Their malignity is still more apparent towards their own offspring. The same individual enclosed a female scorpion big with young in a glass vessel, and she was seen to devour them as fast as they were brought forth, only one of the number escaping destruction by taking refuge on the back of its parent, and it soon after revenged the others by putting the old one to death. The scorpion in Europe seldom exceeds four inches in length, but in the tropical climes they are often twelve inches and upwards. It is of a blackish colour, waddling as it moves, and fixes so violently with its mouth and by its feet on any living object that it is removed with considerable difficulty. Its head appears to be joined and continued to the breast; it has eight legs proceeding from the breast, each divided into six parts and covered with hair, at the end of which are six talons or claws. The body is divided into seven rings, from the last of which proceeds the tail, made after the manner of a string of beads tied end to end, the last of which is armed with a sting filled with a dangerous poison. Dr Shaw, however, tells us that the sting of scorpions is not always fatal, the malignity of their venom being in proportion to their size and completion. Mr Lane says that there are dervishes in Egypt who handle living serpents and scorpions with impunity, and partly eat them, depriving the former of their venomous fangs, and the latter of their poison.

SERPENT, a general name for a great variety of dangerous and cunning reptiles, some of which are mentioned in the sacred

writings. For an account of the several serpents enumerated in the Scriptures, the reader is referred to the adder, asp, viper, and others in their order in the present work. It is remarkable that the worship of the serpent is observable through all Pagan antiquity. The Egyptians sometimes represented their deities with the bodies of serpents, and they paid an idolatrous worship to those odious and dangerous reptiles, whom they designated their good angels, regarding them as the symbols of Apollo, of the Sun, and of Medicine. Herodotus tells us, that in his time there were tame serpents consecrated to Jupiter near Thebes in Egypt. In classic antiquity the giants, who attempted to scale heaven, are represented as half serpents; and in India, the destroying power, or death, is signified by this reptile.

The Psalmist alludes to the practice of charming serpents, which shows that it existed at a very early period. He speaks of the "voice of the charmers," referring to a class of persons who still follow this occupation in Egypt and the East—serpent-charmers, who have always been distinct tribes of men in their several countries, and professing the power they claim, and which they certainly exercise, to be an inherent and natural function. They are believed to possess some endowment or acquired secret, by which serpents are subject in a very peculiar manner to their control, and the wounds which they inflict upon the person are rendered harmless. It is the sound of the voice, and not the *words* they employ, which has this singular influence over such dangerous reptiles.

"The Persians," says Mr Morier, "have great faith in a charm called the *dum*, or *breath*, which, they say, secures them against the bites of snakes and the sting of scorpions, and the courage was remarkable with which those who possessed it encountered these reptiles. We had among our servants one or two who had this charm, and whenever a snake or a scorpion was found, they were immediately called to seize it. The *Ferash Bashi*, or chief of the tent-pitchers, was remarkable for his prowess in such encounters, for I saw him one day seize a snake with his naked hand, but which turned upon him, bit him, and hung upon him until blood came. The snake was not venomous, and therefore, perhaps, he seized it with confidence.

"Not long ago at Shiraz lived a man

greatly celebrated for his sanctity, who had the reputation to possess the *dum* to such a degree that he communicated to disciples, who again dispensed it to the multitude. A young Mirza, brother to the then acting vizier of Shiraz, gave to the ambassador as a great present a knife which he said had been charmed by this holy man, and if rubbed over the bite of a snake would instantly cure it. One of his disciples was at Shiraz whilst we were there, and he willingly complied with our request that he would communicate his charm to us. The operation was simple enough. From his pocket he took a piece of sugar, over which he mumbled some words, breathed upon it, and then required that we should eat it, in full belief that neither serpent nor scorpion could ever more harm us. He then pulled some snakes out of a bag, which some of us, whose confidence was strong, ventured to handle and flourish in the air."

Whatever may be the nature of the power which they exercise over serpents, it is certain that music is much employed by the charmers, and it is perhaps capable of proof that music even in ordinary hands has effect on these reptiles. This is the opinion of Sir William Jones, who, in enumerating instances of the influence of music over animals, observes, "A learned native of the country (India) told me that he had frequently seen the most venomous and malignant snakes leave their holes upon hearing notes from a flute, which, as he supposed, gave them peculiar delight." By means of pipes, flutes, whistles, or small drums, the charmers profess to draw the serpents from their retreats, and to subdue their ferocity; and, when the reptiles are tame ones, exhibited by themselves, they make them dance, and perform various motions regulated by the notes of the music. We are assured that adders will swell at the sound of a flute, raise themselves upon the one half of their body, turn themselves round, and beat proper time. A Spanish writer informs us, that he had often seen in India "the Gentiles" leading about enchanted serpents, making them dance to the sound of a flute, twining them about their necks, and handling them without harm. Niebuhr, noticing the Egyptian amusements, says, "Other persons make serpents dance. This, perhaps, will appear incredible to those who do not know the instinct of these animals, but certain species of serpents appear to love music. On hearing the drums

they naturally rear their heads and the upper part of their bodies, and this is what they call dancing." Another writer thus observes, " Their (the Indian) enchantments, or at least such as I have any knowledge of, have not very much in them, and extend no farther than to taking of adders, and making them dance to the music of a flute. They have several kinds of adders, which they keep in baskets; these they carry from house to house, and make them dance when any one will give them money. When any of these reptiles get into the houses they get these Indians to drive them out; these have the art to bring them at their feet by the sound of their flutes, and by singing certain songs, after which they take them up by handfuls, without receiving the least hurt."

As houses in the East, at least in some countries, are greatly infested with serpents, it is the business of the charmers to detect them in their retreats and draw them forth. Mr Lane suspects that they discover the presence of serpents by the smell, and compares their attractive powers to those of the fowler, who by the fascination of his voice allures the bird into his net. He farther informs us that many, after the most minute scrutiny, have been obliged to relinquish their scepticism as to the art of the charmers, and to admit that these men really possess the physical means of discovering the presence of serpents without seeing them, and of attracting them from their lurking places. The following narrative from the " Oriental Memoirs," by Mr Forbes, affords a satisfactory explanation of the matter.

" Among the serpents of India the *cobra minelle* is the smallest and most dangerous; the bite occasions a speedy and painful death. They are of a brown colour, speckled with black and white, though at a distance not easily distinguished from the ground on which they move, and happy would it be if they confined themselves to it, but they enter the houses, and creep upon the beds and chairs. I once found four, and at another time five, in my chamber up stairs.

" The *cobra di capello*, or *hooded snake*, called by the Indians *naug*, or *nagao*, is a large and beautiful serpent, but one of the most venomous of all the *coluber* class, its bite generally proving mortal in less than an hour. It is called the *hooded snake*, from having a curious hood near the head, which it con-

tracts or enlarges at pleasure. The centre of this hood is marked in black and white like a pair of spectacles, whence it is also named the *spectacle snake*.

" Of this genus are the *dancing snakes*, which are carried in baskets throughout Hindostan, and procure a maintenance for a set of people who play a few simple notes on the flute, with which the snakes seem much delighted, and keep time by a graceful motion of the head, erecting about half their length from the ground, and following the music with gentle curves, like the undulating lines of a swan's neck. It is a well attested fact that when a house is infested with these snakes, and some others of the *coluber* genus, which destroy poultry and small domestic animals, as also by the larger serpents of the *boa* tribe, the musicians are sent for, who, by playing on a flageolet, find out their hiding places and charm them to destruction; for no sooner do the snakes hear the music than they come softly from their retreat, and are easily taken. I imagine these musical snakes were known in Palestine, from the Psalmist comparing the ungodly to the deaf adder, which stoppeth its ears, and refuseth to hear the voice of the charmer, charm he ever so wisely.

" When the music ceases the snakes appear motionless, but if not immediately covered up in the basket the spectators are liable to fatal accidents. Among my drawings is that of a *cobra de capello*, which danced for an hour on the table while I painted it, during which I frequently handled it to observe the beauty of the spots, and especially the spectacles on the hood, not doubting but that its venomous fangs had been extracted. The next morning my upper servant, who was a zealous Mussulman, came to me in great haste, and desired me to retire instantly and praise the Almighty for my good fortune. Not understanding his meaning, I told him that I had already performed my devotions, and had not so many stated prayers as the followers of his Prophet. Mahomed then informed me that while purchasing some fruit in the bazaar, he observed the man who had been with me on the preceding evening entertaining the country people with his dancing snakes. They, according to their usual custom, sat on the ground around him, when, either from the music stopping too suddenly, or from some other cause irritating the vicious reptile I had so often handled, it darted at the throat of a young woman, and inflicted a wound of which

she died in about half an hour. Mahomed once more repeated his advice for praise and thanksgiving to Alla, and recorded me in his calendar as a lucky man."

There are some serpent-charmers who allow large snakes to twine round their bodies, as if to show their perfect tameness, and the impunity with which they can dally with them. Some, also, when in this situation, allow themselves, though compressed within the folds of the serpents, to be dreadfully wounded in many parts of their bodies, till, streaming with blood, swollen, and tortured, the conductor appears, and applies the pipe or whistle to his lips. The serpents listen to the music, gradually unloose their coils, and creep back to their cage or basket. In such cruel exhibitions the poisoned fangs are of course extracted from the snakes. There are inferior grades of serpent-charmers in India, who are Bengalese of the lowest caste. They merely beat a small drum, which is held in the hand with their fingers, never or seldom using a pipe or flute. At times these men, sitting on the ground, hold the cover of a basket with one hand, and with the other pull the tails of the serpents, and otherwise irritate them, until the reptiles become so infuriated that they dart forward and seize their naked arms, which these men expose for the purpose. They occasionally allow their arms to be bitten in this manner till they are covered with blood.

The serpent-charmers pretend that they are insensible to the poison of these reptiles, but for this there is no proof. On the contrary, when they receive a bite from a very venomous snake they die as well as others. They even sometimes fail in trusting to the effects of their music. Mr Robarts gives us an instance of this in his recent work on the Customs of India. A serpent-charmer came to a house to exhibit his tame snakes. He was told that there was a cobra di capello in a cage, and asked if he could charm it. The man replied in the affirmative, and the serpent was released from the cage. He began his incantations and charms, but the reptile fastened upon his arm, and he was dead before night.

Although the serpent-charmers, therefore, often fearlessly handle very venomous serpents in their native state, those which they exhibit, and by which they allow themselves to be bitten, are acknowledged to be deprived of their power by the extraction of their venom fangs. Dr Russell, moreover

in his Treatise on Indian Serpents, distinguishes between the venomous and the harmless species, and says, that "of forty-three serpents examined and described by him, seven only were found with poisonous organs; and, upon comparing the effects of the poison of five Oriental serpents on brute animals, with those produced by the poison of the rattle-snake and the European viper, it may in general be remarked, that they all produce morbid symptoms nearly similar, however much they may differ in the degree of their deleterious powers, or in the rapidity of its operations. The bite of a rattle-snake in England killed a dog in two minutes; the bite of the most pernicious snake in India was never observed to kill a dog in less than twenty-seven minutes."

SCREECH-OWL, *lilith*, or *night-monster*, a bird mentioned only by the Prophet Isaiah (xxx. 14), which the Rabbins imagined to denote a female spectre in a human form with wings, that lay in wait for children by night and destroyed them. There can be little doubt that it indicates some creature of the night, and it is probably the eagle-owl, which is found in many parts of the world, and haunts old ruins, tombs, and places where it is not liable to human intrusion. It remains in silence and solitude during the day, but comes forth at night, and adds to the gloom of the scenes it frequents by its singular appearance and dismal tones. This bird is about two feet in length; its legs are feathered to the toes; and the iris of the eye exhibits a bright orange colour. The ground colour of its plumage is brown mingled with yellow, which is diversified by many curves, and dashes of black.

SHEEP, a valuable animal, so well known as to require no description, nor has any animal, except the dog, undergone more changes caused by domestication. It is noticed in the earliest ages of the history of the world. Abel was a keeper of sheep, and flocks constituted a principal part of the wealth of the Patriarchs and pastoral tribes. Immense numbers of them were reared in Judea, and they were necessary in some of the Mosaic sacrifices.

In Syria the sheep is distinguished for its pendent ears, and its tail, entirely composed of fat; on which account, when the fat was all to be consumed upon the altar in the peace-offering, the tail or rump is the part particularly mentioned, Lev. iii. 9. This

direction intimates that the fat-tailed species were usually offered in sacrifice, and probably the flocks of the Hebrews were entirely composed of them, as they are even at the present time particularly abundant throughout Syria, and greatly exceed in number the common Bedouin species, which in many respects resembles the English sheep, though even it is distinguished by a thicker and larger tail than any British species possesses. The tail of the species we are now considering exceeds apparently all reasonable bounds; it is loaded with enormous masses of fat, which are often one-fourth the weight of the whole carcase, when divested of the head, intestines, and skin. Mariti informs us that the tails of some sheep, which are remarkably fine, weigh upwards of fifty pounds each. Dr Russell, describing the large-tailed Oriental sheep, observes—"The tail is very broad and large, terminating in a small appendix that turns back upon it. It is of a substance between fat and marrow, and is not eaten separately, but mixed with the lean meat in many of their dishes, and also often used instead of butter. A common sheep of this sort—without the head, feet, skin, and entrails—weighs about twelve or fourteen Aleppo *rotoloes* (a *rotoloe* is five pounds), of which the tail is usually three *rotoloes* or upwards, but such as are of the largest breed, and have been fattened, will sometimes weigh about thirty *rotoloes*, and the tail of these ten. These very large sheep, being kept in yards about Aleppo, are in no danger of injuring their tails; but in some other places, where they feed in the fields, the shepherds are obliged to fix a piece of thin board to the under part of their tails, to prevent its being torn by bushes and thistles, as it is not covered underneath with thick wool like the upper part. Some have small wheels to facilitate the dragging of the board after them."

This contrivance is at least as old as the times of Herodotus, who expressly mentions it in his account of Arabia. "There are also," he says, "in this country two species of sheep, well deserving admiration, and to be found no where else. One of them is remarkable for an enormous length of tail, extending to three cubits, if not more. If they were permitted to drag them along the ground they would certainly ulcerate from the friction, but the shepherds of the country are skilful enough to make little carriages, upon which they receive the tails of their

sheep; the tails of the other species are of the size of one cubit."

The variety in the sheep is so great, that scarcely any two countries produce the same kind. There is a difference found in all, either in the size, the covering, the shape, or the horns. The *woolly* sheep is found only in Europe, and in the temperate provinces of Asia. When transferred into warmer climates it loses its wool, and becomes hairy and rough. It is likewise less fertile, and its flesh no longer retains the same flavour. The sheep, like other ruminating animals, wants the upper fore teeth. The ewe produces one or two lambs at a time, after a pregnancy of five months. The ram lives to about fifteen years, and begins to procreate at one. When castrated, rams are called wedders. They then soon grow fat, and their flesh becomes fine and better flavoured. The sheep is in every respect the creature of man, to whom it is obliged to trust entirely for protection, and to whose necessities it largely contributes.

The inspired writers often express themselves in a figurative manner in their allusions to sheep and shepherds. In Judea the shepherds had names for their sheep, which answered to them as horses and dogs do with us, following to the pasture ground, and wherever their shepherds thought proper to lead them. In countries where no dogs are employed to collect the scattered flocks various expedients are resorted to, some of which are mentioned by our Saviour. In his description of the good and vigilant shepherd, he says, "When he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice." To illustrate this, Polybius tells us that the flocks in a certain island immediately scamper away when any strangers attempt to lay hold of them, but when the shepherd blows his horn they instantly run towards him. Nor is it at all wonderful, he adds, that they should be thus compliant with the sound, since in Italy the keepers of swine do not observe the custom of Greece in following their herd; but going before them to some distance, they sound their horn, and the herd immediately follow them, flocking to the sound: and so accustomed are they to their own horn, as to excite no little astonishment when they first hear it. "He that entereth not by the door into the sheep-fold," says our Saviour, "but climbeth up some other way, the same is a thief and a robber." The Oriental

sheep-fold was an inclosure sometimes in the manner of a building, and constructed of stone, or fenced with reeds. There was a large door in it at which the shepherd went in and out, when he led in or brought out the sheep. At tithing, which was done in the sheep-fold, they made a little door so that two lambs could not come in and out together.

SHITTAH-TREE, is the tree which furnished the *shittim-wood*, frequently mentioned in the Books of Moses as that employed in the works of the Tabernacle. It is perhaps a species of acacia, and a native of Arabia. The wood is of an excellent quality, and deserves the title given to it by the Greek translators, of *wood that never decays*.

SILVER, a well known precious metal, of a white surface, and capable of a fine polish, which ranks next to gold in value and ductility. It is sometimes found in its native state, but most frequently combined with antimony, arsenic, or sulphur. Silver ores, containing the metal either in its native state, or alloyed with other metals, or mineralized by various acids, principally occur in rocks, accompanied by spars and other alloys. It is never found, like gold, in alluvial soil, or in the sands of rivers. The metals with which it is alloyed are commonly gold, copper, or arsenic and iron, but native silver alloyed with gold is comparatively rare. It has often been observed, that while the warmer regions of the globe produce the greatest quantities of gold, the richest mines of silver are situated either in high latitudes or in elevated regions.

Silver is found in many of the countries of Europe, in the mountains of Northern Asia, in the central parts of that continent, and in America. The countries south of the Niger in Africa are said to contain large quantities of this metal, but we have little information respecting the silver of that continent.

Moses does not mention silver as well known before the Deluge, but in the time of Abraham it had become common in traffic, as the representative of property and the medium of exchange. In all probability, silver, which often in the Scriptures is equivalent to our word *money*, was the first metal converted to this use, since it is found in a state of comparative purity in much greater abundance than gold. Abraham purchased "the field of Ephron, which was in Machpelah, which was before Mamre, and the

cave that was therein, and all the trees that were in the field," for "four hundred shekels of silver, current money with the merchant." It is not likely, however, that the shekels were coins. It appears that the value of the silver merely amounted to four hundred shekels, as Moses informs us that "Abraham weighed to Ephron the silver." Ancient nations have exhibited a singular coincidence in the management of their money. The Hebrews evidently at one time used silver in lumps, of various dimensions and weights, and impressed on some occasions with a particular stamp. In the account of Lord Macartney's Embassy to China we are told that the Chinese do the same.—"There is no silver coin in China, notwithstanding payments are made with that metal, in masses of about ten ounces, having the form of the crucibles in which they were refined, with the stamp of a single character upon them denoting their weight."

Articles of silver were among the valuables which the Hebrews obtained or demanded from the Egyptians at their departure from Egypt, immediately after the infliction of the last plague; and, from the manner in which the metal is mentioned by Moses when they were in the Wilderness of Arabia Petrea, it appears that they possessed a considerable quantity. They were prohibited from making "gods of silver or of gold," which implied that they had supplies of the former metal, as they had of gold. The story of Micah and the silver he stole from his mother, recorded in the Book of Judges, is a remarkable violation of this command. The sockets of the boards of the tabernacle were ordered to be of silver, as were various other parts of that remarkable construction. The quantity of silver contributed on that occasion by the Hebrews who "numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary." The offerings of the Hebrew princes at the dedication of the tabernacle were silver chargers, silver bowls, and gold spoons, each of a certain specified value, besides the animals for sacrifice. All the vessels of silver, we are told by Moses, weighed not less than two thousand four hundred talents of silver. Two trumpets of silver were ordered to be made—"of a whole piece, that thou mayest use them for the calling of the assembly, and for the journeyings of the camp." The number of trumpets seems to have increased with

that of the priests, for in Solomon's time one hundred and twenty priests sounded with trumpets. Josephus says that those silver trumpets were little less than a cubit and a half long, and were composed of a narrow tube somewhat thicker than a flute, ending in the form of a bell. He claims for Moses the honour of this invention.

The Hebrews were also ordained to forfeit a certain quantity of silver when they violated certain parts of the Law. Thus, if a man "sinned through ignorance in the holy things of the Lord," namely, if he incurred a debt to the sanctuary by withholding the prescribed dues of first fruits, tithes, or other things, he was obliged to "bring for his trespass a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary." If persons dedicated themselves to the service of the sanctuary, they could be redeemed and released from attendance on its duties by payment of a certain sum in shekels of silver, according to their age, rank, and sex; and, if very poor, this sum might be reduced at the discretion of the priest. Those who criminally violated certain laws, relative to false accusations, adultery, and such like, were ordered, besides making ample restitution, to be amerced to a considerable extent in shekels of silver, which were given to the injured parties.

Silver was well known to the Canaanites at the invasion and conquest of the Promised Land by Joshua. In the case of Jericho, "all the silver and gold, and vessels of brass and iron," found in the sack of that devoted city were not destroyed, but were ordered to be deposited in the "treasury of the Lord." The covetousness of Achan on that occasion caused the destruction of himself and his whole household.

Gold is said to have been so plentiful in the reign of Solomon that silver was only of secondary or very inferior importance—"it was accounted nothing of in the days of Solomon." Besides the vessels of silver, there appear to have been considerable quantities of it in the Temple, and the kings of Judah often appropriated it to prevent threatened invasions of their kingdom and capital. Ezra brought with him, on his return to rebuild Jerusalem, all the gold and silver vessels which Nebuchadnezzar had carried off at the Captivity, and the profane use of which, at Belshazzar's impious revelry, accelerated that prince's destruction. It appears, from the Book of

Nehemiah, that the daily income of the governors of Jerusalem, before he entered into office, was forty shekels of silver, amounting to the annual sum of about L.1800, besides the whole or principal part of the provisions required for their household.

It is generally admitted that the observation in the Book of Job (xxviii. 1) refers to the process of mining silver, as conducted in his time—"Surely there is a vein (or *mine*) for the silver, and a place for gold where they refine it." There were gold mines on the Red Sea wrought by the ancient Egyptians, and the miseries which those who were doomed to work in them endured are described by several ancient writers. After the final destruction of Jerusalem, and desolation of Judea, great numbers of Jews were sent to work in the Egyptian mines.

SNAIL, *chomet*, a reptile declared unclean by the Levitical Law. It is a species of lizard, said to be about a foot in length, and of an olive colour, shaded with black. Its skin is scaly; it has four feet, with five claws on each foot, and the tail is long, thick at the rump, and pointed towards the end. The Psalmist speaks of the "snail which melteth," which does not refer to the reptile just noticed, but to the well known insect creature, remarkable for leaving its path or trail behind it, emitting a glutinous substance which assists its progress, though at the expense of its own existence. To avoid this exhausting inconvenience, this snail prefers making excursions during the night, or after a shower, when the expenditure is consequently least. It would probably perish from loss of moisture, if cast at any great distance from a damp or sheltered place in a hot country.

SOW. See SWINE.

SPARROW, a well-known small bird. The Hebrew word *tzippor*, rendered *sparrow* in the Psalms (lxxxiv. 3; cii. 7), occurs very frequently in the Old Testament, and in other places is usually translated *bird* or *fowl*, and appears to be a general name for all birds declared by the Law to be clean, if not for all birds whether clean or unclean. It is difficult to determine the passages where the word ought to be applied in its restricted sense, as indicating the sparrow; but, in the few instances in which our translators have so rendered it, it is perhaps as fair an interpretation as could be given. The Psalmist says—"I watch, and am as a sparrow alone on the house-top;" and here some solitary

bird is clearly indicated, which sits watching upon the house-tops in the night season. In general, the sparrow is a pert, active, chattering little bird, fond of society. It is familiar and bold in our country, but much more so in the East. Thevenot, referring to Persia, says—"On that road I observed a pretty pleasant thing, which is practised in that country as far as Bender Abassi. I saw several peasants running about the corn fields, who raised loud shouts, and every now and then clucked their whips with all their force; and all this to drive away the birds, which devour all their corn. When they see flocks of them coming from a neighbouring ground, that they may not light on theirs they redouble their cries to make them go farther, and this they do every morning and evening. The truth is, there are so many sparrows in Persia that they destroy all things, and scare-crows are so far from frightening them, that they will perch upon them."

Our Saviour illustrates the doctrine of a particular providence by a reference to this bird. "Are not two sparrows sold for a farthing"—namely, the fourth part of a Roman penny, or three farthings of our money—"and one of them shall not fall on the ground without your Father?" It is thought that sparrows were the birds used in the Temple for cleansing the lepers and that they were sold for that purpose.

SPICERY, or SPICES, a costly compound substance, the production of various plants and trees. In some passages a resinous aromatic is evidently indicated, which was either obtained from a species of pine, terebinth (turpentine), or the fir, from the latter of which the frankincense used in Roman Catholic churches is produced. Judea was anciently celebrated for the excellence of its turpentine-trees, and its spices were early an article of merchandise. It was customary among the Jews at the funerals of their kings, and especially of those whom they revered, to prepare a "bed of spices," which they made a perfume by burning, and therein deposited the body of the deceased prince. In conformity with this custom our blessed Saviour was anointed with "sweet spices" after he was taken from the cross: and "there came also Nicodemus (who at the first came to Jesus by night), and brought a mixture of myrrh and aloes, about a hundred pounds weight." Some Jewish writers have objected to the quantity of spices here mentioned, as

unnecessarily profuse and incredible, yet it appears from their own writings that they were used in great abundance on similar occasions. Josephus informs us that at the funeral of Herod the procession was followed by five hundred of his domestics carrying spices; and if the Talmud is to be credited, no less than eighty pounds weight of spices were used at the funeral of Rabbi Gamaliel the Elder.

SPIDER, a well known insect, "which taketh hold with her hands, and is in kings' palaces." In every stage of their existence spiders prey with the utmost ferocity upon all other insects which they can overtake, and even upon one another. More than a hundred and twenty species of the spider have been enumerated. The female spider deposits her eggs, to the number of some hundreds, in a bag composed of her own web, which she carries under her belly, or conceals in a very safe recess.

SPIKENARD, or NARD, a plant growing in the East, the root of which is small and slender. It puts forth a long small stalk, and has several ears or spikes, even with the ground, and hence its name. Spikenard is said to have been used among the Orientals as a spice, and it is moderately warm and pungent, accompanied with a flavour not disagreeable. The ointment of spikenard was in great request, and was very dear, Mark xiv. 5; John xii. 3.

SPUNGE, a kind of marine substance found adhering to rocks and shells under sea water, or on the sides of rocks about the shore. It is too well known to require any description. When cleaned, and fit for use, it is of a brownish yellow colour, soft, light, and remarkably porous, absorbing as much as it can contain of any fluid, and again yielding it when compressed.

STORK, *chasidah*, a bird declared unclean by the Levitical Law, which is particularly abundant in Egypt, the western parts of Asia, and in different countries of Europe. Its confiding and amiable disposition has always secured for it the protection and esteem of man, and no bird displays greater attachment to its young, or kindness to the old and feeble of its own race—the latter a quality rare among birds. It is held in great favour and veneration in the East, probably from its habit of constructing its large and well compacted nest on the roofs and towers of churches, mosques, and temples, on account of their height; it also builds on the

roofs of private houses, and on the chimneys by which the Oriental apartments are ventilated. In Turkey, Egypt, Persia, and perhaps in every place where this bird is found, it is never molested, or its nest even disturbed during its absence; and among some of the ancient nations it was highly penal to kill one. Its food consists of serpents and other noxious reptiles, of which it assists to clear the land, and it is not unlikely that its services in this respect would be highly appreciated by the Orientals. The stork is exceedingly tame, as if conscious of the favour in which it is held, and seldom exhibits any alarm or apprehension. The Psalmist informs us, that "as for the stork, the fir-trees are his house." This refers to a local rather than to a general habit. The stork will build any where rather than in the ground, or in low situations. Those birds of its race which cannot secure an elevated place for their nests resort to the trees in the neighbourhood; and Dr Shaw informs us that the fir and other trees are inhabited by the stork in Barbary. The stork has its beak and its legs long and red; its plumage is quite white, except the extremity of the wings, which is black, and also some parts of its head and thighs. It lays four eggs, and sits for the space of forty days. It is a bird of passage, returning in winter into warm countries. It is impossible to determine whether the Mosaic Law prohibited the stork as food, in order to protect its existence, or because its own food rendered it unclean. This bird is several times noticed by the sacred writers, and in a manner which indicates that they were thoroughly acquainted with its habits.

SWALLOW, a well known little bird, of a black colour, with some spots of a dirty black under its belly, which appears in this country in spring and summer, and retires in autumn. Its chief food consists of the insects it catches while flying. It is said to breed twice a year—once in the countries to which it retires during the continuance of our winter, and again during the time it remains with us. The nest of the swallow is composed of clay, mingled with bits of straw or chaff, and is usually constructed in chimneys, the upper corners of windows, and other similar places. Herodotus observes that the swallow is never known to migrate in Egypt.

SWAN, a bird celebrated among the ancients for the beauty of its plumage, is

declared unclean by the Mosaic Law. It inhabits marshy situations in the neighbourhood of rivers and natural or artificial lakes, and is found universally in the Levant and the islands of the Mediterranean. Swans are numerous in this country, but they are always private property, and are great ornaments to pleasure-grounds, or scenes where there is natural or artificial water. They live to a great age, and are popularly said to sing when dying.

SWINE, a genus of animals which seem to possess a middle nature between those that live upon grass and such as are carnivorous, uniting in themselves most of the distinctions which are peculiar to each class. They will feed on animal substances, and do not ruminate like the one; and, like the other, they are cloven-footed, live chiefly on vegetables, and seldom seek after animal food except when urged by necessity. The wild boar is the original of all the varieties of the animal, and he is much smaller than those in a state of domestication. He lives chiefly on roots and vegetables, and is armed with formidable tusks, which serve him for procuring his food and for annoying his enemy. The hunting of the wild boar is a common though dangerous amusement in those countries where he is found. The common boar or sow is of all other domestic animals the most filthy. Its form is clumsy and disgusting, and its appetite gluttonous. It feeds on a variety of things which would be otherwise wasted—the refuse of the field, the garden, the barn, or the kitchen, affording it a delicious repast. Useless during life, it has been appropriately said, and only valuable when deprived of it, this animal has been sometimes compared to a miser, whose hoarded treasures are of little value till death has deprived them of their rapacious owner.

The hog, though very numerous, and diffused over Europe, Asia, and Africa, did not exist in America till transported thither by the Spaniards. Yet Mr Morier assures us that the original Persians are completely ignorant of the swine, and one exclaimed in his hearing, when he saw herds of them feeding on the hills in a particular district, "See what sheep they have in this country!"

Swine were declared unclean by the Levitical Law, and the peculiar abomination in which their flesh is held by the Jews has originated numerous foolish satires and caricatures. But the prohibition of the hog

was not peculiar to the Hebrews. Their neighbours, the Egyptians, Arabs, and Phœnicians, also disliked the hog, and prohibited its use. The Egyptians, it is true, abstained from different animals in different parts of the kingdom, but they all concurred in abstaining from the cow, which was held sacred, and from the hog, which was reckoned impure. "The Egyptians," says Herodotus, "regard the hog as an unclean animal, and if they casually touch one they immediately plunge themselves, clothes and all, into the water. This prejudice operates to the exclusion of all swine-herds, although natives of Egypt, from the temples; with people of this description a connection by marriage is studiously avoided, and they are reduced to the necessity of intermarrying among those of their own profession. The only deities to whom the Egyptians offer swine are Bacchus and Luna; to these they sacrifice swine when the moon is at the full." In Egypt, at the present day, the eating of swine's flesh is strictly forbidden, and there is an express prohibition of it in the Koran. "The unwholesome effects of that meat in a warm climate," says Mr Lane, "would be a sufficient reason for the prohibition, but the pig is held in abhorrence by the Moslems chiefly on account of its extremely filthy habits. The Copts [who are Christians] almost universally abstain from eating swine's flesh, not because they consider it unlawful, for they deny it to be so, but, as they say, on account of the filthiness of the animal. I should think, however, that this abstinence is rather to be attributed to a prejudice derived from their heathen ancestors. The flesh of the wild boar is often eaten by them." The abhorrence of the Jews to the flesh of swine has been supposed by some ancient writers to have been imitated from the Egyptians; but they differed in this that the Jews would never eat it, while the Egyptians occasionally did eat pork at the times previously mentioned, which they disdained on any other occasions. Plutarch assigns a curious reason for this prejudice of both nations. "The milk of the sow occasioned leprosy, which was the reason why the Egyptians entertained so great an aversion for this animal." The religious ceremonies and festivals of the Jews, he alleges, were the same as those practised in Greece in honour of Bacchus, who was the same as Adonis, and the Jews abstained from swine's flesh because Adonis was slain by a boar.

One very satisfactory reason for the prohibition of swine's flesh may be assigned from the fact noticed by the ancient physicians, and confirmed by the modern, that persons who indulged in pork were liable to leprosy and other diseases of the skin. "Whoever," says Michaelis, "is afflicted with any cutaneous diseases must carefully abstain from swine's flesh, if he wishes to recover. It has likewise been long ago observed that the eating of swine's flesh produces a peculiar susceptibility of itchy disorders. Now, in the whole track of country in which Palestine lies, something more to the south, and something more to the north, the leprosy is an endemic disease. In Egypt it is peculiarly common, and the Israelites left that country so far infected with it that Moses was obliged to make many regulations on the subject, that the contagion might be weakened, and the people tolerably guarded against its influence. Every physician will interdict a person labouring under any cutaneous disease from eating pork; and it has been remarked in Germany that such diseases are in a peculiar manner to be met with in those places where a great deal of pork is eaten." To this it may be added, that of all animals the hog is the only one subject to leprosy, to measles, and to a disorder resembling the malady called the king's evil. Of this fact the Hebrews were aware, and they had a saying that the hogs received nine out of ten measures of leprosy which descended on the world.

The interdiction of pork, or swine's flesh, therefore, among the Jews, does not deserve those satirical jests and sarcasms with which the Mosaic Law has been assailed in that respect, when all these circumstances are considered. To such a people, so situated in point of climate, and so disposed to cutaneous disorders, the use of pork would have been most injurious as an article of food; and in defining and separating the clean from the unclean animals, Moses had the grand object in view of elevating the chosen people, while by directing a total abstinence, as in the matter of pork, he precluded one of the acts of idolatry to which the Israelites were addicted. But although the Hebrews were commanded to abstain from the flesh of swine as an abomination, there was nothing to prevent them from handling hogs, or any other unclean animals when alive; for although they became unclean until the evening if they touched any animal not allowed

for food, yet this was also the case if they touched a human corpse, or the carcase of an animal fit for food, if the animal had not been slaughtered in the usual way. Michaelis is inclined to maintain that though the Hebrews were not allowed to eat pork, they kept swine as an article of trade, in the same way as the Mahometans of the present day sell pork to the Christians, although they abstain from it themselves. This statement has been controverted, and it has been argued that the rearing of swine by the Hebrews was profitless and unnecessary, as the neighbouring nations were equally averse to pork. But whatever may have been the motives which induced the Jews to rear animals which they so much detested, it is certain that there were herds of swine in their country in our Saviour's time, and that persons were employed to look after them. We read in the Evangelical history of a herd of swine being destroyed in a very remarkable manner in the Sea of Galilee, and the degrading occupation of a swine-herd is admirably delineated in the Parable of the Prodigal Son.

SYCAMORE-TREES, *shikmim*, or *sykmim*, are also called *Egyptian* or *Pharaoh's fig-trees*. They apparently partake of the qualities of the fig and mulberry trees, their fruit resembling the former, and their leaves the latter. It is still common in Abyssinia, Egypt, and Judea, though not so much so in the last named country as in Egypt, yet that it was abundant in ancient times in Judea is evident from what the sacred historians inform us by way of comparison, that King Solomon "made cedars to be as the sycamore-trees that are in the vale for abundance." The sycamore is a wide-spreading tree, which attains a considerable height, and displays a trunk of great thickness. The fruit grows from the trunk itself, which throws out small sprigs resembling grape stalks, at the end of which the fruits grow, clustered together like grapes. It is necessary to scrape or rub them with an iron instrument as the ripening season approaches,

otherwise the fruit is bitter and useless. A person ascends the tree for the purpose, and this seems to have been the employment of the Prophet Amos, who was "a herdsman and gatherer (as it is rendered in our version) of sycamore fruit."

Some travellers assert that the sycamore figs are very palatable when properly ripened, though other European writers are of a different opinion. The Jews were very partial to it, and its importance to the Egyptians is indicated in the 78th Psalm, in the recapitulation of the plagues of Egypt, where it is stated, "He destroyed their vines with hail, and their sycamore-trees with frost;" and the fruit of this tree is still an important article of food among the poor classes in that country. The wood of the sycamore is celebrated for the extreme closeness of its texture, as well as for its great hardness and incorruptible quality, which caused it to be used for the coffins of mummies; and such coffins or cases, in which the ancient Egyptians inclosed their mummies some thousands of years ago, still remain in perfect preservation. The following is Dr Pococke's account of this tree:—"The *dumez* (of Egypt) is called by the Europeans *Pharaoh's fig-tree*; it is the sycamore of the ancients, and is properly the *wild fig*. The fig is small, but, like the common figs, at the end of it a sort of water gathers together, and unless it be cut, and the water let out, it will not ripen. This they sometimes do, covering the bough with a net to keep off the birds; and the fruit is not bad, though it is not esteemed. It is a large spreading tree, with a round leaf, and has this particular quality, that short branches without leaves come out of the great limbs all about the wood, and these bear the fruit. It was of the timber of these trees that the ancient Egyptians made their coffins for their embalmed bodies, and the wood remains sound to this day." Hasselquist informs us that the sycamore "buds in the latter end of March, and the fruit ripens in the beginning of June." His other observations are similar to those of Pococke just quoted.

T

TARES, a kind of pulse, noxious and hurtful to corn.

TEIL-TREE (Isaiah vi. 13) is gene-

rally admitted to indicate the terebinth or turpentine-tree, which the ancients erroneously supposed to be an evergreen, whereas

it is ascertained that it casts its leaves in inclement seasons.

THISTLE, THORN, and BRIER, the common names of plants or shrubs armed with prickles or spines. The thistle is well known, but it is not ascertained what particular shrubs or plants are indicated by *thorns* and *briers*.

THYINE-WOOD, a sweet or aromatic wood, mentioned among the precious articles constituting the merchandize of the mystical Babylon, Rev. xviii. 12.

TOPAZ, *pitdah*, a precious stone, which was the second of the first row on the breast-plate of the high priest bearing the name of Simeon. It is generally understood to be the modern chrysolite, and is found in alluvial strata in Egypt. The topaz is of a green

colour, declining to yellow, and a shining external lustre, but it is not remarkable for its hardness. It is alleged that this stone took its name from an island in the Red Sea, and Pliny claims the discovery of it for Juba, king of Mauritania; but it was known to Moses long before Juba's time, and Job speaks of the "topaz of Ethiopia," namely, the region anciently so called on the Red Sea.

TORTOISE. The word *tzab*, so rendered in our version, indicates a reptile of the lizard kind, declared unclean by the Mosaic Law. It is entirely of a beautiful green, with small spines upon its thighs and upon the ridge of the tail. It is found in the Egyptian deserts.

TURTLE-DOVE. See DOVE.

U

UNICORN, *reem*, an animal the identity of which has occasioned considerable disputes among the learned. The heraldic animal so called is altogether fabulous, as no such creature ever existed, and we must therefore seek for it in some other animal which can be identified with the *reem* of the Scriptures. Some have contended for a certain kind of wild goat, of great strength and considerable size, called the oryx; others argue for a particular wild bull; and others maintain that the rhinoceros is indicated—an opinion which now generally prevails.

It has been appropriately observed, that there is nothing in the Hebrew word *reem* to denote that this animal was one-horned, and in the Book of Deuteronomy (xxxiii. 17) the *reem* is mentioned as having more than one horn. This would lead us to suppose that a wild buffalo, or some animal of that genus, is intended, more especially as the description of the unicorn in the Book of Job sets forth the impossibility or difficulty of making the animal perform those services which are rendered by tame buffaloes or oxen, either in agriculture or as beasts of burden. An attentive perusal of the text will at once incline the reader to this view. "Will the unicorn be willing to serve thee, or abide by thy crib? Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee? Wilt thou trust him because his strength is great? or

wilt thou leave thy labours to him? Wilt thou believe him, that he will bring home thy seed, and gather it into thy barn?" Now, all this is connected with the employment of buffaloes and oxen in the East, and strengthens, if it does not confirm, the impression that a wild buffalo is the animal indicated.

But although there is nothing said of the *reem* in the Scriptures, to establish the fact that it had only one horn, if a one-horned animal be contended for we cannot be far mistaken in taking the rhinoceros. One species is a native of India. There are said to be two species at least in Africa, but their history has not yet been accurately investigated. The length of the rhinoceros from the extremity of the muzzle to the insertion of the tail is usually about twelve feet; his body and limbs are covered with a skin so hard and impenetrable as to turn the edge of a sword and resist the force of a musket ball; his neck is very short, and his skin forms itself into large folds at the neck and the shoulders, which hang down upon the fore legs. Between the folds the skin is penetrable and delicate, soft as silk to the touch, and of a light flesh colour. Although not ferocious, carnivorous, or extremely wild, the rhinoceros is untractable, and possesses immense strength. He feeds on the coarsest herbs, and prefers thistles and shrubs to soft pasturage. He is a solitary animal, choosing moist and marshy grounds, and seldom

quitting the banks of rivers. The species is not numerous, and is much less diffused than that of the elephant.

The nose of the rhinoceros is armed with a very hard and solid horn, which is a most formidable weapon, and enables him to defend himself from every adversary. It is of a long conical shape, having the lower parts rough, and appearing as if composed of horny fibres, the upper parts being smooth and plain like the horns of the ox. The animal at least once casts this horn, which drops off, and a new one immediately commences growing, during which he suffers considerable pain.

But there is another animal of this species, which seems to approach nearer to the unicorn of the ancients than the ordinary rhinoceros, and it is thus described by Mr Campbell in his "Travels in South Africa," who deposited a fragment of the skull with its horn in the Museum of the London Missionary Society. Mr Campbell informs us that since the arrival of the skull in London, the animal is considered by naturalists to be the unicorn of the ancients, and the same as that described in the Book of Job. "The common African rhinoceros," he says, "has a crooked horn resembling a cock's

spur, which rises about nine or ten inches above the nose, and inclines backward; immediately behind this is a short thick horn. But the head they [the natives] brought had a straight horn projecting three feet from the forehead, about ten inches above the tip of the nose. The projection of this great horn very much resembles that of the fanciful unicorn in the British Arms. It has a small, thick, horny substance, eight inches long, immediately behind it, and which can scarcely be observed in the animal at the distance of one hundred yards, and seems to be designed for keeping fast that which is penetrated by the long horn, so that this species must look like a unicorn (in this sense *one-horned*) when running in the field. The head resembled in size a nine-gallon cask, and measured three feet from the mouth to the ear; and being much larger than that of the one with the crooked horn, and which measured eleven feet in length, the animal must have been still larger and more formidable. From its weight, and the position of the horn, it appears capable of overcoming any creature hitherto known. Hardly any of the natives [Hottentots] took the smallest notice of the head, but treated it as a thing familiar to them."

V

VINE, a celebrated tree or shrub, of which the fruit is the grape, well known in botany and gardening. The culture of the vine has occupied the attention of men from the earliest times, both in those countries of which it is a native and in those where it is brought to maturity in the hot-house. When Noah descended from the steep sides of Mount Ararat, after the waters of the Deluge had subsided, he "began to be a husbandman, and he planted a vineyard, and he drank of the wine;" and it is remarkable that excellent wine is still made in the locality indicated, about three leagues from Mount Ararat in Armenia, where the vine in some places grows wild. From the manner in which Noah's occupation is introduced, it has been contended that wine was not unknown before the Deluge, and that the Patriarch simply continued to cultivate the vine in the same manner as he had done before the remarkable catastrophe; but the

Christian Fathers argue that he was unacquainted with the intoxicating nature of wine, having never used it, nor seen it used, before he began to cultivate the vine himself. Previously, in the Antediluvian times, men ate the grapes like other fruit, but Noah is supposed to have been the first who pressed out the juice of the grape, and reduced it to a liquor.

The history of the vine in all its varieties, cultivation, and produce, is too extensive to be attempted in this sketch, as it would lead us over the countries in which it abounds, and involve us in a discussion on vineyards and the seasons of the vintage. But the notices here brought before the reader will not be deemed uninteresting, and will perhaps be sufficient for those who have neither time nor leisure to undertake a minute investigation of the subject.

Vines abound in Asia, in Africa, in America, and in the warm countries of Europe.

Vineyards were formerly common in England, and there was a celebrated one at Bath, planted with what are called White, Muscadine, and Black grapes, which at one time yielded sixty hogsheads of wine at a vintage. There were real vineyards in England in the twelfth and thirteenth centuries. It is said that vines were first planted near the rivers Rhine, Maine, and Moselle, and also in Hungary and the northern parts of France, in the third century; but many are of opinion that they grew spontaneously in those provinces of ancient Gaul and Spain which border on the Mediterranean, as well as in Italy, celebrated for its wines in ancient times. To the Phœnicians is assigned the honour of introducing the vine into the islands of the Mediterranean, and into several parts of the Continents of Europe and Africa.

Herodotus asserts that there were no vines in Egypt, but in this he is mistaken, though it never was a wine country, nor did it ever produce a supply adequate to the wants of its population. It is certain that vines were known in Egypt in very early times, for when the Hebrews reproached Moses in one of their rebellious murmurings, they asked him, "Wherefore have ye made us to come out of Egypt, to bring us into this evil place? It is no place of seed, or of figs, or of vines, or of pomegranates, neither is there any water to drink." Ancient authors corroborate this statement. Vine branches, laden with ripe grapes, are delineated on the monuments of Egyptian architecture; paintings represent the vintage and men occupied in pressing the ripe fruit; and even at present vines are cultivated in some places. A vine bringing forth clusters of ripe grapes was the subject of the dream of Pharaoh's cup-bearer, which Joseph interpreted; and it is evident from the narrative that the drink of the Egyptian kings was the expressed juice of the grape—not wine as we understand it, but a juice mixed with water; and Herodotus himself informs us that the people were allowed to drink wine at certain festivals, and that it was not prohibited to the priesthood, except on the days of service in their temples; nor even then after they had concluded their religious ceremonies.

The Promised Land was represented to the Hebrews as a country of "wheat, barley, and vines, and honey," and that it was so in ancient times is amply confirmed not only by the statements and allusions of the inspired writers, but by the concurrent testi-

mony of both ancient and modern historians. The vineyards of Judea were generally laid out in terraces on the hills, formed by carried earth, which must have given the country a most luxuriant and picturesque appearance in the times of its prosperity. The dressing of vines was a professional occupation among the Jews; King Uzziah, we are told, "had vine-dressers in the mountains and in Carmel;" and at the Captivity of the Ten Tribes the importance of the vine in Judea so forcibly presented itself to the Chaldean conquerors, that they did not entirely depopulate the cantonments of the kingdom of Samaria, but "left of the poor of the land to be vine-dressers and husbandmen." In their predictions of future desolation the Prophets often represent briers, thorns, and noxious weeds, as supplanting the vines and fig-trees; they were to be cut down and given for fuel; the vine was to "dry up," and the fig-tree to "languish"—predictions which have been amply verified, and the present condition of the countries which were the subjects of prophecy affords the most conclusive evidence of the truth of Divine revelation.

Ezekiel notices the wine of Helbon which was sold at the fairs of Tyre. It is alleged that this wine was known to the ancients, and that it was at one time made at Damascus, where the Persians had planted vineyards for the purpose. The wine of Lebanon is mentioned by Hosea, the grapes of which were produced in those vineyards of the sides of Mount Lebanon which had a favourable exposure. As we read of spiced wines, or wines mixed with perfumes, Cant. viii. 2, it is evident that such odoriferous wines were known to the Hebrews. In short, the making of wine, such as we understand it, was all along known to the Jews; and in their country, where vineyards abounded, and the grapes were large and luxuriant, it was a general beverage. Its exhilarating, strengthening, and refreshing qualities are prominently brought forward by the sacred writers in various metaphors. In the parable related by Jotham (Judges ix. 7-15), wine is poetically said to "cheer both God and man," because it was used in the sacrifices and offerings made to Jehovah.

Vineyards abounded in all parts of Palestine in ancient times, but the grapes of the tribe of Judah were considered the best. The vineyards were generally on the sides of hills, where the ground was carefully

prepared, the stones picked up, and the whole enclosed by a wall, on the top of which the bough of the vine was frequently trained, and secured by large stones tied to the branches. The vine-dressers were employed in planting, pruning, and propping the vines, gathering the grapes, and also in guarding the vineyards, for which purpose small towers were built on them. The grapes were gathered and put into baskets; they were next thrown into the vine vat, and at first trodden by men, as is the custom in many vine countries to this day, and then pressed. The wine thus made was best when old, or *on the lees*—namely, when the lees or dregs had sunk to the bottom of the vessels in which the wine was kept. Wine was kept in leather bottles or skins, made of the entire skin of a goat or kid, or of pieces of leather sewed together, and the seams covered with pitch—vessels still employed in the East for the carrying of wine and water. Among the Jews the poor were allowed at the vintage—which was always a season of festivity, and did not begin till after harvest—to glean grapes as well as corn. By the Levitical Law it was ordered that during every seventh year vineyards were not to be pruned or dressed.

Vines require considerable care and attention, otherwise they will not produce fruit. Our Saviour refers to this when he compares himself to a vine and his people to the branches.

VIPER, *ephah*, one of the most common and venomous of the serpent tribe in Northern Africa and South-Western Asia. It is still called *el effah* by the Arabs. It is described as remarkable for its quick and

penetrating poison, often attacking and destroying both men and beasts, and its poison being so subtle as to occasion death in about fifteen minutes. The holes of these enemies of mankind are said to be so numerous in the Desert of Suez, that it is difficult for a horse to pass without stumbling. The viper is described as being sometimes more and sometimes less than two feet long, and as thick as a man's arm, "beautifully spotted with yellow and brown, and sprinkled over with blackish specks; it has a wide mouth, by which it inhales a great quantity of air, which the reptile ejects, when inflated, with such force as to be heard at a considerable distance." The female viper brings forth its young alive, and these are then enclosed in little skins which break open the third day. See ASP.

VULTURE, a very splendid bird found in the south of Europe, Turkey, Persia, and in Africa. It is about three feet and a half in length, with an expanse of wings reaching to eight or nine. The colour, when the bird is full grown, is of a deep rufous grey, becoming black on the quill feathers and tail. The head and neck are covered with a short close down, and the ruff is of a pure white. The vulture is declared unclean by the Levitical Law. Like the rest of its family it feeds on putrid flesh, and makes its nest in the clefts of rocks, whence it surveys the distant plains, and marks the fallen prey. It can descry a carcase at an immense distance, and hence the fine allusion to its extraordinary powers of vision in the Book of Job—"There is a path which no fowl knoweth, and which the vulture's eye hath not seen."

W

WHALE, a general term which includes all the mammiferous or cetaceous tenants of the ocean, of which the sea-calf, the dolphin, the porpoise, and the whale, are examples. They inhabit the same element as fishes, and resemble them in their general form, but they differ from them in some respects, as they respire by means of lungs, which obliges them from time to time to ascend to the surface to inhale the atmospheric air; their blood is warm, their ears are open outwards, and, in particular, they suckle their young. The

crocodile is indicated by the Prophet Ezekiel, when he describes him as a "whale in the seas," and indeed the description of the whale or dragon contained in the Scriptures cannot apply to the whale, properly so called, of which the Hebrews knew nothing, but to the crocodile. The consideration of the great fish which swallowed up Jonah, rendered *whale* in the New Testament (Matt. xii. 40), would lead us into a vast field of controversy and argument, which would still be undecided and unsatisfactory. That it could

not be a whale is now generally acknowledged, as whales, properly so called, are never seen in the Mediterranean, and are the inhabitants of seas in other latitudes. It is to be observed, also, that the Hebrew word rendered *whale* is a general term for all fishes, whether of rivers or of the sea. Some have contended that the fish which swallowed Jonah was the common shark, and it has been consequently designated *Jonah's fish*, but there are many objections to this opinion. The whole must be ascribed to the mighty power of God, who, we are expressly told in the Prophetical narrative, had "*prepared a great fish to swallow up Jonah.*"—"As the things which befell the Church at large," observes the excellent Jones of Nayland, "happened to them for ensamples to the whole congregation of Christian people, so the things which befell the Prophets of old happened for ensamples of the Saviour himself, that his character and history, as the true Son of God who should come into the world, might be infallibly ascertained and demonstrated by a comparison with the various characters of those who had been most eminent in the Church of old. This consideration will reconcile us to some strange things, which might appear very unreasonable if they were considered only in themselves. How monstrous would it seem in any other history that a man should be buried in the body of a fish, and cast up alive again after three days upon the dry land! But if this strange thing happened, that it might afterwards be compared with the return of Jesus Christ from the dead for the salvation of all mankind, then the preservation of Jonah becomes fit and reasonable, it being of infinite importance to the world that the fact of Christ's resurrection, when it should happen, should be admitted and believed; and so the case was worthy of the Divine interpretation."

WHEAT is well known as the principal and most valuable kind of grain for the sustenance of man. It produces in almost every part of the world, growing well not only in temperate but in hot and cold climates; and in countries where it has been introduced and cultivated by settlers it succeeds as well as if it had been a native. In North and South America wheat is as productive as in the most fertile countries of Europe. This grain is often mentioned in the Scriptures in a manner which shows that it has been a staple commodity from the most ancient

times. We find Solomon presenting Hiram with wheat for food, and Judah traded with wheat of Minnith. Wheat-harvest was always a gay and joyful season in Judea, and the story of Ruth abounds with many beautiful illustrations of the rural life of the ancient Oriental cultivators. Luxuriant crops of wheat were reared in Palestine in former times.

WILLOW, a common tree which grows in marshy places, and on the banks of lakes and rivers, the leaf of which greatly resembles that of the olive. The Hebrews were commanded at the feast of tabernacles to take branches of the most beautiful trees, particularly the "willows of the brook," and to bear them in their hands before the Lord as a token of rejoicing, Lev. xxiii. 40. In the description of the behemoth, or river-horse, we are told that "the willows of the brook compass him about," namely, that he is surrounded by willows and osiers, which grow in abundance on the banks of the Nile. The captive Jews "sat and wept by the rivers of Babylon," otherwise the numerous canals supplied by the Euphrates, and they "hung their harps upon the willows in the midst thereof" in sorrow, when they reflected that instead of the fruitful vines and fig-trees of Judea, under which they had been accustomed to recline in security, they now indulged their griefs in a foreign country under willows and osiers, allowing their instruments of music to hang neglected upon the boughs of those doleful trees. The rapidity of the growth of willows planted in meadows, or on the banks of rivers, is intimated by the Prophet Isaiah (xliv. 4).

WINE. See VINE.

WOLF, *zeeb*, a fierce animal of the dog kind, abiding in forests, ravenous, greedy, crafty, and of keen quickness in smell. Its head is of a peculiar form, and its hair is a kind of grey. Many curious things are said of the habits of this animal, such as—that towards evening it is peculiarly dangerous, as being then hungry—that wolves destroy one another in times of great famine, by first meeting and expressing, as it were, their distresses one to another, then running round in a circle, and the first which falls through giddiness being devoured by the others—that they are frightened at the throwing of stones, at fire, at the sound of bells, and at vocal music—that when they fall upon sheep they choose a dark and cloudy day, that they may escape the more safely—and that on these

occasions they go against the wind to prevent the dogs smelling them. The female is also said to produce one the first year, two the second, and so on to the ninth, and that she nourishes her offspring only if they suck water as swine, or bite like bears.

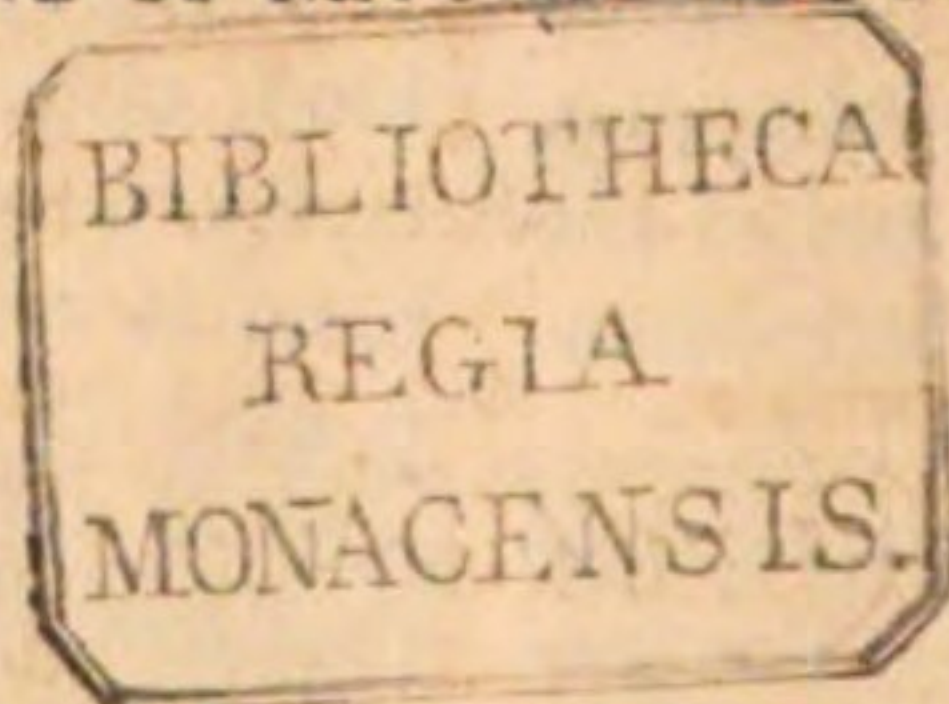
The Scriptures notice some remarkable characteristics of the wolf, namely, that it lives upon rapine—that it is violent, cruel, and bloody—that it is voracious and greedy—that it prowls about by night seeking its prey—and that it is the great enemy of sheep. In the spirit of these intimations are all the figurative allusions to the wolf. False teachers are wolves in sheep's clothing, and the persecutors of the Church are ravenous wolves. The greatest happiness, peace, and security, are indicated by the Prophet Isaiah in the latter days, when the "wolf shall dwell with the lamb."

WOOD, a general term for trees, as in the prohibition of idolatry, Deut. iv. 28, "Ye shall not serve gods, the work of men's hands, wood and stone."

WOOL is the soft hair or down, particularly of sheep, goats, and other animals, the practical purposes of which are well known.

It is occasionally mentioned in the Scriptures, by way of contrast, as remarkable for its whiteness, and white wool is specified by Ezekiel in his account of the trade of Tyre (xxvii. 18). Bochart argues that wool of a bright purple colour, from the Arabic use of it, is indicated, while the Septuagint renders it wool from Miletus, a place famous for that commodity. Virgil informs us that wool was dyed purple at Tyre. Angora, the ancient Ancyra, and the former seat of arts and manufactures, still retains its breed of fine-woolled animals, among which the goat produces a fleece nearly equal to silk in lustre and beauty. Damascus and some other ancient cities of Asia Minor preserve in their respective vicinities the traces of the former cultivation of fine-woolled animals. Sheep's wool is generally admitted to be the product of cultivation, at least no wild animal is known which resembles the wool-bearing sheep; and this wool is only found in those countries which have been or are the seats of the arts, and where civilization has long prevailed. The fine-woolled sheep, so greatly valued by the Greeks and Romans, were obtained from Asia Minor.

END OF NATURAL HISTORY.



INDEX TO THE GAZETTEER.

[A COMPLETE INDEX to any GAZETTEER is almost unnecessary, as such a work to a certain extent combines the detail of one with its other peculiar features. The alphabetical arrangement also renders it easy for the reader to select at once any article which he wishes to consult. All that is attempted, therefore, in the following INDEX, is merely to exhibit a table, as it were, of some general matters in the body of this Work, which may serve to give the reader an idea of a few of the historical facts and traditions it embraces.]

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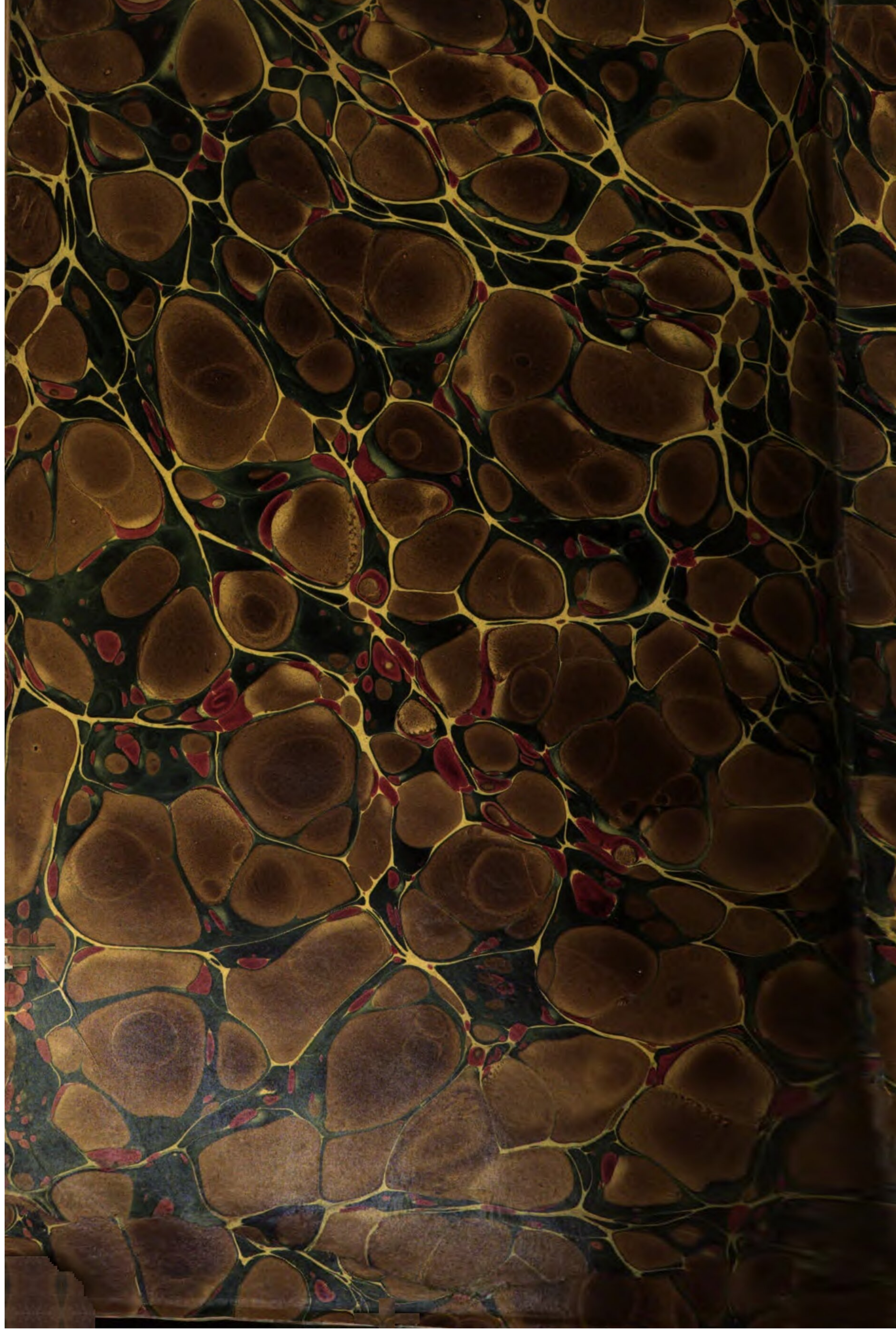
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THE END.



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